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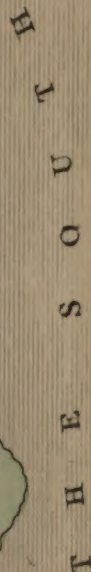






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## PREFACE TO THE FIRST EDITION.

IN preparing the following volume, I have endeavoured to confine myself, as much as possible, to what might be really useful to Students in the Universities, and to the higher classes in Schools. It will be at once seen, that even in those Notes which are not taken entire from previous Commentators, hardly any pretence is made to originality, but that in every case it has been my endeavour to acknowledge the sources of my information, and particularly my great obligations to the works of Baehr, Schweighäuser, Heeren, Wesseling, &c. &c., as well as to the kindness of various friends.

D. W. T.

*Royal Institution School, Liverpool.*

*October, 1847.*

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## PREFACE TO THE SECOND EDITION.

THE present edition of this volume has been, in great part, re-written, and, it is hoped, improved in many respects. Considerable additions have been made to the Introduction;

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and several points, which seemed to require longer explanation than could conveniently be given in the course of the Notes, will be found treated in the Appendix.

My best acknowledgments are due for the kind aid given me by my friends, the Rev. J. G. Sheppard, M. A., Head Master of Kidderminster Grammar School; the Rev. James Lonsdale, M. A., Fellow of Balliol College, and Tutor of the University of Durham; H. Weir, M. A., Head Master of Berwick-on-Tweed Grammar School; and the Rev. John Ll. Davies, B. A., Fellow of Trinity College, Cambridge. Space would not allow me to insert all the references I could have wished to Jelf's Gr. Gr., but still use has been made of it in nearly every page.

D. W. T.

*Royal Institution School, Liverpool.*

*November, 1852.*



## INTRODUCTION.

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[From the article HERODOTUS. *History of Greek Literature* by Talfourd, &c., reprint of the *Encyclopædia Metropolitana*.]

FEW writers have attracted so irresistibly the investigations of profound scholars and of enthusiastic admirers, as Herodotus; and the names of Larcher, Valckenaer, Wesseling, Schweighäuser, Gaisford, Creuzer, Dahlmann, Baehr, and a host of other commentators, show the high estimation in which the great father of history has been increasingly held by the literary world. This illustrious historian was born at Halicarnassus, in Asia Minor, in the first year of the 74<sup>o</sup> Olympiad, B. C. 484. A Dorian by extraction, and of distinguished family, we learn from the same authority that the name of his father was Lyxes; his mother, Dyro; his brother, Theodorus. Panyasis, an illustrious poet, was another relative: so that by connexion, as well as by personal position, he was eminently qualified for the high object which he early contemplated. Herodotus, born ten years after the unsuccessful insurrection of Asiatic Greece, soon left his native country, which had been completely enthralled by the grandson of the celebrated Artemisia, the tyrant Lygdamis, by whom his uncle, Panyasis, had been cruelly put to death.

That practical course of mental training, which in Europe proceeds from books to men, was not adequately available at the era of Herodotus; and the converse order of acquiring knowledge had been the prevailing system, from Ulysses downwards. We accordingly find our author, in early manhood, when probably about 25 years of age, entering upon that course of patient and observant travel which was to render his name illustrious as a philosophic tourist. The shores of the Hellespont, Scythia, and the Euxine Sea; Syria, Egypt, Palestine, Colchis, the northern parts of Africa, Ecbatana, and even Babylon, were the objects of his unwearied research. On his return from these important travels, we find him settling in Samos, for the power of Lygdamis was still paramount in Halicarnassus. A strong party, desirous of crushing the power of the tyrant, still remained in that state. But a master-spirit, well acquainted with the resources of the party, and the means of



insuring unanimity, was required to direct the springs of the enterprise. Such a one was found in Herodotus, who, urged by a desire to avenge his slaughtered relative, and to secure the independence of his country, lent his powerful aid, and carried the revolution to a triumphant conclusion.

The tyrant was dethroned. The downfall of this oppressor failed, however, to secure the freedom of the people: a powerful oligarchy promptly seized the vacant position, and our historian, deeply read in the selfishness of human nature, and despairing to effect the desired result, bade his country a final adieu. Soon, however, seeking that distinction which even the disasters of his native land tended to advance, he proceeded to Olympia, where those games which formed the glory of Greece were in actual celebration. Here, amidst the vehement applause of the assembled Greeks, we are told he recited his work, which was honoured by the flattering title of *The Nine Muses*. On this occasion it was that Thucydides, then a youth, touched by the noble ambition of future excellence, was affected even to tears by the recitation of Herodotus. "Olorus," said the historian to the youth's father, "thy son is enthusiastically fond of science." Subsequently to this, for ten years continuously, we find Herodotus prosecuting his historical and geographical investigations, travelling principally in the Grecian provinces; when once more, stimulated by previous triumphs, and possibly by the consciousness of enlarged information and greater accuracy in his work, he is described as again reciting his composition before an Athenian audience, at the august festival of the *Panathenæa*. The delighted assembly presented our author with ten talents, for the noble manner in which he had recorded the glories of their ancestors. We might now naturally have anticipated that after a triumph so signal, Herodotus would have finally settled either at Athens or in Ionia. But he did not. Powerful motives must have induced a deviation from so natural a course. It is not improbable that the narration of certain facts, apparently incredible to the Greeks, may have rendered him the object of that incredulous laugh which not even "the stern philosopher can bear."

An Athenian colony was just about sailing for Italy, to raise a settlement upon the ruins of Sybaris. With these pioneers of Italian civilization, Herodotus sailed, and in the city which they founded, Thurii, he took up his final resting-place, occupying himself with putting in the last touches to his graceful portraiture of the men and manners of his time. Hence, he is sometimes called the historian of Thurii. Here in retirement this great writer lived till the time of the Peloponnesian war. The period of his death, though unknown, must have been subsequent to B. C. 408; at which date, as we may easily deduce from his own statements, he was still living at the age of seventy-seven, and engaged on his history. A cenotaph, (sometimes confounded with his grave,) close



to that of Thucydides, and just on the exterior of one of the Athenian gates, was the only spot which marked the reverence of antiquity for the man who had enlightened, elevated, and ennobled Greece.

The style of this philosophic history admirably corresponds in sweetness with the various episodes which grace the leading narrative; the practical scope of which is to evince the triumph of civilization over barbarism, and to point the victory of mind over brute force. Before the eventful shock of Marathon, feeble and disparate indeed were the subjects for record; but now, the liberation of Greece, a theme of surpassing glory, patriotic piety, and meet triumph, formed a golden chain by which the affections of Hellas were drawn towards the generation which had striven so long and nobly for her children. The main achievement of our author then was, essentially, a history in the best acceptation of the term, a narrative unfolded by investigation and sealed by truth; a narrative having nought in common with the shadowy forms of antiquity, save the race of heroes which its inspiration had called into life.

We are now prepared to remark on the diverging tendencies of these noble writings, the more powerful from the entire absence of art. They are two-fold. First, they embody the internal policy of Greece, with its attendant victories at Marathon and Plataea, while they evolve her external policy under Agesilaus and Xenophon in Asia. Secondly, they are philosophic; taking the various forms of historical and mytho-geographic investigations, antiquities, natural history, and occasional speculative allegories.\*

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## CHARACTER OF HERODOTUS.

[*From Grote's History of Greece*, vol. i. c. 16.]

WE have next to consider the historians, especially Herodotus and Thucydides. Like Hecataeus, Thucydides belonged to a gens which traced its descent from Ajax, and through Ajax to Æacus and Zeus. Herodotus modestly implies that he himself had no such privilege to boast of. Their curiosity respecting the past had no other materials to work upon except the myths; but these they found already cast by the logographers into a continuous series, and presented as an aggregate of antecedent history, chronologically deduced from the times of the gods. In common with

\* The student is strongly advised to read the whole of the beautiful article, whence the above is extracted. The notes, particularly that in p. 240, on the recitations at Olympia are well worthy of his attention.

the body of the Greeks, both Herodotus and Thucydides had imbibed that complete and unsuspecting belief in the general reality of mythical antiquity, which was interwoven with the religion and the patriotism and all the public demonstrations of the Hellenic world. To acquaint themselves with the genuine details of this foretime, was an inquiry highly interesting to them; but the increased positive tendencies of their age, as well as their own habits of personal investigation, had created in them an historical sense in regard to the past as well as to the present; they had acquired a habit of appreciating the intrinsic tests of historical credibility and probability; and the particular narratives of the poets and logographers, inadmissible as a whole even in the eyes of Hecataeus, were still more at variance with their stricter canons of criticism.

And we thus find in them the constant struggle, as well as the resulting compromise, between these two opposite tendencies; on the one hand a firm belief in the reality of the mythical world, on the other hand an inability to accept the details which their only witnesses, the poets and logographers, told them respecting it.

Each of them, however, performed the process in his own way. Herodotus is a man of deep and anxious religious feeling; he often recognises the special judgments of the gods as determining historical events: his piety is also partly tinged with that mystical vein which the last two centuries had gradually infused into the religion of the Greeks, for he is apprehensive of giving offence to the gods by reciting publicly what he has heard respecting them; he frequently stops short in his narrative and intimates that there is a sacred legend, but that he will not tell it: in other cases, where he feels compelled to speak out, he entreats forgiveness for doing so from the gods and heroes. Sometimes he will not even mention the name of a god, though he generally thinks himself authorized to do so, the names being matter of public notoriety. Such pious reserve, which the open-hearted Herodotus avowedly proclaims as chaining up his tongue, affords a striking contrast with the plain-spoken and unsuspecting tone of the ancient epic, as well as of the popular legends; wherein the gods and their proceedings were the familiar and interesting subjects of common talk as well as of common sympathy, without ceasing to inspire both fear and reverence.

Herodotus expressly distinguishes, in the comparison of Polycratês with Minôs, the human race to which the former belonged, from the divine or heroic race which comprised the latter. But he has a firm belief in the authentic personality and parentage of all the names in the myths, divine, heroic, and human, as well as in the trustworthiness of their chronology computed by generations; he counts back 1600 years from his own day to that of Semelê, mother of Dionysus; 900 years to Hêraklês; and 800 years to Penelopê; the Trojan war being a little earlier in date. Indeed, it



would seem that even the longest of these periods must have appeared to him comparatively short, seeing that he apparently accepts the prodigious series of years which the Egyptians professed to draw from a recorded chronology—17,000 years from their god Hêrâklês, and 15,000 years from their god Osiris or Dionysus, down to their king Amasis (550 B. C.). So much was his imagination familiarized with these long chronological computations, barren of events, that he treats Homer and Hesiod as “men of yesterday,” though separated from his own age by an interval which he reckons as 400 years.

Herodotus had been profoundly impressed with what he heard and saw in Egypt; the wonderful monuments, the evident antiquity, and the peculiar civilization of that country acquired a preponderance in his mind over his own native legends, and he is disposed to trace even the oldest religious names or institutions of Greece to Egyptian or Phœnician original, setting aside in favour of this hypothesis the Grecian legends of Dionysus and Pan. The oldest Grecian mythical genealogies are thus made ultimately to lose themselves in Egyptian or Phœnician antiquity, and in the full extent of these genealogies Herodotus firmly believes. It does not seem that any doubt had ever crossed his mind as to the real personality of those who were named or described in the popular myths; all of them have once had reality, either as men, as heroes, or as gods. The eponyms of cities, dêmês, and tribes, are all comprehended in this affirmative category; the supposition of fictitious personages being apparently never entertained. Deucaliôn, Hellên, Dôrus,—Iôn, with his four sons, the eponyms of the old Athenian tribes,—Autochthonous, Titakus, and Dekeilus,—Danaus, Lynceus, Perseus, Amphitryon, and Alcmêna, and Hêrâklês,—Talthybius, the heroic progenitor of the privileged heraldic gens at Sparta,—the Tyndarids and Helena,—Agamemnon, Menelaus, and Orestês,—Nestor and his son Pisistratus,—Asôpus, Thêbê, and Ægina,—Inachus and Iô, Æêtês and Mêdeia, Melanippus, Adrastus, and Amphiarâus, as well as Jasôn and the Argô,—all these are occupants of the real past time, and predecessors of himself and his contemporaries. In the veins of the Lacedæmonian kings flowed the blood both of Cadmus and of Danaus, their splendid pedigree being traceable to both of these great mythical names: Herodotus carries the lineage up through Hêrâklês, first to Perseus and Danaê, then through Danaê to Akrisius and the Egyptian Danaus; but he drops the paternal lineage when he comes to Perseus, (inasmuch as Perseus is the son of Zeus by Danaê, without any reputed human father, such as Amphitryôn was to Hêrâklês,) and then follow the higher members of the series through Danaê alone. He also pursues the same regal genealogy, through the mother of Eurysthenês and Proclês, up to Polynicês, Œdipus, Laius, Labdacus, Polydôrus, and Cadmus; and he assigns various ancient inscriptions which he saw in the

temple of the Ismenian Apollo at Thêbes, to the ages of Laius and Œdipus. Moreover the sieges of Thêbes and Troy,—the Argonautic expedition,—the invasion of Attica by the Amazons,—the protection of the Herakleids, and the defeat and death of Eurystheus, by the Athenians,—the death of Mêkisteus and Tydeus before Thêbes by the hands of Melanippus, and the touching calamities of Adrastus and Amphiaraus connected with the same enterprise,—the sailing of Castôr and Pollux in the Argô,—the abductions of Iô, Eurôpa, Mêdeia, and Helena,—the emigration of Cadmus in quest of Eurôpa, and his coming to Bœôtia,—as well as the attack of the Greeks upon Troy to recover Helen,—all these events seem to him portions of past history, not less unquestionably certain, though more clouded over by distance and misrepresentation, than the battles of Salamis and Mycalê.

But though Herodotus is thus easy of faith in regard both to the persons and to the general facts of Grecian myths, yet when he comes to discuss particular facts taken separately, we find him applying to them stricter tests of historical credibility, and often disposed to reject as well the miraculous as the extravagant. Thus, even with respect to Hêrâklês, he censures the levity of the Greeks in ascribing to him absurd and incredible exploits; he tries their assertion by the philosophical standard of nature, or of determinate powers and conditions governing the course of events. "How is it consonant to *nature*, (he asks,) that Hêrâklês, being, as he was, according to the statement of the Greeks, *a man*, should kill many thousand persons? I pray that indulgence may be shown to me both by gods and heroes for saying so much as this." The religious feelings of Herodotus here told him that he was trenching upon the utmost limits of admissible scepticism.

Another striking instance of the disposition of Herodotus to rationalize the miraculous narratives of the current myths, is to be found in his account of the oracle of Dôdôna and its alleged Egyptian origin. Here, if in any case, a miracle was not only in full keeping, but apparently indispensable to satisfy the exigencies of the religious sentiment; any thing less than a miracle would have appeared tame and unimpressive to the visitors of so revered a spot, much more to the residents themselves. Accordingly, Herodotus heard, both from the three priestesses and from the Dodonæans generally, that two black doves had started at the same time from Thêbes in Egypt: one of them went to Libya, where it directed the Libyans to establish the oracle of Zeus Ammon; the other came to the grove of Dôdôna, and perched on one of the venerable oaks, proclaiming with a human voice that an oracle of Zeus must be founded on that very spot. The injunction of the speaking dove was respectfully obeyed.

Such was the tale related and believed at Dôdôna. But Herodotus had also heard, from the priests at Thêbes in Egypt, a different tale, ascribing the origin of all the prophetic establish-



ments, in Greece as well as in Libya, to two sacerdotal women, who had been carried away from Thêbes by some Phœnician merchants, and sold, the one in Greece, the other in Libya. The Theban priests boldly assured Herodotus that much pains had been taken to discover what had become of these women, so exported, and that the fact of their having been taken to Greece and Libya had been accordingly verified.

The historian of Halicarnassus cannot for a moment think of admitting the miracle which harmonized so well with the feelings of the priestesses and the Dodonæans. "How (he asks) could a dove speak with human voice?" But the narrative of the priests at Thêbes, though its prodigious improbability hardly requires to be stated, yet involved no positive departure from the laws of nature and possibility; and therefore Herodotus makes no difficulty in accepting it. The curious circumstance is, that he turns the native Dodonæan legend into a figurative representation, or rather a misrepresentation, of the supposed true story told by the Theban priests. According to his interpretation, the woman who came from Thêbes to Dôdôna was called a dove, and affirmed to utter sounds like a bird, because she was non-Hellenic and spoke a foreign tongue: when she learned to speak the language of the country, it was then said that the dove spoke with a human voice. And the dove was moreover called black, because of the woman's Egyptian colour.

That Herodotus should thus bluntly reject a miracle, recounted to him by the prophetic women themselves, as the prime circumstance in the *origines* of this holy place, is a proof of the hold which habits of dealing with historical evidence had acquired over his mind; and the awkwardness of his explanatory mediation between the dove and the woman, marks not less his anxiety, while discarding the legend, to let it softly down into a story quasi-historical, and not intrinsically incredible.

We may observe another example of the unconscious tendency of Herodotus to eliminate from the myths the idea of special aid from the gods, in his remarks upon Melampus. He designates Melampus "as a clever man, who had acquired for himself the art of prophecy;" and had procured through Cadmus much information about the religious rites and customs of Egypt, many of which he introduced into Greece—especially the name, the sacrifices, and the phallic processions of Dionysus: he adds, "that Melampus himself did not accurately comprehend or bring out the whole doctrine, but wise men who came after him made the necessary additions." Though the name of Melampus is here maintained, the character described is something in the vein of Pythagoras—totally different from the great seer and leech of the old epic myths—the founder of the gifted family of the Amythaonids, and the grandfather of Amphiaraus. But that which is most of all at variance with the genuine legendary spirit, is the

opinion expressed by Herodotus, (and delivered with some emphasis as *his own*,) that Melampus “was a clever man, who had acquired for himself prophetic powers.” Such a supposition would have appeared inadmissible to Homer or Hesiod, or indeed to Solón in the preceding century, in whose view even inferior arts come from the gods, while Zeus or Apollo bestows the power of prophesying. The intimation of such an opinion by Herodotus, himself a thoroughly pious man, marks the sensibly diminished omnipresence of the gods, and the increasing tendency to look for the explanation of phenomena among more visible and determinate agencies. We may make a similar remark on the dictum of the historian respecting the narrow defile of Tempê, forming the embouchure of the Pêneus and the efflux of all the waters from the Thessalian basin. The Thessalians alleged that this whole basin of Thessaly had once been a lake, but that Poseidôn had split the chain of mountains and opened the efflux; upon which primitive belief, thoroughly conformable to the genius of Homer and Hesiod, Herodotus comments as follows:—

“The Thessalian statement is reasonable. For whoever thinks that Poseidôn shakes the earth, and that the rifts of an earthquake are the work of that god, will, on seeing the defile in question, say that Poseidôn had caused it. For the rift of the mountains is, as appeared to me, (when I saw it,) the work of an earthquake.” Herodotus admits the reference to Poseidôn, when pointed out to him, but it stands only in the back-ground: what is present to his mind is the phenomenon of the earthquake, not as a special act, but as part of a system of habitual operations.

Herodotus adopts the Egyptian version of the legend of Troy, founded on that capital variation which seems to have been originated by Stesichorus, and according to which Helena never left Sparta at all—her *eidôlon* had been taken to Troy in her place. Upon this basis a new story had been framed, midway between Homer and Stesichorus, representing Paris to have really carried off Helen from Sparta, but to have been driven by storms to Egypt, where she remained during the whole siege of Troy, having been detained by Prôteus, the king of the country, until Menelaus came to reclaim her after his triumph. The Egyptian priests, with their usual boldness of assertion, professed to have heard the whole story from Menelaus himself;—the Greeks had besieged Troy in the full persuasion that Helen and the stolen treasures were within the walls, nor would they ever believe the repeated denials of the Trojans as to the fact of her presence. In intimating his preference for the Egyptian narrative, Herodotus betrays at once his perfect and unsuspecting confidence that he is dealing with genuine matter of history, and his entire distrust of the epic poets, even including Homer, upon whose authority that supposed history rested. His reason for rejecting the Homeric version is, that it teems with historical improbabilities: if Helena had been really in Troy, (he



says,) Priam and the Trojans would never have been to insane as to retain her to their own utter ruin ; but it was the divine judgment which drove them into the miserable alternative of neither being able to surrender Helena, nor to satisfy the Greeks of the real fact that they had never had possession of her—in order that mankind might plainly read, in the utter destruction of Troy, the great punishments with which the gods visit great misdeeds. Homer (Herodotus thinks) had heard this story, but designedly departed from it, because it was not so suitable a subject for epic poetry.

Enough has been said to show how wide is the difference between Herodotus and the logographers, with their literal transcript of the ancient legends. Though he agrees with them in admitting the full series of persons and generations, he tries the circumstances narrated by a new standard. Scruples have arisen in his mind respecting violations of the laws of nature : the poets are unworthy of trust, and their narratives must be brought into conformity with historical and ethical conditions, before they can be admitted as truth. To accomplish this conformity, Herodotus is willing to mutilate the old legend in one of its most vital points : he sacrifices the personal presence of Helena in Troy, which ran through every one of the ancient epic poems belonging to the Trojan cycle, and is, indeed, under the gods, the prime and present moving force throughout.

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## CHARACTER OF HERODOTUS.

[Extract from *The Times* newspaper for Jan. 31, 1848. *Review of Turner's Notes on Herodotus.*]

Who does not remember the old Halicarnassian ?—the father of history, in whose pages, as an example of the Latin grammar tells little boys, “there are innumerable stories.” Some, it is true, render the word “lies.” Heaven forbid ! Herodotus a liar ! the most truthful and simple-minded of men a liar !—who went every where, and saw every thing, and heard every thing, jotting it all down as he went along in his easy-flowing Ionic ! A story-teller, if you please ; but no relater of fibs. How the whole book tumbles at once into the mind, head over heels, digression after digression, episode on episode, as it were in a royal game of historical leap-frog, or sacks-in-the-mill. “The strife of the barbarians and Greeks,” indeed ! Why, the book tells of the quarrels of the whole world,—Cimmerians, Scythians, Egyptians, Medes, Persians, Assyrians, Indians,—every tribe and kindred on earth, rush one after the other on the scene, and tell their story, or have it told for them in the same delightful long-winded way. And yet the work

does not tire—why? Because it is pervaded by a profoundly religious idea, which distinguishes Herodotus from every other ancient historian. It justifies the ways of Providence with men. It tells how the Persians, having subdued the Medes and swallowed up the kingdoms of Cræsus and the Assyrians, having made Egypt and India tributary, waxed haughty and insolent with the wealth and magnificence of the East, and lusted for Greece also, the favoured land of the gods, stretching forth impious hands against the treasures of her fanes. “Pride goes before a fall,” saith the proverb, and so it was with the armies of Darius and Xerxes. The indignation and vengeance of Heaven waited on the swelling power of the barbarians, and marked them for its own, so soon as they should have reached their pitch of pride. Tomyris and her Scythians taught Cyru’s a lesson, but he neglected the warning; the slaughter of Marathon was wasted on Darius; his son, Xerxes, renewed the impious struggle. Then the patience of Olympus was exhausted, and the blessed powers passed the fatal word that the Greeks “should pull down the Mede.” Founding his work on this idea, Herodotus pursues his way, and never loses sight of it in his widest digressions; they are only the tributary streams which feed the great river of his story, and are, one after the other, absorbed by it, until it flows alone in the breadth and depth of its majesty.

It is not to be expected that a history of such extent, so filled with matter requiring illustration and explanation, can be properly understood and appreciated without a commentary. Of such works, it is needless to say many have appeared; the mere enumeration of them would require more space than we can spare, while the reading and mastering of their contents has become irksome to the student. As it was said by some one in a forest that “he could not see the wood for trees,” so scholars can scarcely discern Herodotus under the leaves of his commentators’ books. The work of Mr. Turner comes forward to remedy this evil, and, without pretending to much originality, may fairly lay claim to great judgment and taste in selecting such notes and explanations from the works in question as may be most useful to the reader of Herodotus. The “Notes on Herodotus” are, in short, a perpetual running commentary on the author; and, armed with them, the student may safely dispense with any other guide, &c. &c.\*

\* In addition to the above most obliging notice in the Times, (for which I beg the editor to accept my very best thanks,) I have to express my sense of the kindness displayed in noticing the 1st edition of this work in the Daily News, Athenæum, Spectator, Examiner, Lit. Gazette, and Westminster and Foreign Quarterly.



## INTRODUCTION.

[The following articles appeared in the 1st edition of this work ; the preceding are new.]

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### ON THE CHARACTER AND STYLE OF THE WORK OF HERODOTUS.

“It may be laid down as a general rule, though subject to considerable qualifications and exceptions, that History begins in novel and ends in essay. Of the Romantic Historians, Herodotus is the earliest and best. His animation, his simple-hearted tenderness, his wonderful talent for description and dialogue, and the pure, sweet flow of his language, place him at the head of narrators. He reminds us of a delightful child. There is a grace beyond the reach of affectation in his awkwardness, a malice in his innocence, an intelligence in his nonsense, an insinuating eloquence in his lisp. We know of no writer who makes such interest for himself and his book in the heart of the reader. At the distance of three and twenty centuries we feel for him the same sort of pitying fondness which Fontaine and Gay are said to have inspired in society. He has written an incomparable book. He has written something better, perhaps, than the best history ; but he has not written a good history ; he is, from the first to the last chapter, an inventor. We do not here refer merely to those gross fictions with which he has been reproached by the critics of later times. We speak of that colouring which is equally diffused over his whole narrative, and which perpetually leaves the most sagacious reader in doubt what to reject and what to receive. The most authentic parts of his work bear the same relation to his wildest legends, which Henry the Fifth bears to the Tempest. There was an expedition undertaken by Xerxes against Greece, and there was an invasion of France. There was a battle of Plataea, and there was a battle at Agincourt. Cambridge and Exeter, the Constable and the Dauphin, were persons as real as Demaratus and Pausanias.”

A good deal more, to the same effect, on the dramatical style of Herodotus, follows the above passage ; which, as far more remark-

able for the talent with which it is written, than for its justice to our author's accuracy of detail, (see Dahlmann, ch. iv. throughout, and 8, 1), I venture to omit. The following, quoted from the same beautiful essay, cannot fail to charm the reader; it appears somewhat overdrawn and too highly coloured to convey a correct notion of the real style of Herodotus; and he will be on his guard against admitting the tale of Herodotus' recitation at Olympia (see Dahlmann, ch. ii. throughout) as authentic.\*

“Herodotus wrote, as it was natural that he should write. He wrote for a nation susceptible, curious, lively, insatiably desirous of novelty and excitement; for a nation in which the fine arts had attained their highest excellence, but in which philosophy was still in its infancy. His countrymen had but recently begun to cultivate prose composition. Public transactions had generally been recorded in verse. The first historians might, therefore, indulge without fear of censure in the licence allowed to their predecessors, the bards. Books were few. The events of former times were learned from tradition and from popular ballads; the manners of foreign countries, from the reports of travellers. It is well known that the mystery which overhangs what is distant, either in space or time, frequently prevents us from censuring as unnatural what we perceive to be impossible. We stare at a dragoon who has killed three French cuirassiers, as a prodigy; yet we read, without the least disgust, how Godfrey slew his thousands and Rinaldo his ten thousands. Within the last hundred years, stories about China and Bantam, which ought not to have imposed on an old nurse, were gravely laid down as foundations of political theories by eminent philosophers. What the time of the Crusades is to us, the generation of Cræsus and Solon was to the Greeks of the time of Herodotus. Babylon was to them what Pekin was to the French academicians of the last century.

“For such a people was the book of Herodotus composed; and, if we may trust to a report not sanctioned indeed by writers of high authority, but in itself not improbable, it was composed not to be read but to be heard. It was not to the slow circulation of a few copies which the rich only could possess that the aspiring author looked for his reward. The great Olympian festival—the solemnity which collected multitudes, proud of the Grecian name, from the wildest mountains of Doris, and the remotest colonies of Italy and Libya—was to witness his triumphs. The interest of the narrative and the beauty of the style were aided by the imposing effect of recitation—by the splendour of the spectacle—by the powerful influence of sympathy. A critic who could have asked for authorities in the midst of such a scene, must have been of a cold and sceptical nature; and few such critics were there. As was the historian, such were the auditors—inquisitive, credulous,

\* See, however, a note in the article Herodotus, *Hist. of Gr. Lit. Ency. Metrop.* p. 240, quoted from in p. vii. of this Introduction.



easily moved by religious awe or patriotic enthusiasm. They were the very men to hear with delight of strange beasts and birds and trees—of dwarfs, giants, and cannibals—of gods whose very name it was impiety to utter—of ancient dynasties, which had left behind monuments surpassing all the works of later times—of towns like provinces—of rivers like seas—of stupendous walls, temples, and pyramids—of the rites which the Magi performed at day-break on the tops of the mountains—of the secrets inscribed on the eternal obelisks at Memphis. With equal delight they would have listened to the graceful romances of their own country. They now heard of the exact accomplishment of obscure predictions—of the punishment of crimes over which the justice of heaven seemed to slumber—of dreams, omens, warnings from the dead—of princesses, for whom noble suitors contended in every generous exercise of strength and skill—of infants, strangely preserved from the dagger of the assassin, to fulfil high destinies.

“As the narrative approached their own times, the interest became still more absorbing. The chronicler had now to tell the story of that great conflict, from which Europe dates its intellectual and political supremacy—a story which, even at this distance of time, is the most marvellous and the most touching in the annals of the human race—a story abounding with all that is wild and wonderful, with all that is pathetic and animating;—with the gigantic caprices of infinite wealth and absolute power,—with the mightier miracles of wisdom, of virtue, and of courage.—He told them of rivers dried up in a day—of provinces famished for a meal—of a passage for ships hewn through the mountains—of a road for armies spread upon the waves—of monarchies and commonwealths swept away—of anxiety, of terror, of confusion, of despair!—and then of proud and stubborn hearts tried in that extremity of evil, and not found wanting—of resistance long maintained against desperate odds—of lives dearly sold when resistance could be maintained no more—of signal deliverance and of unsparing revenge—whatever gave a stronger air of reality to a narrative so well calculated to inflame the passions, and to flatter national pride, was certain to be favourably received.” *Edinburgh Review*, vol. 47, p. 331.

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“The whole work is pervaded by a profoundly religious idea, which distinguishes Herodotus from all the other Greek historians. This idea is the strong belief in a divine power existing apart and independent of man and nature, which assigns to every being its sphere. This sphere no one is allowed to transgress without disturbing the order which has existed from the beginning, in the moral world no less than the physical; and by disturbing this order, man brings about his own destruction. This divine power is, in

the opinion of Herodotus, the cause of all external events, although he does not deny the free activity of man, or establish a blind law of fate or necessity. The divine power with him is rather the manifestation of eternal justice, which keeps all things in a proper equilibrium, assigns to each being its path, and keeps it within its bounds. Where it punishes over-weening haughtiness and insolence, it assumes the character of the divine Nemesis, and no where in history had Nemesis overtaken and chastised the offender more obviously than in the contest between Greece and Asia. When Herodotus speaks of the envy of the gods, as he often does, we must understand this divine Nemesis, who appears sooner or later to pursue or destroy him who, in frivolous insolence and conceit, raises himself above his proper sphere. Herodotus every where shows the most profound reverence for every thing which he conceives as divine, and rarely ventures to express an opinion on what he considers a sacred or religious mystery, though now and then he cannot refrain from expressing a doubt in regard to the correctness of the popular belief of his countrymen, generally owing to the influence which the Egyptian priests had exercised on his mind: but in general his good sense and sagacity were too strong to allow him to be misled by vulgar notions and errors."—From the article *Herodotus*, in *Smith's Biog. Dict.* See also *Dahlmann*, 8, 1, p. 130, 131, seqq.

#### HERODOTUS' SOURCES OF INFORMATION.

On these, first, from the preparations he made, before undertaking his work, by his travels and inquiries in Greece and foreign countries, which probably occupied from his 20th or 25th year till he settled in Rhegium—and secondly, in his acquaintance with the already existing literature, especially the poetic portion, of his country, see *Dahlmann*, ch. vi. p. 76, seqq., and the articles *Herodotus*, above quoted, in *Smith's Biog. Dict.*, and in the *Encyclop. Metropolitana*.

#### SKETCH AND OBJECT OF THE WORK OF HERODOTUS.

"The object of the work of Herodotus is to give an account of the struggles between the Greeks and Persians, from which the former, with the aid of the gods, came forth victorious. The subject therefore is a truly national one, but the discussion of it, especially in the early part, led the author into various digressions and episodes, as he was sometimes obliged to trace to distant times the causes of the events he had to relate, or give a history or description of a nation or country, with which, according to his view, the reader ought to be made familiar; and having once launched out into such a digression, he usually cannot resist the temptation of telling the whole tale, so that most of his episodes form each an interesting and complete whole by itself.



“He traces the enmity between Europe and Asia to the mythical times. But he rapidly passes over the mythical ages, to come to Cræsus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Cræsus and the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of the narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induce him to enter into the detail of Egyptian history. The expedition of Darius against the Scythians causes him to speak of Scythia and the north of Europe. The kingdom of Persia now extended from Scythia to Cyrene, and an army being called in by the Cyrenæans against the Persians, Herodotus proceeds to give an account of Cyrene and Libya. In the mean time the revolt of the Ionians breaks out, which eventually brings the contest between Greece and Persia to an end. An account of this insurrection, and of the rise of Athens after the expulsion of the Pisistratidæ, (with a digression on the kings and government of Sparta,) is followed by what properly constitutes the principal part of the work, and the history of the Persian war now runs in a regular channel until the taking of Sestos.” See Dahlmann, ch. vii. throughout, p. 102—126.

In addition to the foregoing, reference has been made in the course of the following notes to a most instructive as well as amusing article, entitled “Philosophy of Herodotus,” in Blackwood’s Magazine for January, 1842, the whole of which is strongly recommended to the student’s notice. Blackwood’s Magazine is so easy of access, that it has seemed advisable not to increase the bulk and expense of this volume by making extracts from an article, the effect of which would be much impaired by mutilation. See particularly the very valuable information on Herodotus ii. 24, under “The non-Planetary earth of Herodotus, &c.,” on ii. 33, the explanation of the parallelism of the Danube to the Nile, “by which we must understand its corresponding rigorously, but antistrophically, (as the Greeks express it,) similar angles, similar dimensions, but in inverse order,” under “The Danube of Herodotus considered,” &c.; and on iv. 42, “The Africa of Herodotus,” in which the truth of the great African Periplus is proved. “Perhaps the very strongest argument in favour of the voyage is that which Rennell insists on—viz. the sole circumstance reported by the voyagers which Herodotus pronounced incredible, the assertion that in one part of it they had the sun on the right hand. And as we have always found young students at a loss for the meaning of that expression, since naturally it struck them that a man might bring the sun at any place on either hand, or on neither, we will stop for one moment to explain, that, as in speaking of the right or left bank of a river, you are always presumed to look *down* the

current, so in speaking of the sun you are presumed to place your back to the east and accompany him on his daily route. In that position it will be impossible for a man in our latitudes to bring the sun on his *right* shoulder, since the sun never even rises to be vertically over his head. First when he goes south so far as to enter the northern tropic, would such a phenomenon be possible; and if he persisted in going beyond the equator and southern tropic, then he would find all things inverted as regards our hemisphere. Then he would find it as impossible, when moving concurrently with the sun, *not* to have the sun on his right hand, as with us to realize that phenomenon. Now, it is very clear, that if the Egyptian voyagers did actually double the Cape of Good Hope, so far to the south of the equator, then, by mere necessity, this inexplicable phenomenon (for to them and to Herodotus, with *his* theory of the heavens, in which there was no equator, no central limit, no province of equal tropics on either hand of that limit, it was inexplicable) would pursue them for months in succession."



# LIST OF ABBREVIATIONS

## USED IN THIS WORK.

- B.—Baehr's edition of Herodotus.  
Schw.—Schweighäuser's.  
Blak. Hdtus.—Blakesley's Herodotus with a Commentary. —Bk. i.  
London, 1852.  
Lex. Her.—Schweighäuser's Lexicon Herodoteum.  
V.—Valckenaer's Annotations.  
Wytt.—Wytttenbach.  
W.—Wesseling.  
H. P. A.—Hermann's Political Antiquities of Greece.  
Müll. Dor.—Müller's Dorians.  
Prid. Conn.—Prideaux' Connexion of the Old and New Testament.  
R.—Rennell's Geography of Herodotus.  
Jelf, §—Jelf's Greek Grammar, (2nd edit.,) section, &c.  
Matth.—Matthiæ's Greek Grammar.  
Plut.—Plutarch.  
A. Eton Geog.—Arrowsmith's Eton Geography, 1 vol. 8vo.  
S. and L. D.—Scott and Liddell's Dictionary.  
q. v.—quod vide.  
ref.—references.  
G.—Gaisford.  
L.—Larcher.  
D.—Dahlmann's Life of Herodotus, translated by Cox.  
H. Res. Bab. As. Nat. or Af., &c.—Heeren's Researches; Babylonians, Asiatic Nations, or African. 2nd edition.  
= —equal to, identical with.  
l. l.—loco laudato.  
Class. Dict.—Classical Dictionary, Barker's edition of Anthon's Lempriere.

- Diod. Sic.—Diodorus Siculus [quoted in Baehr, &c. &c.].  
 L. Egypt. Ant.—Egyptian Antiquities, &c., by G. Long, 2 vols.  
     12mo, published in the Library of Entertaining Knowledge.  
 Art.—Article in Smith's Classical Dictionary, &c.  
 Cf.—Confer, compare, look for.  
 Clint. Fast. Hell.—Clinton's Fasti Hellenici.  
*an. anno.*—look under the year.  
*sc.*—Scilicet.  
 D. of A.—Smith's Dictionary of Greek and Roman Antiquities.  
 Smith's C. D.—Smith's Classical Dictionary of Biography and  
     Geography. 1 vol., 1850.  
 Oxf. Chron. Tab.—Oxford Chronological Tables.  
 Hdtus.—Herodotus.  
 Thirlw.—Thirlwall's History of Greece, in Lardner's Cyclopædia.  
 Steph.—Stephani Thesaurus Linguae Græcæ [quoted in B.'s ed.].  
*sub.*—subaudi.  
 Smith's D. of G. and R. Biog.—Smith's Dictionary of Greek and  
     Roman Biography and Mythology, 3 vols.  
 E. Orient. H.—Professor Eadie's Early Oriental History, 8vo,  
     re-issue of the Encyclopædia Metropolitana.  
 E. Hist. of Gr.—Early History of Greece, by Pococke, Talfourd,  
     &c., 8vo, re-issue of the Encyclopædia Metropolitana.  
 Müller's Lit. of A. Gr.—Müller's Literature of Ancient Greece.  
 Hist. of Gr. Lit.—History of Greek Literature, by Talfourd, Blom-  
     field, &c., 8vo, re-issue of the Encyclopædia Metropolitana.
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An apology is due for the constant reference made to Smith's invaluable Dictionary of Antiquities, and Liddell and Scott's Lexicon; books which in the present day no reader of Herodotus should be without.



## BOOK I. CLIO.

### FROM THE TALE OF IO TO THE DEATH OF CYRUS.

a. "*Herodotus*, the father of history, born at Halicarnassus, 484 B. C., after travelling over Egypt, Libya, and a great part of Asia, Scythia, Thrace, Macedonia, and Greece, returned to his native city; but disgusted with the tyranny of Lygdamis, (either the son or grandson of the famous queen Artemisia,) withdrew to Samos, where he began his history; parts of which he recited, 456 B. C. at the Olympic games; (?) travelled over Greece, and again recited at the festival of the Panathenæa. (?) (These are alike rejected by D. Chap. 2, and passim, and Smith's D. of Gr. and R. Biog. *Hdtus*; but see Hist. of Gr. Lit. *Hdtus*, p. 240.) 444 B. C., goes with an Athenian colony to Thurium, in Magna Græcia, where he was long occupied with his great work, and where he is supposed to have died." (From the Oxford Chron. Tables.) Perhaps B. C. 408; certainly not before, and perhaps a year or two later, cf. i. 130, *b.*, and D. p. 33, at the age of at least seventy-seven or seventy-eight.—For further information, see Long's Summary of Herodotus, Dahlmann's Life of Herodotus, the article in Smith's D. of G. and R. Biog., Müller's Literature of Anc. Gr. ch. xix. p. 266, and the beautiful ch. *Herodotus*, in History of Greek Literature, by Talfourd, &c., republished from the Encyclopædia Metropol., the laborious treatise at the end of Baehr's edition, or the Preface of Wesseling, printed in Gaisford's Annotations. The first recitation, according to Baehr, Heyse, &c., but see D. p. 2, and remarks in Introduction, is said to have taken place in Ol. 81, 1, B. C. 456, at which Thucydides is said to have been present; and the second in Ol. 83, 3, B. C. 445. From his residence at Thurium probably arose the difference in the reading of the first line of his work, in Aristot. Rhet. iii. 5, 1. Schw. quotes the subsequent mention made of his country; i. 144; ii. 178; iii. 4; and vii. 99; in the first of which passages his impartiality is strongly shown, in stating the reason why his native city was excluded from the Dorian Hexapolis; (cf. i. 144, *d.*) while, in vii. 99, viii. 68, 87, 93, 101, it is plain that he feels an honest pride in the wisdom and courage displayed by the queen, and in the achievements of her small squadron. See the remarks of D., pp. 4—7. See also a very amusing and instructive article on the Philosophy of *Hdtus*, in Blackwood's Mag. Jan. 1842.

b. *ιστορίας*. “In spite of the old traditional ‘*Historiarum Libri Novem*,’ which stands upon all Latin title-pages of Hdtus, we need scarcely remind a Greek scholar that the verb *ιστορέω*, or the noun *ιστορία*, never bears in this writer the latter sense of recording and memorializing. The substantive is a word frequently employed by Hdtus; often in the plural number: and uniformly it means *inquiries* or *investigations*, so that the proper English version of the title-page would be—*Of the researches made by Herodotus, nine books.*” [From the art. in Blackwood above referred to.]

c. *ὥς μῆτε*.—B. constructs *τὰ γενόμεν. ἐξ ἀνθρώπων*, *the deeds achieved by men.* *ἐκ* causal. The agent (for *ὑπὸ*) with passive or intransitive verbs, almost entirely Ionic, especially Hdtus, rarely in Attic prose. Cf. iii. 62, *ἐκ τοῦ Μ.*; vii. 95, *ἐκ βασι.* Jelf, § 621, 3, c. For other instances, cf. ii. 148; vi. 13, 22. Possibly the construction may be *ἐξίτηλα ἐξ ἀνθρ.*, *obliterated from the memory of man.*

d. *τὰ τε ἄλλα*—*cum reliqua [opera], tum ea, quæ mutui belli causam præbuerunt.* Wytt. “In the announcement of this historical design, Hdtus takes no notice of any previously existing models: his wish is, by means of the information he has acquired, to preserve the histories of men from the destruction with which time threatened them, and not to allow the wonderful exploits performed by Greeks and barbarians to want their due celebrity; (they seemed then to him not to have been celebrated, or at least not worthily;) and in the next place his discourse was to be of the causes of their mutual animosity.” D. p. 103.

CH. I.—a. *οἱ λόγιοι*, i. e. *The learned in antiquities and history, historians, chroniclers, rerum gestarum bene gnari, periti, docti.* B. Cf. ii. 3, quoted by B. Cf. ii. 77, b., and iv. 46.

b. *Ἐρυθρῆς θαλάσσης*, i. e. *the Persian Gulf.* Cf. i. 180, seq. The name is in a wider sense applied to the whole of the sea which lies between India, Persia, and Arabia (see R. p. 197, and cf. i. 202, d.; iv. 37, a.; ii. 8, a.; 158, c.); and is “no where exclusively given to the Arabian Gulf, which he treats of (ii. 8) and describes (ch. 11) as part of the Erythræan.” D. p. 61; see also Prid. Conn. pt. i. bk. 1. “The great Southern Ocean, (cf. iv. 13, c.,) which, extending itself between India and Africa, washes up to the coast of Arabia and Persia, from its appearing of a reddish colour by reason of the fierceness of the sun-beams constantly beating upon it, was therefore called the ‘Red Sea;’ and this alone was that which was truly and properly called so by the ancients; while the Arabian Gulf, which hath now obtained that name, was never for any such redness of it so called, but throughout the whole of the Old Testament it is called *Yam Suph*, i. e. the Weedy Sea, cf. Exod. x. 19; xiii. 18; but among the ancient inhabitants of the adjoining countries it was called the Sea of Edom, the name given to Esau (Gen. xxv. 10). Hence the Greeks, who took this name from the Phœnicians, instead of rendering it the Sea of Edom, or the Idumæan



Sea, mistook the word Edom to be an appellative, instead of a proper name, and therefore rendered it ἐρυθρὰ θάλασσα, the *Red Sea*." A different derivation is given by others. D. says, "the rocks of porphyry on the Egyptian side of the Arabian Gulf, supplied a natural cause for this appellation, throwing out their *red colour* far into the sea; thus it is readily comprehended why the Persians at this day, still firmly retaining the antithesis, call the Mediterranean the *White Sea*." Others say, from the redness of its sands or waters; but probably the derivation given by Prideaux seems the correct one; Edom or Esau being the same with the ancient hero, or monarch, Erythræus. Cf. Smith's C. D. *Eryth. Mare*, and on the navigation of the Persian Gulf, H. Bab. ch. ii. p. 430. ἡδε ἡ θάλασσα, the Mediterranean, or Ægæan—on the migration of the Phœnicians, cf. vii. 89, c.

c. ἐπιθεσθαι—*applied themselves to*. "The commerce of the Phœnicians with Egypt must be considered as a second branch of their South land trade. (That with Arabia, with which was interwoven a connexion with the rich countries of the South, Ethiopia and India, was the first.) Their intercourse with this nation was one of the earliest they formed, as Hdtus expressly assures us that the exportation of Assyrian and Egyptian wares was the first business they carried on.—Ezekiel, xxvii. 7, in his picture of Tyrian commerce, forgets not that with Egypt, but even enumerates the wares which Tyre obtained from the banks of the Nile. "Fine cottons and embroidered work from Egypt spreadest thou over thy pavilions; dark blue and purple from the Peloponnesus were thy coverings." Cf. H. Phœnic, ch. iv. 343, seqq.

d. προῖχεν ἅπασιν—*excelled in all points the cities in the, &c., so* Schw., *omnibus rebus eminent inter urbes ejus terræ, quæ nunc Græcia appellatur*. ἅπασιν is the dative of the point in which this city excelled ("the instrumental dative;") τῶν [πόλεων] the genitive of the person excelled. Jelf, § 504, obs. 1. Avoid therefore following the construction given by L. On the date of the appellation of Hellas being given to the whole of Greece, cf. Thucyd. i. 3, and read Thirlw. i. ch. iv. p. 84.

e. διατίθεσθαι, *set out, arranged for sale*. Cf. i. 194.—B. τῶν φορτίων. Partitive gen., Jelf, § 533, 3. The force of the particle δὲ in Hdtus appears to be equivalent to *Lo!* or rather *So you see*; it recurs from time to time in his story-telling style, to fix or recall the reader's attention. Stephens on Greek Particles, p. 60,—“and carrying with them the exports of Egypt and Assyria, they came to many other countries, and also, *which most concerns us at present*, (or, *and what is more to our present purpose*,) to Argos: now Argos, at this time, surpassed in every respect the other cities in the country now called Hellas. And the Phœnicians having come, *as we have said*, to this Argos, set out their merchandise for sale.” Cf. Jelf, § 724, 1.

CH. II.—a. εἴησαν δ' ἂν οὗτοι Κρητες, *and they might possibly be*

*Cretans*. Jelf, § 425, 1.—Probably said, because the Cretans, afterwards infamous for their crafty and deceitful character, were at a very early date noted for their superiority in naval affairs. Cf. Thucyd. i. 4. B. With regard to their character for mendacity, it is the remark of Coleridge, Introduction to the Study of the Classics, that Homer, in the *Odyssey*, never puts a false tale into the mouth of Ulysses, without his adding that he is a Cretan. Cf. the proverb quoted by St. Paul, Tit. i. 12. Cf. on the Cretans, i. 173, *b*.

*b*. μακρῇ νηϊ—*a war-galley*. Possibly, from its use here, we may infer that Jason's expedition was of a piratical nature; as long vessels among the Greeks were generally used for warfare, and those of a round form for commerce. See *Ships*, Smith's D. of A.

*c*. ἀπίκατο—"est ipsum plusquam perf. cui hic proprius locus erat; ἀπικέατο autem est Ionica forma aoristi aut imperfecti, idem valens ac ἀπίκοντο." Cf. Matt. Gr. Gr. § 204, 6; Jelf, § 254, 2. On the position of καὶ, *etiam*, in διαπρήξ καὶ τᾶλλα—ἀρπάσαι, for καὶ ἀρπάσαι, cf. Jelf, § 761, 3.

*d*. τὸν Κόλχον, *the Colchians*. The singular is sometimes used in a plural force to signify a whole nation. The nation being considered as a whole, and represented, as in despotic governments was natural, by its head. Jelf, § 354, 2. So τὸν Λυδὸν, τὸν Ἀράβιον, τὸν Πέρσην, τῷ Τυρίῳ, ὁ Γελωνός, ὁ Μακεδών, vii. 173, *e*.

CH. III.—*a*. γενεῇ—cf. ii. 142, where Hdtus computed 3 generations at 100 years, i. e. 33 years and 4 months for each. The passage in the text marks the time between the expedition of the Argonauts and the rape of Helen, which Müller computes at about 40 years. B. On the infin. δίδοναι (depending on ἔφασαν implied) with an accusative, instead of the *verbum finitum*, owing to the oratio obliqua, cf. Jelf, § 889, *b*.

*b*. τοὺς δὲ κ. τ. λ. . . . *but that they [the Trojans], when the messengers [of the Greeks] had set forth this demand, threw in their [the Greeks] teeth the rape of Medea, how that they [the Greeks], when they had themselves neither given satisfaction nor had given her [Medea] up, when they [the Trojans] demanded her, yet now [themselves] desired to have satisfaction from others*. B. προισχομένων . . . ἀπαιτούντων. The gen. participle sometimes stands alone, as a gen. absolute, without its subject, which is either supplied from the context, or, when it is wholly indefinite, a demonstrative pronoun, (as in this sentence, αὐτῶν,) or the indefinite words πράγματα, χρήματα, ἄνθρωποι, &c., are without difficulty supplied by the mind. Jelf, § 696, 3; 894, *b*. Cf. ix. 58, ὑμῖν . . . ἐπαινεόντων τούτους.

CH. IV.—*a*. δῆλα γὰρ κ. τ. λ.—Some take these words to be Hdtus's own opinion, on which surmise Plutarch, in his Treatise de Malig. Herod. p. 586, founds one of his charges. B. thinks that they are part of the Persian account of the matter, and doubts whether Hdtus meant at the same time to give us his own opinion. On ὥρην ἔχειν ἀρπασθ., the attributive gen., cf. Jelf, § 496, obs. 4.

*b*. οἰκιεῦνται—*hold to belong to them, claim as their own*. Cf. i.



94, iii. 2, and a parallel passage in ix. 116. Cf. H. Pers. p. 262; also vii. 5, *b.*, and D. p. 61. "The Persians, in the true oriental spirit of uninquiring indolence, looked upon Africa as part of the body of Asia which belonged to them, and upon Europe as a portion *intended for them*, but in which the Greeks were pleased to play the master." See the speech of Xerxes, vii. 8.

CH. V.—*a.* Other passages referring to the tale of Troy, are ii. 116, seqq.; vii. 43, 161; ix. 27.—*B.* "Beyond the fact of the conquest of Troy," ii. 120, D., p. 76, says "Hdtus hardly believed any thing connected with the particular circumstances of the expedition, such as Homer relates them; which, indeed, were by no means considered by him as history, nor once made the basis of his narrative," &c. Cf. *Legend of Troy* in E. Hist. of Gr. ch. v. p. 113—118. Grote's observations on the historical basis of the legend in his Hist. of Gr. I. ch. xv. p. 433, seqq., are well worth reading.

*b.* οὐκ ἔρχ. ἐρέων—I will not now proceed to set forth. Τὸν, i. e. ὃν, cui respondet, τοῦτον. *B.*

*c.* ἐπ' ἐμεῦ,—in my time. Cf. Jelf, § 633, II. "The hand of time had buried before his (Hdtus's) eyes what was great and imposing, while it had placed the unseen at an amazing elevation. Therefore he resolved (for which resolution we are so much indebted to him) that, in writing his book, nothing should be disdained on account of its smallness." D. p. 130.

CH. VI.—*a.* ῥέων ἀπὸ μεσαμβρίας. Hdtus's confused notion of the course of the Halys is discussed in Blak. Hdtus, i. note 243. On its real course, cf. Smith's C. D. *Halys*. Cf. also i. 72, where τὰ κάτω τῆς Ἀσίας corresponds with τὰ ἐντὸς Ἄλυσος here, that is, all Asia Minor W. of the Halys; *within* the Halys, as it would appear to a Greek; while τὰ ἄνω τῆς Ἀσίας, constantly recurring, means all to the E. of the same river; the upper part, as it would appear to a Greek coming from the sea-coast of Asia Minor. The Halys, now the *Kisil-Irmak*. *B.*

*b.* τὸ Κιμμερίων στράτευμα.—The substance of B.'s note is:—"The expedition here mentioned took place when Ardys, son of Gyges, was king of the Lydians, as is manifest from c. 15, who began his reign B. c. 677. From a comparison of the passages in Hdtus, where an invasion of the Cimmerians is mentioned, L. supposes there were two distinct irruptions: the first during the reign of Ardys, B. c. 699, i. 6, 15; the second at the time of Halyattes and Cyaxares, i. 103. These probably refer to one and the same invasion, begun under Ardys, and continued till Halyattes, who finally expelled them from Asia Minor, B. c. 613. Some derive the name from the Hebrew 'Kamar,' *dark, obscure*; others, as Volney, from the Celtic 'Kimr,' whence the name 'Cimbri.'" Cf. also Thirlw. ii. c. 13, p. 158, 159; and iv. 11, *a.* On the subjection of Ionia, cf. i. 92, *a.* πρεσβύτερον, *earlier*. Cf. ii. 2, quoted in Blak. Hdtus.

CH. VII.—*a.* ἐπιτραφέντες—1st aor. part. pass. of ἐπιτρέπειν, to commit, or intrust to one's charge, cf. iii. 157.—*B.* The Heraclidæ, according to the command of an oracle, received the kingdom which was committed to them, being intrusted with it by, or, at the hands of, these monarchs. Schw. "The Trojan empire comprised, 1. Western Mysia. 2. The Phrygian empire, which became a province of the Lydian empire, about 560. 3. The Lydian empire. The Lydians (Mæonians) were a branch of the Carian tribe. According to Hdtus, three dynasties ruled in Lydia: the Atyadæ, down to 1232; the Heraclidæ, down to 727; and the Mermnadæ, down to 557; the first two are almost wholly fabulous, and the proper history of Lydia may be said to commence with the last dynasty." H. Manual, p. 25, and 380. Cf. also Thirlw. ii. c. 13, p. 157.

*b.* ἐπὶ δύο κ. τ. λ.—during, or, for twenty-two generations. Cf. Jelf, § 635, 2, *b.*; ii. 119. ἐπὶ πολλόν, for long. *B.*

CH. VIII.—*a.* ὑπερετίθετο, used to impart to him, ask his advice on. Cf. 107, 108. *B.*

*b.* χρῆν γὰρ Κανδ.—For it was fated that misfortune should befall Candaules, &c. Cf. ii. 161; iv. 79; v. 92, 4; ix. 109. *B.*

*c.* ὥτα γὰρ κ. τ. λ.—So Horace, A. P. 180, "Segnius irritant animos," &c. ἀπιστότερα, in an active sense, less believing or trusting, more mistrustful. S. and L. D. Cf. ix. 98, *d.* ποίει ὅπως—θήσεται. After ποιῆν, instead of infin., we sometimes find ὅπως with ind. fut., when the notion of taking care is to be expressed. Jelf, § 666, obs. 1, ὅρα or ὁρατε, vide, videte, being readily supplied by the mind. § 812, 2.

CH. IX.—*a.* ἀρχήν, altogether; cf. Jelf, § 580, 2; or, inde a principio, throughout.—Schw. Cf. i. 86, ἦλθε ἀρχήν ὁ Σόλων, formerly; so in ii. 27, and 148. μετὰ ἐμὲ ἐσελθόντα. Cf. Jelf, § 696, obs. 4, on the participle used to express time. To define any thing as following in time on the action of some other persons, μετὰ is used, as μετὰ Σώλωνα οἰχόμενον, i. 34.

CH. XI.—*a.* οὕτω, so. Supposed by Schw. to be said δεικτικῶς, as accompanied by the action of the queen, in pointing to the guards ready to kill him, if he refused the conditions. *B.* considers it to be said emphatically, so, as he (the king) also ought to die. Above ὅπως ἡ βασ. καλέοι. Cf. Jelf, § 843, 2. The opt. used with the uncompounded conjunctions ὅτε, &c., very often to express indefinite frequency.

*b.* μή μιν ἀναγκαίη κ. τ. λ., besought her not to tie him down to the necessity of making, i. e. not to compel him to make such a choice. *B.* Cf. ix. 16, ἀναγκ. ἐνδεδεμ., and viii. 22. τοῦ λοιποῦ, for the future, the temporal gen. Cf. Jelf, § 523, 1. κείνον γε. Where one alternative is contrasted with the other, γέ is used with the one on which the emphasis is to be laid. So in disjunctive sentences with ἢ—ἢ, ἢτοι—ἢ, where of two persons one must suffer, or do something, γέ is joined to the one which is to make the greatest impression. § 735, 2.



c. ἐπειρώτα. On this form, cf. i. 88, b. φέρε ἀκούσω, *come, let me hear*. The 1st pers. sing. conj. expresses a strong desire, or wish, *let me*. Jelf, § 416, 1.

CH. XII.—a. οὐ γὰρ μετίετο—Ion. for μεθίετο. Jelf, § 284. *Was not let off*; perhaps it may mean, *was not allowed to return home*. “It is probable, though only to be received as a conjecture, that the accession of this last dynasty, the Mermnadæ, ought to be considered as the real foundation of the proper Lydian monarchy, (cf. i. 7, a,) and that this is the historical substance of the tradition, that Gyges, the first of the Mermnadæ, dethroned his master, Candaules. He is said to have been aided by Carian auxiliaries, and the Carians looked upon the Lydians as a kindred race, and acknowledged Lydus as the brother of Car, as well as of Mysus.”—Thirlw. ii. p. 158.

b. τοῦ καὶ Ἀρχίλοχος κ. τ. λ. This is considered an interpolation by W. and Reiz., but defended by Schw. and B., from the numerous other instances, where Hdtus refers to the testimony of poets, as ii. 53, to Homer and Hesiod; ii. 156, to Æschylus; ii. 116, to Homer; iii. 38, to Pindar; iii. 121, to Anacreon; iv. 29, to Homer Odys.; iv. 35, to Olen the Lycian; and v. 95, vi. 52, vii. 6, viii. 77, for which I am indebted to Schw. and B. The verse to which Hdtus probably alludes, is quoted in Arist. Rhet. iii. 17. οὐ μοι τὰ Γύγεω τοῦ πολυχρύσου μέλει.

c. κατὰ τ. αὐτ. χρ.—*during the same time, contemporary with*. Jelf, § 629, ii. 2.

CH. XIII.—a. ἐκ τοῦ—χρηστ., *by the oracle*. Cf. Jelf, § 621, 3, d. ἐκ causal. The cause, occasion: ἐξ ἔριδος μαχεσθαι, Homer; but rarely of inanimate objects, instead of the instrumental dative; Hdt. vi. 67, ἐκ τοιοῦδε ὀνείδεος. συνέβησαν ἐς τὸντὸ . . . ἦν μὲν δὴ τὸ χρησ. . . ἀρχήν. *The partisans of Gyges, and the rest of the Lydians, came to this agreement, if at length the oracle should decide in his favour, that he should retain the kingdom; but if not, that he should give back the sovereignty to the Heraclidæ.* On δὴ, cf. Jelf, § 720, 2, d.

b. Ἡρακλείδῃσι τίσις, *vengeance for the Heraclidæ*. Dat. commodi. Cf. Jelf, § 597, obs. 1. ἐς τὸν πέμπτον ἀπόγ.—viz Cræsus. Cf. i. 91. W.

c. πρὶν. πρὶν, with the indicative, *until*. Cf. Jelf, § 848, 3.

CH. XIV.—a. τυραννέσας, *when he had obtained the kingdom*; cf. Herm. ad Viger. p. 774, who renders, *regnum occupavit et misit*. B.

b. ἀλλ' ὅσα μὲν . . . πλεῖστα, *but his offerings at Delphi are extremely numerous*. The word ὅσα is by some joined to πλεῖστα, and regarded as similar to ἀμήχανον ὅσον. It is thus viewed by Jelf, § 823, obs. 7, “as a contraction of the principal and relative clauses,” like θανμαστὸν ὅσον. This is objected to by B., on the ground that ὅσα is usually put *after* the word to which it is attached, and not, as here, before. He therefore follows Matth. Gr. Gr. § 445, c., taking the order to be ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματά ἐστι [τούτων],

ταῦτά οἱ πλεῖστα ἐστὶ ἐν Δελφοῖσι, *but the greatest part of the offerings of silver at Delphi are his.* That Hdtus visited Delphi, is evident. See D. p. 40. οἱ, dat. commodi. Jelf, § 597.

c. παρὲξ, *besides*. Two prepositions joined together. Cf. Jelf, § 640, 3, quoted in iii. 91, c. ἄλλον τε, *both other gold*, i. e. *worked into other offerings*. On the weight of the golden bowls, cf. iii. 95, where the value of gold in comparison with silver, is stated to be as 13 to 1; hence 30 talents of gold = 390 of silver, and the talent of silver being worth £225, the 390 of silver, or the 30 of gold, = £87,750, according to L. B.

d. ἀληθ. λόγ. χρεωμένῳ, *recte æstimanti*; χρεωμ. the dat. commodi. Cf. Jelf, § 599, 1, *Dat. expressing reference to*. When any thing is spoken of with especial reference to any person or thing, as if he or it were interested, and in some sort benefited therein, (or the contrary,) the dativus commodi or incommodi is used. Cf. i. 51, a., vi. 33, iii. 90, vii. 143. θησαυρός, *treasury*. Cf. iv. 162. One of the cells in the temple, in which the offerings of kings or states were deposited. On Cypselus, see v. 92.

e. μετὰ Μίδην. Probably Midas III., circ. B. C. 800; but almost all the Phrygian monarchs were called either Midas or Gordius; cf. the Oxf. Chron. Tables. Five kings are mentioned of the name of Midas; Gyges B. C. 716.

f. ἐς τὸν κ. τ. λ.—*in which he used to come and sit in public, and, &c.* On ἐς cf. iii. 62, a., and similar instances in Jelf, § 646, 1.

g. ἐπὶ—ἐπωνυμίην—*surnamed after him who dedicated them*. On ἐπὶ with a gen. *Causal*: the occasion, or author of any thing, καλεῖσθαι ἐπὶ τινος, *to be named after some one, or something*, whereon, as it were, the name rests, cf. Jelf, § 633, 3, b., and on the acc. ἐπων, *accusative of equivalent notion*, Jelf, § 548, c.

CH. XV.—a. Κιμῆριοι. Expulsion of the Cimmerians from Europe by the Scythians, B. C. 634; taking of Sardis by them, B. C. 633; cf. iv. 11, a. On the Cimmerians, cf. note b, on ch. 6.

b. ἦθα s. ἦθη, *seats, fixed habitations*, an Homeric word. Σάρδεις, Ionic acc. pl.; so πόλεις, ὄφεις, &c., elsewhere in Hdtus.—B. Cf. Jelf, § 101, obs. 5, and iii. 7, πίστις; ii. 58, πανηγύρις. ἐπὶ τούτου τυρ., *while he reigned over, &c.* On ἐπὶ with gen. temporal, cf. Jelf, § 633, i. 2.

CH. XVI.—a. οὗτος δὲ Κναζάρη κ. τ. λ.—Cf. i. 74. Ardys, grandfather to Alyattes, kg of Lydia, was contemporary with Phraortes, father of Cyaxares, kg of Media. Ardys died B. C. 628: hence Hdtus's account is consistent with chronology.

b. Σμύρνην . . . κτισθεῖσαν—Cf. i. 149, a., 150, a.

c. οὐκ ὥς ἠθέλεν ἀπήλλαξεν—*he retired not as he wished*, i. e. *in a manner quite contrary to his wishes*. Cf. viii. 68, c.; and i. 32, Πολλὰ . . . τὰ μῆτις ἠέλει, and Eurip. Androm. 1168.—B.

CH. XVII.—a. καρπὸς indicat *fructus satorum*, the corn, or grain of any kind which was sowed, B., not the fruit of trees.

b. ὑπὸ . . . ἀνδρητύου—*under the accompaniment of* (i. e. *to the*



sound of) pipes and lyres, and the masculine and feminine flute. Cf. vii. 22, ix. 98, &c.; Jelf, § 639, i. 2, *d. αὐλὸς ἀνδρ.*, probably like the Roman *Tibia dextra*, played with the right hand, which gave a bass sound. αὐλὸς γυν. to the *Tibia sinistra*, played with the left hand, in the treble cleff, resembling a woman's voice. B. Cf. Smith's D. of A.; Paradise Lost, i. 532 and 550.

c. ὥς—ἀπικοιτο, so often as he might come. Cf. Jelf, § 843, 2, on the optat. expressing *indefinite frequency*. οὐτε θύρας ἀπέσπα.—Cf. iii. 159, on the taking of Babylon. Schw.

d. τῆς γὰρ . . . ἐπεκράτειον.—“Miletus and Phocæa flourished between 800—500. Miletus is said to have had a hundred colonies in the Sea of Marmora, the Black Sea, and the Palus Mæotis, and ranked next to Tyre and Carthage.” Oxford Tables, p. 8. On Miletus and its colonies, read H. P. A. § 77, 78; and Thirlw. ii. pp. 85, 104, &c. ὅπως ἐχ. Cf. Jelf, § 805. Final substantival clause introduced by ὥς, in order that, ὅπως, ἵνα, &c.

CH. XVIII.—a. τρώματα—overthrows, disasters, cf. vi. 132, iv. 160, vii. 233, and Hom. Odyss. xxi. 293, Οἶνός σε τρώει μελιηδῆς κ. τ. λ. B.

b. καὶ γὰρ δὴ . . . συνδιήνεικαν.—The date of this war appears unknown. All three states were Ionian colonies, of which there were twelve principal ones, between which the festival of the Panionia, held at the temple of the Heliconian Neptune at Mycale, cf. i. 142, b., 148, a., served as a bond of union; though Hermann remarks, they were not only, generally speaking, independent, both often engaged in mutual hostilities. Cf. v. 99, and H. P. A. § 77, note 21, ὅτε μὴ, *except*, properly οὐδὲν ὅτι μὴ. Cf. Jelf, § 743, 2, on the use of οὐ and μὴ in dependent sentences.

CH. XIX.—a. Ἀσσησίης—so called from Assesus, the name of a small town or village in the territory of Miletus (see end of ch.) where the temple of the goddess stood. B. On the accus. ἐπὶ κλησιν, cf. Jelf, § 579, 2.

b. αὐτῷ . . . πέμψαντα.—Cf. c. 3. Ἑλλησι δόξαι . . . πέμψαντας, and c. 37, iv. 81, v. 109. B. Cf. Jelf, § 675. Participles or adjectives after infin., which ought to be in the same case (gen. or dat.) as the object of the verb to which they refer, are often in the accus., because they are not considered as referring to that object, but as separated from it, and as belonging to the accusative implied in the infinitive to which they are joined.

CH. XX.—a. τῷ . . . τυραννέοντι.—On the origin of Despotisms in Greece, cf. H. P. A. §§ 63—65, and 72, the reference to Arnold's Rome, in i. 59, b. and Thirlw. i. c. 10, p. 403. Read also an article on “the Grk Despot,” in a review of Grote's Gr. in Edinb. Review for Jan. 1850. Neither Hermann nor B. considers that Thrasybulus was one of those entitled “Æsymnetes,” magistrates invested with unlimited power, (Aristot. Pol. iv. 8, 2,) for the purpose of moderating adverse factions, as was Pittacus in Mitylene.

The name "Æsymnete" was however given in some places, as in Cyme and Chalcedon, to the regular magistrates.

b. ὅπως . . . βουλεύηται—*that he, (Thrasylbulus,) having had previous information, might form some plan with regard to the present conjuncture.*—τι depends upon βουλεύηται. Cf. Jelf, § 810, on the conjunctive and opt. with ἄν. To the final conjunctions ὥς, ὅπως, μή, and ἵνα, the modal adverb ἄν is frequently (especially in Hdtus) added, pointing to some (generally not expressed) condition.

CH. XXI.—a. ὁ—ἡ ἐς τὴν Μιλήτον ἦν—*So then the messenger went to and arrived at (was at) Miletus.* Cf. Jelf, § 646, 1, quoted in iii. 62, a. v. 38, ἐς Λακεδαίμονα ἐγίνετο, and παρ. ἐς Ἀττικὴν, and i. 14, f.

o. πάντα λόγον, *all the matter, the whole business.* λόγος like ῥῆμα, *the thing spoken of, the subject or matter of the λόγος.* S. and L. D. Cf. i. 127, τοῦ λόγου μετέσχον, *had to do with the matter, were in the secret.* τὰ μέλλοι, cf. Jelf, § 802, 8. The opt. used when it is only a suspicion, or a persuasion of the probability of any thing falling short of being an actual fact. Cf. iii. 68, ὥς οὐκ εἴη κ. τ. λ.

c. κώμῳ κ. τ. λ.—*feasting, revelling, ἐπεὰν κ. τ. λ.* Cf. Jelf, § 841, 3.

CH. XXII.—a. ὅπως—δὴ, *that forsooth.* Jelf, § 722, 2. τὰ δὴ—*which straightway, &c.* Jelf, § 721, 1. τὸν λεῶν τετρώσθαι κ. τ. λ., *that the people had been reduced, worn out, to the extremity of distress.* Cf. Hom. Odys. xvii. 387, B. ἤκουε with gen., cf. Jelf, § 487, 1.

b. ἐπ' ᾧ τε ξείνους . . . εἶναι—*On condition of their being, &c.* Cf. Jelf, § 867, 2. On the tie of hospitality among the Greeks, cf. H. P. A. § 15, View of the Political State of Greece before the Historical Times. Even the prisoner taken in war, after paying ransom, was δορύζενος. Cf. also the View of the Social State among the Greeks, in Coleridge's Introd. to the Classics, and *Hospitium* in Smith's D. of A.

CH. XXIII.—a. Περίανδρος—Cf. iii. 48, b. seqq., v. 92, d. and m., and Müller Dor. i. p. 188. Κορίνθου, relative gen. after ἐτυρ. Cf. Jelf, § 502, 505.

b. Λέσβιοι—mentioned as Arion belonged to Lesbos, where Methymna stood. B.

c. Ἀρίονα κ. τ. λ.—B. defends this digression, 1st, as the tale is to the credit of a Greek state, which applies to many other of the Herodotean digressions, and 2nd, as teaching that no crime could escape the vengeance of heaven. On the story of Arion cf. Virg. Ecl. viii. 56, and Georg. iii. 6. Its origin is explained by L. from the vessel, which probably picked up Arion when cast into the sea, having the figure-head of a dolphin.—οὐδενός, relative gen. Cf. Jelf, § 502, 3. On τῶν (= ὧν) ἡμῆς κ. τ. λ., gen. by *Attraction*, cf. Jelf, § 822, 1. Cf. iv. 73, a.

d. διθύραμβον.—A great impetus was given to choral poetry by its application to the dithyramb, or old Bacchic song. This



ancient Bacchanalian performance, the origin of which is, at any rate, earlier than Archilochus, who, in one of the fragments of his poetry, says that "he knows how to lead off the dithyramb, the beautiful song of Dionysus, when his mind is inflamed with wine," (Athen. xiv. p. 628,) seems to have been a hymn sung by one or more of a *κῶμος*, or irregular band of revellers, to the music of the flute. Arion was the first who gave a regular choral or antistrophic form to the dithyramb. This improvement was introduced at Corinth (Herod. i. 24; Pindar, Ol. xiii. 18 or 25, with the notes of the commentators). The choruses, which ordinarily consisted of fifty men or youths, danced in a ring round the altar of Dionysus. Hence they were termed *cyclic* choruses (*κύκλιοι χοροί*), and dithyrambic poets were understood by the term *κυκλιοδιδάσκαλοι*. This also explains the name Cycleus, given to the father of Arion (Müller, Hist. Gr. Lit. p. 204). Smith's D. of A. *Chorus*. See more under *Tragædia*.—καὶ διθ—ποίησ.—ὀνομάσαντα—διδάξ. *the first whom we know, who composed, and named, and brought out the Dithyramb, &c.* διδάσκειν, like *docere fabulam*, is pecul. used of the Dithyrambic and dramatic poets, *who taught the actors* their parts and superintended the *getting up and bringing out of* their pieces. S. and L. D. Cf. Hor. A. P. 288, "Vel qui prætextas vel qui docuere togatas." Cf. Theatre of the Greeks, p. 235, and on the derivation of the term Dithyramb, sect. i. p. 3, of the same work.

CH. XXIV.—*a.* ὀρμᾶσθαι κ. τ. λ., *accordingly he was going to sail from, &c.* Stephens on Greek Particles, p. 107, seqq. ἐν τῷ πελάγει, *when now out at sea, i. e. beyond the harbour.* Schw. On διαχρᾶσθαι, cf. i. 110, *d.* οὐκ ὡν δὴ πείθειν. Infin. in oratio obliqua, (they say that) *he did not indeed persuade them.* In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus. and infin., depending on a verb of saying, &c., expressed or implied, instead of the *verbum finitum*. Jelf, § 889. τὴν ταχίστην, generally explained by ὁδὸν supplied, but according to Jelf, § 891, obs. 2, by ἐκπήδησιν. In many phrases the subst. suppressed after the adj. is implied in the verb. So that this is brachylogy, rather than ellipse.

*b.* περιῦδέειν κ. τ. λ.—*to allow him to stand and sing.* Cf. Jelf, § 664, A., on the infinitive (without the article) as the object after the verb. B. refers σκευή to the ὀρθοσταδίας, *the long garment reaching to the ancles, worn by the Citharædæ.* On κατεργάσασθαι, cf. ix. 106, *a.*, and on καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονήν κ. τ. λ., cf. Jelf, § 786, obs. 6, quoted in ix. 109, *b.*

*c.* νόμον τόν ὀρθιον—The Orthian strain, so called from being performed in a high key, the voice of the performer being raised and clear. Blomfield, Æsch. Pers. Gloss. v. 395. It appears to have been particularly intended for the flute or cithara, and to have been played in quick time. B. *An air of sharp, stirring tone, like our military music.* S. and L. D.

d. ὥς εἶχε, *just as he was*. Cf. Matth. § 337. Tænarus, C. Matapan s. Maina. B.

e. ἀνακῶς ἔχειν κ. τ. λ. sub. λέγουσι—[dicunt] *eum curam intendisse in nautas*; *looked carefully for, kept a sharp look-out for, the sailors*. ἀνακῶς, i. q. φυλακτικῶς, ἐπιμελῶς, cf. viii. 109, e. Schw. and Jelf, § 496, Causal. Gen. On the construction of ὥς . . . παρῆναι αὐτοῦς, cf. Matth. § 538. “The accusative with the infinitive is also used after particles which begin a protasis, and in construction with the relative—both in the *oratio obliqua*, Herod. i. 94. (λέγοντες) τοὺς Λυδοὺς κ. τ. λ., cf. i. 24; viii. 111, 118, 135.

f. ἱστορέεσθαι, *that they were asked*. “Passiva notione accipendum, in activa enim notione usurpatum nusquam utique, nec apud Nostrum, nec apud alium Scriptorem reperiri arbitror.” Schw. ὥς εἶη τε κ. τ. λ. Cf. Jelf, § 802, 2, on the indic. and opt. in dependent sentences. The opt. used where the thing spoken of is represented as an uncertainty, a supposition.

g. περὶ Ἰταλίην, *in Italy*. Cf. c. 27. περὶ τὴν Ἑλλάδα. Cf. Jelf, § 632, iii. 1. περὶ, with acc. frequently with verbs of rest, to express, as it were, a circular extension through space—*round, at, through*. Cf. iii. 62. περὶ Αἴγ. *in and round Egypt*. vii. 131, περὶ Πιερίην, *in Pieria*.

h. ἀνάθημα κ. τ. λ.—Ælian, Nat. Animal. xii. 45, gives the inscription on the base of the statue:

Ἀθανάτων πομπᾷσιν Ἀρίονα, Κύκλονος υἱὸν,

Ἐκ Σικελοῦ πελάγους σῶσεν ὄχημα τόδε.

The hymn Arion is said to have composed is given in Brunck's *Analectt.* vol. iii. p. 327. B. From “this the Lesbians say,” it is evident that Hdtus visited their island. Cf. D. p. 43. It is plain that he also visited Corinth. Ib. p. 42.

CH. XXV.—a. ὑποκρητηρίδιον, *a saucer for the silver goblet*. κολλητὸν, probably *inlaid or damasked* with iron: θέης ἄξιον κ. τ. λ. would be inapplicable, if the meaning were merely, according to B., *ferruminatum, soldered, or welded to it*. L. and S. and L. D.

b. διὰ πάντων—*Throughout, among all*. Cf. Jelf, § 627, 3, g. διὰ Causal. Value. Iliad xii. 104, ὁ δ' ἔπρεπε καὶ διὰ πάντων. Cf. also viii. 37, b. and vii. 83, κόσμον—διὰ πάντων Π. *præcipuo cultu inter omnes eminebant*; there quoted.

CH. XXVI.—a. Ἐφέσιοι κ. τ. λ. Pindarus, whose mother was daughter of Alyattes, (consequently he was nephew to Cræsus,) was at this time, B. c. 560, tyrant of Ephesus. See Thirlw. ii. p. 162. On the dedication of the town, cf. Æsch. vii. c. Theb. 203, ἀλλ' οὖν θεοὺς τοὺς τῆς ἀλούσης πόλεος ἐκλείπειν λόγος. The intention of the Ephesians was, by thus consecrating their town, to compel the goddess to aid them, and prevent her desertion, by means of having thus united her safety to that of the city. B. So Polycrates consecrated the island of Rhenæa to Apollo, Thucyd. iii. 104; and the Tyrians chained Hercules to Moloch, lest the former should desert their town. See Life of Alexander, Family Lib. c. vii. p. 132.



CH. XXVII.—*a.* Βίαντα κ. τ. λ.—Both Bias and Pittacus lived in the time of Cræsus.

*b.* περὶ τὴν Ἑλλάδα κ. τ. λ.—περὶ, *in*; cf. i. 24, *g.* τι—νέωτερον περὶ τὴν Ἑλλάδα, *any thing new, i. e. newer than has yet happened.* Cf. Jelf, § 784. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause thereof seems to be, that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing; so that whatever went beyond or fell short of this size or degree, presented itself to his mind in the relation of greater or less: hence the comparative is used in Greek where we use the positive and the adverbs *too, very, rather, somewhat*; the comparison being made with reference to some such thought as, *than it was before—usual—fitting—right*, &c., more or less clearly present to the speaker's mind, and sometimes expressed in words; as, Hdtus vi. 84, μεζόνως. i. 91, ἀμείνωνος — ὑποδεστέρου. iii. 145, ὑπομαργότερος, &c. &c.

*c.* Ἀὶ γὰρ κ. τ. λ.—On this Homeric expression B. compares Odyss. iii. 205, αἶ γὰρ ἐμοὶ—θεοὶ παραθεῖν, and Odyss. xiv. 273, Αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶ τοῦτο νόημα ποίησ'. On the circumlocution ἐπὶ Λυδῶν παῖδας for ἐπὶ Λυδούς, like Homer's νῆες and κοῦροι Ἀχαιῶν, cf. Matth. § 530.

*d.* ἀρώμενοι.—Schw. conjectures ἀειράμενοι, *postquam vela ventis dederint*, but the common reading is defended by Letronne, quoted by B., on the ground that Hdtus is wont often to employ a participle, either of the same verb which just before had been used in the infinitive, or at least of a cognate verb; so that ἀρω. is here used instead of εὐχόμενοι, *desirous, wishing eagerly*, to avoid the repetition.

*e.* —τῶν—οἰκημένων Ἑλλήνων, *in behalf of the Greeks who dwell on the mainland.* Cf. Jelf, § 368, *a.* Remarks on the deponent verbs. So οἰκημένος for οἰκῶν, i. 27, vii. 21, οἱ—κατοικημένοι, and immediately afterwards in a passive sense, ὁ γὰρ Ἀθως κ. τ. λ. i. 96, 127, 172, viii. 115, and ii. 102. δουλώσας ἔχεις, cf. Jelf, § 692. ἔχειν in the sense of *to be, to hold oneself*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the *continuance* of the action when already begun, as in Latin *habere* with a pass. part. in acc., as *rem aliquam pertractatam habere*. Cf. i. 27, 28; iii. 65. Soph. Ant. 22. Œ. R. 371.

CH. XXVIII.—*a.* ἐντὸς κ. τ. λ.—i. e. to the West, between the river and the Mediterranean; see i. 6, *a.*

*b.* Λυδοὶ—Schw. and B. retain this word, considering this as an enumeration of the nations over which Cræsus reigned, and that the Lydians are put first, as those over whom he first was monarch, while the others were afterwards added to his empire. Cf. on Lydia

the ref. in i. 93, *a*. The Chalybes, cf. vii. 76, *a*., are not to be confounded with the nation of that name beyond the Halys, whose first seat was about the Araxes, and who extended their dwellings to the mountains near the Euxine Sea, and are often called Chal-dæans. They are described in H. Pers. ch. i. p. 87. The Thracians are to be understood of the Asiatic Thracians, cf. iii. 90, divided into the Thynians and Bithynians who migrated from Europe, formerly called Strymonians, from the river of that name. Cf. vii. 75, and H. Pers., ch. i. p. 79.

CH. XXIX.—*a*. σοφισταί, *wise statesmen, sages*. S. and L. D. This word, afterwards a term of reproach, is used here as an honourable title, cf. ii. 49, iv. 95. On the Sophists, in the later sense, cf. Thirlw. iii. c. 24, p. 326, and Grote's dissertation on the Sophists in vol. viii. p. 479, seqq. of his History of Gr. There is a critique of this last in the Edinb. Rev. for July, 1851, and in App. ii. of Sheppard's Theophrastus.

*b*. ὥς ἕκαστος κ. τ. λ.—*ut quisque eorum adveniret, i. e. suo quisque consilio et tempore, sive, pro se quisque*. Poterat etiam simpliciter dicere ὥς ἕκαστος. Sic. c. 114, de Cyro puero, ὥς ἕκαστω κ. τ. λ. et Thucyd. i. 15, 89. Wyttenb. Cf. Jelf, § 870, obs. 6.

*c*. κατείχοντο—χρήσεσθαι—τοὺς ἄν—θῆται. Cf. particularly Jelf, § 887. Conjunctive in oratio obliqua—ἵνα μή—ἀναγκασθῇ, cf. Jelf, § 744, 1. In all *final* and *conditional* clauses introduced by ἵνα, ὥς, ὅφρα, or εἰ, &c., μή (not οὐ) is always used, as these clauses depend entirely on the principal.

*d*. τοὺς ἄν . . . . θῆται.—On the conjunctive here with ἄν, cf. Jelf, § 829, 4.

CH. XXX.—*a*. ἐκδημήσας ὁ Σόλων. It is a disputed point, whether this interview could have taken place. The legislation of Solon is generally placed B. C. 594, and Cræsus' reign, B. C. 560. Schultz, quoted by B., concludes that the journey of Solon cannot be put later than from B. C. 575—565, as he must have returned to Athens before the year B. C. 561, when Pisistratus was not yet in power; hence Solon's visit to Sardis cannot have taken place when Cræsus was on the throne, unless we follow L., that Cræsus was associated on the throne by his father, Alyattes, during the life-time of the latter, B. C. 574. Cf. i. 86, *a*. and Thirlw. ii. p. 161. "Those who would fain find historical truth in a delightful story told by Hdtus, of a visit paid by Solon to the court of Cræsus, are willing to collect from these hints, that the Athenian sage, though he could not on any reasonable calculation have seen the son of Alyattes on the throne, might have found him associated with his father in the government, and perhaps flushed with recent victory, when he warned him of the inconstancy of fortune, and disclosed to him the secret of human happiness." καὶ δὲ καὶ—παρὰ Κροῖσον. Cf. Jelf, § 724, 1. καὶ δὲ used to introduce the most important member of a sentence, or when a particular follows an universal: καὶ δὲ καὶ, *and*



*what's more.* On the character of Solon, his reforms, &c., cf. an excellent article on Grote's Gr. in Edinb. Review for Jan. 1850, and Grote iii. p. 208.

*b.* ἐπιστρεφέως — *accurate, diligenter*: ad κοίη, Jacobs. supplet γνώμη, i. e. *qua tandem ratione (ductus) judicas*, &c. Eodem modo explicanda sunt, γῆ, ταύτη et alia id genus. B.

*c.* τοῦ βίου εὖ ἔκοντι, *being well off for, or, as regards, life.* Cf. Jelf, § 528, *gen. of position*, used when the notion of position (local, moral, or temporal) is determined by its relation to something else, which is in the genitive. So the adverbs and adjectives εὖ, καλῶς, ὥς, πῶς, ὅπως, and others, when joined with the verb ἔχειν, (ἤκειν, Hdt.,) sometimes also εἶναι and κεῖσθαι, take a gen. of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in vi. 116, ὥς ποδῶν εἶχον, it is from a notion of the properties of the πόδες that the notion of the state expressed by ὥς ἔχειν is formed. Cf. v. 20, καλῶς ἔχειν μέθης, *to be well off for strong drinking, to be pretty drunk*, viii. 107, ix. 59, 66. Cf. also i. 102, 149, viii. 111. ὥς τὰ κ. τ. λ. *as prosperously as things go, as is possible, among us.* Cf. Jelf, § 869, 5.

*d.* γενομένης γὰρ κ. τ. λ.—Perhaps not against the Eleusinians, but at Eleusis, against the Megarians. Originally the Megarid was a district of Attica, and formed one of the four ancient divisions of the country. When the Heraclidæ returned (eighty years after Bell. Troj.) the Athenians lost it to the Dorians; hence the Athenian hatred, and the ψήφισμα enacted against the Megarians; cf. Thucyd. i. 139; Aristoph. Acharn. 533. Müller's Dor. vol. i. p. 102. Thucyd. ii. 15, speaks of a battle between the Athenians and the Eleusinians, but as that took place under Erechtheus, Solon could hardly have referred to it, so long before his own time, speaking as he does of Tellus. On the loss of the Megarid, see v. c. 76, *b.*, and H. P. A. § 18, note 10, and § 92, note 9, and Smith's C. D. *Megara*. An expedition against the Megarians is also mentioned in i. 59, *infra*.

CH. XXXI.—*a.* τὰ κατὰ κ. τ. λ. B. inclines to understand λέγων after Τέλλον, cf. Matth. Gr. Gr. § 421; and after προετρέψατο to understand πρὸς τὸ ἐρωτᾶν, i. e. *impulit ad quærendum* sc. *plura*. οἱ δὲ σφι βόες, *their oxen*. The *dativus commodi*, with possessive and attributive notions. Cf. Jelf, § 597, obs. 1; cf. i. 92, ἀναθ. Κροίσω, and ii. 17, *b.*

*b.* ἐκκληϊόμενοι δὲ τῇ ὥρῃ—*tempore exclusi, hindered by (want of) time*, S. L. D., viz. *from waiting any longer*; their mother being priestess of Juno, and being obliged by law to be present at the temple, and to be drawn thither by a yoke of oxen.

*c.* ἐν τέλει τούτῳ ἔσχοντο, *rested in this end, or termination of their life*. Jelf. lit. *were held by*, i. e. *met with*. Cf. Jelf, § 365, 2, on the apparent use of the 2nd aor. mid. for the passive.

CH. XXXII.—*a.* δευτερεῖα γ. οἷσ., *that he would obtain (εἰ μὴ)*

ἀριστεῖα, which had been already assigned) *the second place then*. Jelf, § 737, 8.

b. οὐτω τοι ἀπέρριπται, *has been so utterly rejected, considered as nothing by you*.

c. τὸ θεῖον πᾶν ἐὼν φθονερόν.—So in iii. 40; vii. 46; vii. 10, § 5, quoted by B., who shows, from the last of these references, how we are to understand Hdtus; viz. with V., that by φθόνος is meant Divine vengeance (νέμεσις, c. 34) sent upon those, who, puffed up by exalted station or continual prosperity, forget that they are but men; to the end that they may learn modesty and moderation; and in this way the Deity is said to be φθονερός, “an abaser of him that exalts himself.” Cf. Pind. Olymp. viii. 113, sub fin.; xiii. 34; Pyth. x. 31; and Isth. vii. 55 (ed. Heyne). That Hdtus entertained just notions of the Divine Providence for man’s good, is manifest from iii. 108.

d. τὰ μὴ τις ἐθέλει—τὰ = οἷα μὴ κ. τ. λ. Cf. Jelf, § 742, 2, on the use of μὴ in dependent sentences. Cf. also i. 16, c.

e. ἐς γὰρ . . . προτίθημι—I set at the utmost, i. e. I set the term of man’s life at 70 years at the utmost. Cf. Psal. xc. 10. In the next sentence, on the number of days in the 70 years, occurs a difficulty that has given rise to a variety of conjectural emendations of the text. The years being 70, produce 25,200 days, the intercalary month not being reckoned, which, if taken in every two years, gives 35 months for the 70 years, and each of these months being calculated at 30 days, the sum of them will be 1050 additional days, so that  $25,200 + 1050 = 26,250$  days altogether. Now, if the first calculation is right, viz. 70 years = 25,200 days, Solon must have made the year consist of 360 days; but if the second also is correct, viz. 35 months  $\times 30 = 1050$ , his year would contain 375 days, which is both too long by 10 days, and would lead to a confusion of the seasons. Now Hdtus himself, elsewhere, iii. 90, fixes the year at 360 days; and in ii. 4, says that the Greeks inserted the intercalary month every third, and not every second year. Some suppose that Solon, in this calculation, reckoned according to the Lydian year, each consisting of 330 days, and each intercalary month of 15 days, so as to make the first number 24,500 days, which  $+ 1050 = 25,550$ ; but this solution, as well as the one given by Wyttenb., must necessitate an alteration in the text. In the notes in Schw., B., and G., the conjectures are given at full length. ἐμβ. μηνὸς μὴ γεν. supposing the intercalary month be not added. On the use here of μὴ (and not οὐ) when a participle or adjective can be resolved into a conditional clause, expressing a supposed case, cf. Jelf, § 746, 2, and v. 35, c.

f. πᾶν . . . συμφορῇ, homo, quantus est, fortunæ casibus est obnoxius. Schw. Man is every whit made up of changes and chances, is wholly a chapter of accidents. On the masc. subject in apposition with a fem. predicate, cf. Jelf, § 382, 1, quoted in iv. 50, b.



g. δυοῖσι πρόεχει . . . . . πολλοῖσι.—Cf. Aristot. Eth. vii. 13.

h. πρὶν δ' ἂν τελευτήσῃ, κ. τ. λ.—Cf. Soph. Œd. Tyr. sub fin., beginning “ὥστε θνητὸν ὄντ’” κ. τ. λ., and Eurip. Androm. v. 100. B. Ovid. Metam. iii. 136, ultima semper Expectanda dies homini, &c., and the criticism of Solon’s opinion in Ethics i. c. 10.

i. παρ’ ἐμοί—in my opinion. Παρά with dat. 1st, Local. Cf. iv. 53; vii. 150. 2nd, Causal, (as here,) to express standing before a person as a judge, and submitting to his decision or sentence. Jelf, § 637, ii. 2. So iii. 160, παρὰ Δαρείῳ κριτῇ: and iii. 86. On δίκαιός ἐστὶ κ. τ. λ., *deserves to bear*, Jelf, § 677.

CH. XXXIII.—a. Ταῦτα λέγων τῷ Κροίσῳ—G. and B. Here Solon is nominat. to ἐχαρίζετο and ἀποπέμπεται, pass., *he is dismissed*; δόξας, *appearing* to him, i. e. to Cræsus, to whom μιν refers. Reading λέγοντι and Κροῖσος, then ἐχαρίζετο is *bestowed no favours upon him*, Κροῖσος the nom. to it, and μιν refers to Solon, and ἀποπέμπεται, mid., *dismisses him*, i. e. Solon; δόξας, *thinking him*, i. e. Solon, *to be*, &c. According to B. and G., reading οὔτε ἐχαρίζετο, *he (Solon) neither gratified him by flattery*, &c.

CH. XXXIV.—a. Μετὰ δὲ Σολ. οἶχ.—Cf. i. 9, a. ὥς εἰκάσαι, *ut concicere licet*. Cf. Viger, p. 205, 744, B., and Jelf, § 864, 1.

b. κωφός, *dumb*. Cf. i. 85, where the young man is called ἄφωνος, and i. 47, in the oracle, κῶφος and οὐ φωνέων are connected in the same sense. Later writers add the sense of *deaf* to the word, but Hdtus uses it only in the former signification. There is nothing to hinder the conclusion that the young prince was both κῶφος, *dumb*, and διεφ. τὴν ἀκοήν, *deaf*. B.

c. ἀπολέει μιν, *he will lose him*. fut. for ἀπολέσει.

d. συνένησε, *heaped them up together*. Cf. i. 50, 86.

CH. XXXV.—a. συμφορῇ ἐχόμενος, *involved in, entangled in calamity*. κάθαρσις. Cf. S.’s D. of A., *Lustratio*, and Sheppard’s Theoph. p. 220.

b. ἐπίστιος, Ionic for ἐφέστιος, i. e. ὁ ἐπὶ τῇ ἐστίᾳ ὢν, *a suppliant*, cf. Hom. Odys. vii. 153.

c. Γορδίῳ κ. τ. λ.—It is manifest from this, that Adrastus was of the royal race of Phrygia, but as there were several kings of this name, (cf. i. 14, e.,) it is impossible to fix exactly his parentage, and chronology will not allow us to suppose the Midas here mentioned to be the same with the one mentioned in i. 14. He probably fled to Cræsus, as the kingdom of Phrygia was now added to the Phrygian monarchy, (cf. i. 28,) and therefore he would be under the protection of his sovereign. The name of his brother is said to have been Agatho. B.

d. ἀμνηχανήσεις οὐδενὸς—you shall be in want of nothing. Privative gen. Jelf, § 529. At ἐς ἡμετέρου, B. quotes Homer’s Hymn to Mercury, 370, ἦλθεν ἐς ἡμετέρου κ. τ. λ., explaining the use of the gen. instead of the accus. to arise from the relation between the personal and the possessive pronoun; so that ἐς ἡμετέρου, used also in vii. 8, is equivalent to ἐς ἡμῶν, as ἐς Ἀδου, sub. οἶκον. Cf. Schæfer ad Bos, Ellipses, p. 345, and Matth. Gr. Gr. § 380.

CH. XXXVI.—*a.* τῷ Μυσίῳ Οὐλύμπῳ—cf. vii. 74, now *Kecisce-daghi*. B.

*b.* σὺς χοῖμα μέγα—a great monster of a boar, a monstrous boar. Cf. Jelf, § 442, *e.* Inversion of the members of the attributive sentence. A favourite construction of the poets is, to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. So, as here, in poetry and prose, χοῖμα, to express size. Cf. Aristoph. Vesp. 932, κλέπτου τὸ χοῖμα τάνδρός. Id. Nub. 2, χοῖμα τῶν νύκτων. τὰ ἔργα, the agricultural labours.

*c.* ταῦτά οἱ κ. τ. λ. ἰ. ε. τὰ τοῦ γάμου—matrimonial matters. B.

CH. XXXVII.—*a.* ἀποχρεωμένων κ. τ. λ.—when the Mysians were content with, &c. Cf. i. 102, οὐκ ἀπεχρήτο, was not content. B.

*b.* τέοισί με χοῖ ὄμμασι . . . φαίνεσθαι;—with what eyes must I be seen? *i. e.* with what eyes will the citizens look on me?

CH. XXXVIII.—*a.* ἐπὶ τὰ παραλαμβανόμενα—to what is taken in hand, to the present undertaking, *i. e.* to the boar-hunt. πρὸς—τὴν ὄψιν, in consequence of, &c. Jelf, § 638, iii.

*b.* διεφθαρμένον κ. τ. λ.—Cf. i. 34, *b.*

CH. XXXIX.—*a.* ἀλλὰ λέληθέ σε τὸ ὄνειρον.—Either (κατὰ) τὸ ὄνειρον, or (καθ' ὃ) λέληθέ σε τὸ ὄνειρον, but in what particular the dream, &c. Schw. B. follows Matth. Gr. Gr. § 476, in taking the proper noun with the article as put after the relat., and, as it were, in opposition with it; which will be seen more obviously, if the words τὸ ὄνειρον be considered as distinct from the rest of the sentence, and taken in explanation of it; thus, τὸ δ' οὐ μανθάνεις, ἀλλὰ λέληθέ σε, *i. e.* τὸ ὄνειρον, quod autem te latet, somnium scilicet istud—but that which you do not understand, viz. the dream, &c.

CH. XL.—*a.* ἐστι τῇ (for ᾧ), quodammodo, somehow. Cf. Jelf, § 817, obs. 3.

CH. XLI.—*a.* συμφορῇ ἀχάρι—So G. and B. ἀχάρι, the Ionic form of the dative, as Ἴσι, ii. 40, and ἀπόλι, viii. 61, the accent being on the penult. on account of the last syllable being made long by contraction. Cf. Matth. Gr. Gr. § 114. Cf. on the force of the expression, viii. 143, *d.*

*b.* κλῶπες κακοῦργοι—Cf. Hom. Od. viii. 444, μήτις τοι καθ' ὅδον δηλήσεται, and Hor. Sat. i. 1, 77, mali fures. B. ἐπὶ δηλήσει, with a view to injure. Cf. Jelf, § 634, 3, *a.*

CH. XLII.—*a.* συμφορῇ τοιᾷδε κεχρημένον—that (one) having fallen into such a misfortune. Cf. Xen. Cyr. vi. 2, 1, ἦλθον . . . ἄγοντες, there came (people) who brought, &c.

*b.* τοῦ φυλάσσοντος εἵνεκεν—as far as depends on his guardian; cf. iii. 122, εἵνεκέν τε χρημάτων.

CH. XLIII.—οὗτος—φόνον, he, I say, who had been purified of the murder. φόνον accus. of equivalent notion. Jelf, § 548, *c.* Cf. § 545, 3.

CH. XLIV.—*a.* περιημεκτεῖν, moleste ferre, to be, or become, ag-grieved, sad, or angry at a thing. S. and L. D. Cf. iii. 64, viii. 109,



ἐκπεφευγόντων περιημέκτεον, *were indignant or vexed at the escape of the enemy.* ix. 41, B.

CH. XLV.—*a.* τὸν καθήραντα, i. e. Cræsus; not his son, as L. would understand it; for, in i. 35, we are told Cræsus purified him, and here Adrastus may well say *that*, figuratively speaking, *he had destroyed his purifier*, i. e. Cræsus; inasmuch as he had destroyed the only one of his sons whom he considered as really living.

*b.*—εἷς δὲ οὐ σύ κ. τ. λ. Cf. Hom. Iliad iii. 164, Priam to Helen, Οὔτι μοι αἰτίη ἔσσι· θεοὶ νύ μοι αἴτιοί εἰσιν. B. And Aristot. Rhet. ii. c. 3, on the topics of Placability.

CH. XLVI.—*a.* ἀπέπαυσε, ἐνέβησε δὲ κ. τ. λ. lit., *made Cræsus give over his grief, and made him enter into a reflection, set him a thinking, &c.* Observe the transitive force of the I aor.—καταλαβεῖν, *to check it, to keep it down*, (cf. c. 87, *to stop*,) not, *to overthrow it*, καταβαλεῖν, as Gronov. would read. W. Cf. iii. 128, κατελ. *he checked or restrained them.*

*b.* τοὺς δὲ ἐς Ἄβας κ. τ. λ.—In Phocis, near *Exarcho*; famous for an oracle of Apollo, held in honour even in the time of the Romans. Plundered by the Persians, but shortly afterwards restored; as we find Mardonius sending to consult it. Cf. viii. 27, 33, 134. B. On the oracle of Dodona, see ii. 56, *b.* See throughout the articles in Smith's D. of A., *Oraculum*.

*c.* Ἀμφιάρεων καὶ παρὰ Τροφώνιον—The oracle of Amphiaraus, one of the seven chiefs against Thebes, was at Oropus in Bœotia. Cf. Livy, xlv. 27. Of Trophonius, who, like Amphiaraus, was also swallowed by an earthquake, at Lebedæa in Bœotia. Both oracles were consulted by Mardonius, cf. viii. 134; and are both mentioned by Cicero, de Nat. D. iii. 19. B.

*d.* ἐς Βραγχίδας—The site of a temple of Apollo, distant about two geographical miles from Miletus, the ruins of which are still visible at a place called *Iotan*. It was afterwards called Didyma, and was burnt by the Persians. Cf. v. 36, vi. 19. αἱ Βραγχίδαι, *Branchidæ*, the place, οἱ Βραγχίδαι, the priests of the temple.

*e.* παρὰ Ἀμμῶνα—Cf. ii. 42, *f.* and *g.*

CH. XLVII.—*a.* μέγαρον, here *the sacred chamber in the temple at Delphi where the responses were received.* S. and L. D. Cf. i. 65, and ii. 143. Also *the shrine or sanctuary* in other temples. Cf. Smith's D. of A. *Templum*. "Many of the great temples consisted of three parts: 1. the πρόναος, or πρόδομος, *the vestibule*; 2. the cella, ναός, σηκός, and 3. the ὀπισθόδομος. The cella was the most important part, as it was, properly speaking, the temple or habitation of the deity whose statue it contained.—In temples where oracles were given, or where the worship was connected with mysteries, the cella was called ἄδυτον, μέγαρον, or ἀνάκτορον, and to it only the priests and the initiated had access. The temples, it should be added, were in early times separated from the profane land about them by very simple means, such as a string or rope; subsequently by more efficient fences, or even by a wall,

ἔρκος, περίβολος, Herod. vi. 134. The whole space enclosed in such a περίβολος, was called τέμενος, or sometimes ἱερόν, Herod. ix. 36, vi. 19, b., Thucyd. v. 18, and contained, besides the temple itself, other sacred buildings and sacred ground planted with groves," &c. On Delphi, cf. E. Hist. of Gr. ch. ii. p. 12, and 124, and Smith's C. D., *Delphi*.

b. κωφοῦ. See i. 34, b. χαλκὸν δ' ἐπίεσται, and it has brass upon it, 3 sing. perf. pass., from ἐπιέννυμι, to lay or spread upon. On the formation of ἐννυμι, cf. Jelf, § 294.

CH. XLVIII.—a. προσίετό μιν—pleased or suited him, by hypallage for τῶν μὲν δὴ αὐτὸς οὐδὲν προσίετο, he approved none of them.—W. προσεύχετο, he worshipped. S. and L. D. Cf. also Aristoph. Equit. 638.

CH. XLIX.—a. τὰ νομιζόμενα.—Part of the ceremonies used at the oracle of Amphiaraus consisted, cf. viii. 134, in passing the night in the temple. Pausanias, i. 34, quoted by B., mentions that those who came to consult sacrificed a ram, on whose fleece they slept, awaiting the answer of the oracle in a dream.

CH. L.—a. κτήνιά τε . . . ἐθυσε, mactavit ter millenas hostias e quoque genere animantium quibus sacra fieri solent, Hermann in Viger, p. 727, he sacrificed 3000 of each kind; not 3000 in all, which would require the article. Cf. Matth. Gr. Gr. § 266, and S. and L. D. under πᾶς. Cf. 1 Kings viii. 5, 63, Solomon's sacrifice of 22,000 oxen and 120,000 sheep; and iv. 88, πᾶσι δέκα, ix. 80, πάντα δέκα.

b. τούτῳ—B. explains τούτῳ, i. e. τῷ θεῷ, and so Schw.—Qu. with this, which each, &c., i. e. to make such an offering as each might be able. ὥς δε . . . ἐγένετο, and when the sacrifice was over, after it was completed. Cf. vi. 129, b.

c. ἡμιπλίνθια κ. τ. λ. . . . ἐξήλαντε—he hammered out, cf. c. 68. σίδηρον ἐξελαυνόμενον. ἡμιπλίνθια, demi-plinths, or, half-ingots: so Pliny, aurei lateres, golden bricks, whole ingots, or, cubes of gold, whence ἡμιπλιν. is by some rendered tiles of gold. The words ἐπὶ μὲν τὰ μακρότερα (scil. μέρη) ἐπὶ δὲ τὰ βραχύτερα . . . ὕψος δὲ, give the three dimensions of these half plinths, in length of six palms, in breadth of three, in thickness of one palm. B.

d. ἀπέφθον χρυσοῦ κ. τ. λ.—of refined gold; opposed to λευκὸς χρυσός, white gold, i. e. alloyed with silver. S. and L. D. τρίτον ἡμιτάλαντον, 2½ talents, lit. the 3rd being a half talent, the 3rd of course implying 2 others, whole ones, like τρίτος αὐτός, himself with two others. Cf. Jelf, § 165, 2, b. So also fin. cap. ἑβδομον ἡμιτάλαντον, six talents and a half. Cf. also ii. 106, c. πέμπτη σπιθαμή. Observe τρίτον ἡμιτάλαντον the accus. of quantity, equivalent to the cognate notion of value, which would be in the accusative—and even with the cognate notion expressed, ἔλκουσαν σταθμὸν τάλαντα δέκα. Jelf, § 578, cf. § 548, b.

e. χρυσοῦ, material gen. Cf. Jelf, § 538. λέοντος εἰκόνα—Perhaps as a memorial of the lion mentioned in i. 84; the lion representing, as it were, the Palladium of the nation; that is, standing in the



same relation to the Lydians, that the Palladium itself did to the Trojans. Schw. The lion was also venerated as a symbol of the sun, to whose worship, as also to that of the other heavenly bodies, the Lydians were much given. Creuzer, *Symbol.* ii. p. 230. B.

f. *ἐπεὶ τε κατεκαίετο*—B. c. 548. Cf. ii. 180, and v. 62, *d.*—The temple was rebuilt under the direction of the Amphictyonic Council. Cf. H. P. A. § 13. The treasures were carried off during the First Sacred War, B. c. 355—346, by the Phocians, who maintained the contest by means of these and other offerings. On the treasury of the Corinthians, cf. i. 14, *d.*

CH. LI.—*a.* *ἰσίουσι*, dat. commodi. Cf. i. 14, *d.* *ὑπὸ τὸν νηὸν κατακαίντα*—at the time when the temple was burnt. Jelf, § 639, iii. 2, *a.* Cf. ii. 36, *ὑπὸ τοὺς θαν*, and vi. 2. On *ἐπὶ τοῦ προν. κ. τ. λ.*, at the corner of the portico, Jelf, § 633, i. 1, *a.* cf. viii. 122, and on *μεγάθει μεγ.*, see ii. 74, iv. 52. Jelf, § 899, 1. B. So also Aristoph. *Acharn.* 909, *μικκός γα μάκος οὔτος*. Schw.

*b.* *ἐπικίρνεται κ. τ. λ.*, for wine is mixed in it by the Delphians at the *Theophania*;—the festival of the appearance of the god, the commemoration of the day of his first coming.

*c.* *Θεοδώρου τοῦ Σαμίου*.—There were probably two ancient Samian artists of this name: the first, son of Rhæcus, and brother of Telecles, cf. iii. 60; he flor. circ. B. c. 600. The second was son of Telecles, and nephew of the elder Theodorus, flor. B. c. 560, the one here meant, mentioned also in iii. 41, as having made the ring of Polycrates. Cf. Smith's D. of G. and R. Biogr., where the question is fully discussed.

*d.* *οὐ γὰρ τὸ συντυχὸν κ. τ. λ.*—for the work does not appear to me to be of a common order, not such as we meet with every day. Cf. Longinus, § 10.

*e.* *περιρραντήρια*—fonts, or basins to hold holy water, placed at the threshold of the temples, that all those who approached might purify themselves. Cf. Smith's D. of A. *Templum*.

*f.* *τοῦ . . . τὸ ὄνομα*.—Ptolemy says that the person here alluded to was Æthus. B.

*g.* *οὐκ ἐπίσημα*—marked with no title, or inscription, Schw. and S. and L. D. [*donaria*] *minoris pretii*, offerings not remarkable for value. B. *χεύματα*, basins, or bowls. S. and L. D.

*h.* *τῆς ἀρτοκόπου*.—According to Plutarch, Cræsus dedicated this statue, because his baking-woman saved him from being poisoned by his step-mother, the second wife of Alyattes, who gave her poison to be mixed up in his bread; she, however, gave timely notice to Cræsus, and served up the bread to the children of the step-mother. B. On *τὰ ἀπὸ τῆς δειρῆς*, necklaces, cf. Jelf, § 620, 3.

CH. LII.—*a.* *ταῦτα μὲν*, &c. In the Travels of Anacharsis, vol. ii. p. 603, there is a computation of the value of these offerings; which, exclusive of the *χεύματα* and the *ἀναθ. οὐκ ἐπίσ.*, amounts to about £844,447.

*b.* *τὴν . . . πάθην*. See i. 46, *c.*

c. τὸ ξυστόν τῇσι λόγχῃσι κ. τ. λ.—*the shaft of the spear with the head, the shaft, head, and all.* “Sunt partes αἰχμῆς proprie ξυστός, (the shaft,) et duæ ad lædendum, λόγχαι, quæ alioqui dici solent σαυρωτήρ et ἐπιδορατὶς. This last only was properly used to strike; the other spike, which was blunter, they used to fix the spear upright in the ground with. Cf. Iliad x. 153, ἔγχεα δὲ σφὶν Ὀρθ’ ἐπὶ σαυρωτήρος ἐλήλατο, and Æn. vi. 632, Stant terrâ defixæ hastæ. The σαυρωτήρ, also called οὐρίαχος, στυρακίον, and στύραξ, was sometimes used as a weapon of offence; cf. 2 Sam. ii. 23: Abner smote Asahel “with the hinder end of his spear, and slew him.” Jortin. Cf. also vii. 41, b., ix. 52, d. On the dat. τῇσι λόγ. cf. Jelf, § 604, 1. *Circumstantial or modal dat.* The *circumstances*, or *accidents*, or *accessories* (as here) of any thing, are put in the dative, as being after-thoughts, neither antecedent to, nor part of, the principal notion of the thought. (Cf. iii. 45, αὐτ. νεω.; 126, αὐτ. ἵππῳ; vi. 32, αὐτ. τ. ἱπποῖσι; 93, αὐτ. ἀνδρ.) This is very common when the substantive is accompanied by αὐτός, *very, itself, and all*, as this gives the notion of an accompaniment or an accessory.

d. ἐν Θήβῃσι καὶ Θηβαίων κ. τ. λ.—They (the spear and shield) yet remain *in Thebes, and that (not only so, but also) in the temple of the Ismenian Apollo of the Thebans.* On the incressive force of καὶ, cf. Jelf, § 758, 3; and on the double gen., Jelf, § 543, quoted in vi. 2, a.

CH. LIII.—a. εἰ στρατεύηται . . . εἰ προσθείτο—*if he may make an expedition* (conjunct. with εἰ, deliberative force, with notion of *realization* of the proposed end); εἰ προσθείτο, *if he could attach to himself any allies: the opt. the less immediate thought, representing a mere possibility, a supposition; and depending upon the first—he would need no allies, if he did not make the expedition.* Cf. ix. 51, ἔχῳσι—*συνοίατο*, Pflugck on Eur. Hec. 1138, and an article by my friend Mr. Sheppard in the Classical Museum, No. vi. p. 342, and Jelf, § 879.

b. μεγάλην ἀρχὴν κ. τ. λ.—The oracle is given in Diodorus, quoted by B., Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει, translated by Cicero, de Divinat. ii. 54, 56, Cræsus Halym penetrans magnam pervertet opum vim. Cf. Aristot. Rhet. iii. 5. Similarly juggling answers were said to have been given to Pyrrhus; “Ibis redibis numquam per bella peribis,” and “Aio te Pyrrhum Romanos vincere posse;” and to Manfred, concerning Chas. of Anjou, “No Carlo sará vittorioso del te Manfredò.”

CH. LIV.—a. ἐς Πυθῶ, Δελφοὺς κ. τ. λ.—Πυθῶ, the place or the seat of the oracle, *Delphi*. Δελφοὺς, the *Delphians*. B.

b. προμαντήτην, *first prophecy*, i. e. *the right of first consulting the oracle*; ἀτελ., *exemption from paying the regular dues*; προεδ., *the first seat at the games.*—The first of these privileges properly only belonged to the nations who made up the Amphictyons, and though there are instances of the Delphians themselves conferring this privilege on others, as here on Cræsus, yet the right was lawfully vested only in the Amphictyonic Council, cf. ix. 73. B. On the



Delphic oracle, and the Amphictyonic League as connected with it, cf. v. 62, c., and the references there given. On ἀτελ. cf. Smith's D. of A. *Ateleia*, and E. Hist. of Gr. ch. ii. p. 12.

CH. LV.—a. ἐνεφορέετο αὐτοῦ.—Partitive gen. Jelf, § 536, *took his fill of it, often gratified himself with consulting it.*

b. ἡμίονος κ. τ. λ.—Cf. i. 91. B. refers to a similar story in the Arabian Nights. ποδαβρὲ, *tender-footed*, alluding to the effeminacy of the Lydians; cf. Eurip. Troad. 506. The Hermus, cf. i. 80, and v. 101, now the *Ghiediz-Chai*. Smith's Dict. of Geogr.

CH. LVI.—a. τὰ προκεκριμένα, *the principal nations*—το μὲν, the Athenians, τὸ δὲ, the Lacedæmonians, and so also the following τὸ μὲν, &c. The Pelasgic origin of the Athenians is again spoken of in ii. 51, vii. 94, viii. 44, quoted by B., who refers to the discussion of this passage in Müller's Dorians, I. c. i. p. 21, seqq. Read also H. P. A. §§ 6—8, and particularly Thirlw. i. c. 4, pp. 101—105. On the origin of the Athenians, Hermann, § 91, and Thirlw. i. c. 2, p. 37, seqq.; and on the Dorians, Hermann, § 16, seqq. Cf. also viii. 31, a., 73, a., &c., and Thirlw. vol. i. c. 7, p. 250, seqq. On the Macedonian nation, cf. viii. 137, a.

CH. LVII.—a. Κρηστῶνα πόλιν—the chief town of the district in Macedonia, between the Strymon and the Axios, near Mount Cercine. Smith's Dict. of Geogr. Cf. Thucyd. iv. 109, whence we learn that the Pelasgi, or Tyrrheni, who formerly inhabited Lemnos and Athens, seated themselves on the coast of Thrace, and in that region was the Crestonic nation, which Hdtus mentions again, vii. 124, viii. 116. B. See also H. P. A. § 6, note 8, for reference to a variety of works on the Tyrrhenian Pelasgi. This town is not to be confounded with Cortona in Etruria. “Who the Pelasgians really were, and their connexion with Etruria, are points which have distracted the learned men of all ages, and seem to have been as much disputed in the time of Herodotus and Strabo as in our own. They have been represented by some (Mrs. Hamilton Gray, History of Etruria) as being in Italy on the arrival of the Etruscans, (cf. note on i. 94,) and a distinct people from them. A contrary opinion has been generally held, that the Tyrrheni-Pelasgi was another name for the Etruscans. Here the researches of Sir C. Fellowes (Discoveries in Lycia) throw light upon the question. The Pelasgi have left us nothing of their language, manners, or customs—only their names and a few doubtful traditions. The chief records of their existence are their architectural remains;—the walls of enormous height and thickness, and built with immense stones, which are found throughout Italy and Greece and Asia Minor, occupying the highest point of every hill, the object of wonder to the present inhabitants, the work of giants or magicians, or their master the devil. The higher road from Naples to Rome, by the Abruzzi, passes a line of these hill-forts, which seem to guard and over-awe the plains below. They are a portion of a longer line extending from the Adriatic coast of Italy, opposite

Greece, quite across the Peninsula. They recall to mind the fenced cities, walled up to heaven, which terrified the Israelites before their entrance into the Promised Land. These various remains have been classified by architects and antiquaries (and the distinction is as old as Pausanias) into the Cyclopean, the Pelasgic, and the Etruscan, according to the apparent art used in their construction;—the first being of large stones, so rudely piled together as to require the interstices to be filled up with smaller fragments; the second of large stones, but fitting into each other; and the third of quadrangular stones, occasionally secured by cement. Now the last are confessedly the work of Etrurian architects, and two well-known instances are the Arco del Bove at Volterra, and the gate still remaining at Pæstum. The first notion about them was that the rudest were the oldest, and the more artificial the production of later and more civilized times. The latest investigations have, however, established, that all these kinds run into each other in the same building, and appear to have been in contemporaneous use; that they are, therefore, the productions of one and the same people. At Mycenæ, the *ἑυκτίμενον πολίεθρον* of Homer, the two kinds called Pelasgic and Cyclopean are found together, and also an approximation to regular masonry of hewn stone or the Etruscan style. In many Italian provinces, Mrs. Gray tells us, there are Cyclopean, Pelasgic, and Etruscan walls of the same age, and in very many instances, there is a mixture of the Etruscan and Pelasgic, and the Etruscan and Cyclopean styles. The same is observable at Cadyanda and at Panora. Fellowes; Lycia, p. 121, 141. When we thus find the only authentic record of the Pelasgi bringing them into so close union with the Etruscans, we cannot but accept the account of their being the Tyrrhene-Pelasgians, or Pelasgians who settled in Italy. There are many other circumstances, such as their knowledge of letters, regular institutions, and use of arms, which connect them with the early Greek settlers, and antiquaries have dwelt upon Cecrops' twelve cities of Attica and the twelve cities of Etruria, as offering additional evidence. Of course, in a subject of this kind, the evidence itself is slight and indirect, but if we find all that there is pointing in one direction, we are bound to follow it." From an article in *The North British Review*, No. vi., on Mrs. H. Gray's *History of Etruria*.

b. Πλακίην τε καὶ Σκυλάκην—Placia in Mysia E. of Cyzicus, and Scylace a little further to the E. On the words οἱ σύνοικοι κ. τ. λ. cf. vi. 137, and Thucyd. iv. 109, B.

c. ἦσαν οἱ Πελασγοὶ . . . ἰέντες.—This subject is fully discussed in Appendix A. of Twiss's *Epitome of Niebuhr*. See also *Museum Criticum*, ii. 234, and Hermann's *Pol. Antiq.* § 8, note 3.—On the form of expression cf. viii. 136, a.

d. σφίσι δὲ κ. τ. λ.—σφί, Ion. σφίσι, Ep. dat. of οὗ. Cf. Jelf, § 145. B. quotes Matthiæ on a difference between σφί and σφίσι in Hdtus; σφί, generally used as the pronoun of the 3rd person, = αὐτοῖς, *uis*,



*illis*, whilst *σφίσι* has the reflexive meaning = *ἐωυτοῖσι, sibi, sibi ipsis*; as in this sentence. Cf. Jelf, § 654, 1.

CH. LVIII.—*a.* τῶν ἐθνέων πολλῶν—the many nations, the nations whom every one knows, many in number. On the demonstrative force of the article, cf. Jelf, § 444, 4, 5.

*b.* πρὸς δὴ ὧν κ. τ. λ. B. quotes and approves Matthiæ as to the meaning of this, taken in connexion with the preceding sentence. *Dicere voluit πρὸς δὴ ὧν οὐδὲ τὸ Πελ. ἔθνος οὐδαμὰ μεγάλως ᾠξήθη. Præterquam quod multæ barbaræ gentes cum Hellenibus coaluerunt, Pelasgica gens una e barbaris, per se etiam sine illa causa, non multum aucta est. The Pelasgic nation, which was a barbarian one, was neither augmented by the union of other tribes with it, as the Hellenic was, and increased too but little of itself.*

CH. LIX.—*a.* τὸ μὲν Ἀττικὸν κ. τ. λ.—that the Attic nation was both oppressed and distracted by faction, &c.; kept down by the sway of Pisistratus, and rent into factions; as the Alcæonidæ and their party were exiles. Cf. i. 64, v. 62. W.

*b.* Πεισιστράτου.—The despotism of Pisistratus, B. C. 560—527. Cf. Aristot. Politics, v. 9, § 23, ed. Scheid. On the sway of Pisistratus read § 110 of H. P. A.; Grote, iv. p. 144. See also note *l.* on this chapt. On the peculiar character of the ancient Despotisms, to which that of Pisistratus was a glorious exception, see the fine remarks in Arnold, Hist. of Rome, i. 476; and Edinb. Review for Jan. 1850, on The Greek Despot.

*c.* Χίλων δὲ κ. τ. λ.—Cf. vii. 235. “Teneatur hic locus ad explicandam doctrinam septem sapientum; exercet enim Chilon hoc loco *ἱερομαντείαν*.” Creuzer, quoted by B.

*d.* τεκνοποιὸν—likely to bear children: cf. also v. 40.

*e.* ἐκπέμπειν, of a man divorcing his wife, as here; ἀπολείπειν, of a woman leaving her husband—ἀπείπασθαι, i. e. *filium abjudicare*, not to consider him as legitimate, to disown him. B.

*f.* στασιαζόντων, &c. Of these factions, B. gives a synoptical view.

- |   |   |   |
|---|---|---|
| 1. The Hyperacrii (by others called Diacrii) favoured Democracy | { | being poor and of the lowest orders, bearing the name of Θῆτες.                 |
| 2. — Pediai (who inhabited the μεσογαία) ——— Aristocracy        |   | being wealthy from the fertility of their land and noble.                       |
| 3. — Parali ( ——— the sea-shore) ——— Mixed Government           | { | being given to commerce and navigation, and dreading the excesses of Democracy. |
|   |   |   |

B. remarks on the agreement of these with the ancient divisions of Attica; for under Cecrops there were four tribes, Κεκροπῖς, αὐτόχθων, ἀκταία, παραλία, and under Cranaus the same four, only with different names, Κραναίς, ἀτθῖς, μεσογαία, διακρίς. Of these that

called παραλία agrees with the Parali here mentioned, διακρίς with the Hyperacrii, and μεσογαία with the Pediaei. Cf. H. P. A. §§ 93, 106, 110.

g. καταφρονήσας—*affecting or aiming at*, including also a certain idea of contempt; as in i. 66, where the sense of *thinking, considering*, appears applicable, joined also to the same notion of a contempt for the power of the enemy. B. Cf. viii. 10, b., and Jelf, § 641, 2, a.

h. καὶ τῷ λόγῳ κ. τ. λ.—*having, by means of his eloquence, or arguments, obtained the leading of the Hyperacrii*. B. In i. 205, and v. 20, τῷ λόγῳ, *in pretence*. So, perhaps, here, *professedly leading, or being the professed leader of, the Highlanders*.

i. ἐς ἀγρὸν, that is, *into the flat parts of Attica*, the μεσογαία, where the faction of the Pediaei, under Lycurgus, prevailed. δῆθεν, *forsooth, as he pretended*. δῆθεν is used, almost always, in the *ironical* sense of δῆ, *forsooth, scilicet*, especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force. Jelf, § 726, 2, a. Cf. Thucyd. i. 92, iii. 111; cf. also vi. 1, a., vii. 211, b. Add also that “it is often used with ὥς, of misconceptions and mistakes, *as if forsooth*.” S. and L. D. Cf. i. 73, iii. 136, ix. 80, a. Like artifices were also used by Ulysses, Odys. iv. 244; Zopyrus, Hdtus iii. 154; and Dionysius, Diod. Sic. xxi. 95. B.

j. ἐν τῇ πρὸς Μεγαρέας κ. τ. λ.—This was an expedition to recover Salamis, which the Megarians had seized as well as Nisæa, at the time of the insurrection of Cylon, B. C. 620, and kept up till this time. See Clinton, Fast. Hell. ii. 369. Solon is said to have distinguished himself in this expedition. Plutarch. Vit. Sol. c. 8, p. 82. On the hatred of the Athenians and Megarians, and the loss of the Megarid, cf. i. 30, d.

k. οἱ δορυφόροι . . . . . κορυνηφόροι δέ.—An instance of ὑποκορισμός. Cf. Aristot. Rhet. iii. 2, § 15. The changing the term δορυφόροι for κορυνηφόροι, the less suspicious name, deceived the Athenians.

l. ἐπὶ δὲ τοῖσι κατεστεῶσι κ. τ. λ.—Cf. Jelf, § 634, 3, c. ἐπὶ, the condition of any thing—*on these terms*; the terms being considered the foundation on which the whole rests. Cf. ἐπὶ τῇ τυραννίδι, and i. 141. Similar also, both in use of the preposition and in sense, is ἐπὶ ῥητοῖς γέρασι: for, as the ancient monarchs held their power ἐπὶ ῥητοῖς γέρασι, *upon certain fixed privileges and honours*, (cf. vi. 56, seqq. on those of the Spartan monarchs,) so Pisistratus held the supreme power ἐπὶ τοῖσι κατεστεῶσι, *preserving the institutions as he found them, and assuming to himself nothing beyond the appointed honours and dignities, that had formerly belonged to the hereditary monarchs*. On the ῥητὰ γέρεα of the ancient monarchs, cf. Thucyd. i. 13; and for a sketch of these forms of government in the early ages, see H. P. A. §§ 55, 56. On the words ἐνεμε τὴν πόλιν καλῶς κ. τ. λ., see Thucyd. vi. 54, and H. § 110; also v. 55, b.



For an instance of Pisistratus' obedience to the laws, see Aristot. Polit. v. c. 12.

CH. LX.—*a.* ἐξελαύνουσί μιν. B. c. 555. Cf. note *b.* on the preceding ch.

*b.* ἐκ νέης, *afresh*, ellipse of ἀρχῆς, or αἰτίης. Cf. Jelf, § 891, *obs.* 1, 2. περιελαυνόμενος, *harassed, troubled*.

*c.* οἱ τὴν θυγατέρα—*his daughter*. So Pind. Ol. i. 91, τὰν οἱ πατὴρ ὑπερκρέμασε.—B. ἐπὶ τῇ τυραννίδι, *on condition of the despotism*. See i. 59, *l.*, ἐπὶ τῇ καθόδῳ, *for his return, in order, to the end that he might return*; so in i. 41, *b.*, ἐπὶ δηλήσει. It is inferred from the Schol. on Aristoph. Nub. 49, on ἐγκεκοισυρωμένην, that the name of Megacles' daughter was Cæsyra.

*d.* ἐπεὶ γε κ. τ. λ.—The meaning is, *the project appeared the most absurd one Hdtus ever knew, if it is to be believed that these men (Pisistratus and Megacles) then contrived such a one among the Athenians, the wisest of the Greeks, who themselves (i. e. the Grks) have been distinguished of old from the barbarians, as being more acute than they, and more free from foolish simplicity; i. e. the Grks are wiser than the barbarians, and the Athenians than the other Gks, and yet such a trick as this is said to have imposed upon them*.

*e.* τῷ δήμῳ τῷ—The *Demi* (boroughs) of Attica were 174 in number, and not 100, as is stated in v. 69. Cf. H. P. A. §§ 111 and 123; and Thirlw. ii. p. 74. Phya, cf. Athenæus, xiii. 9, was the *d.* of Socrates, and a garland-seller; she was afterwards married to Hipparchus, *s.* of Pisistratus.

*f.* καὶ προῖξαντες κ. τ. λ.—*having shown her, i. e. instructed her to assume, the carriage of person and the expression of countenance with which she would appear most comely and graceful*. B.

CH. LXI.—*a.* γαμέει.—Used in the active of the man, and in the middle mostly of the woman. Cf. Odys. xi. 273. γημαμένη ᾧ υἱεῖ, said of Jocasta's wedding herself to her son. B.

*b.* λεγομένων ἐναγέων εἶναι κ. τ. λ. See v. 71, *a.*

*c.* τὸν δὲ δεινόν . . . πρὸς Πεισιστ.—Here the infin. ἀτιμάζεσθαι appears to be the subject of δεινόν τι ἔσχευ. See Matth. Gr. Gr. § 534. On τὰ ποιεύμ. ἐπ' ἑωυτῷ, *what was being done with a view to harm him*, cf. Jelf, § 634, 3, *a.*

*d.* ἐς Ἐρετρίαν, i. e. the Eretria in Eubœa.

*e.* δωτίνας, *gifts, contributions*. προηδέατο from προαιδέομαι, *reverentiam et gratum animum ob acceptum ante beneficium testor*.—B. Ionic for προηδῆντο, plusquam perf. pass., *which owed them any gratitude or thanks for favours before done*. The word is similarly used, iii. 140. προηδέατο, without the *ι* subscript, is derived by Gron. from προήδομαι, *quæ ipsis nonnihil ante placuerant*; quoted and disapproved of by W. On the force of the particle κοῦ, Ionic for ποῦ, “denoting an undetermined state of mind, yet one when, out of several probable or conceivable cases, a preference, however slight, is given to one or more of these, as being more likely than

the rest," see Stephens on Grk Particles, p. 33. He renders, "The Pisistratidæ having taken this resolution, collected voluntary contributions from several cities, which *I suppose*, or, *most probably*, were under some previous obligation to them." By this particle, Hdtus implies that there was little doubt that these cities were under an obligation to the Pisistratidæ, but that he had no express or sufficient information on the subject.

f. πολλῶν λόγῳ κ. τ. λ.—*to be brief, time passed, lit. time intervened*; a poetical expression; διέρχεσθαι being usually employed.

g. Λύδαμιν.—Cf. i. 64. Polyænus, Stratag. i. 23, § 2, calls him tyrant of Naxos. B.

CH. LXII.—a. διὰ ἐνδεκάτου ἔτους—*within the eleventh year*. Cf. i. 59, b. B.

b. τοὺς κατιόντας—*those who were returning home (from exile)*; cf. Æsch. Agam. 1283, and κατέρχομαι in Aristoph. Ranæ, 1165. οἱ ἀμφὶ Πεισ., *Pisistratus and his troops*. Read Jelf, § 436, d.

c. ἐς τὸ αὐτὸ συνιόντες—*coming into the same place where they (the enemies) were posted*. The comma should be after ἄστυ, and not after συνιόντες, and thus B., following G., places it; for ἐς τὸ αὐτὸ συν. refers not to the union of the party of Pisistratus, but to their meeting the army of their enemies.

d. Παλληνίδος—from Pallene, one of the Demi of Attica, near Acharnæ, belonging to tribe Antiochis. The temple of Minerva there is mentioned by Euripid. Heraclid. 849, 1031. Schw. On the Demi of Attica, cf. i. 60, e.

e. θείῃ πομπῇ χορεύμενος—*under the guidance of the gods*.—B. Cf. also iii. 77, iv. 152; Æschyl. Agamemn. 757. W.

f. ὁ Ἀκαρνάν. V. conjectures ὁ Ἀχαρνεύς, *the Acharnian*, a man of the Demus of Acharnæ; as the mention of an Acarnanian soothsayer seems strange here: he confirms his conjecture from Plato, Theag. p. 124, where Socrates calls him ὁ ἡμεδαπὸς Ἀμφίλυτος, *our countryman*. Gronov. considers that Ἀκαρνάν, or, in the Ionic form, Ἀκαρνάν, may be used as well as Ἀχαρνεύς, of a man of Acharnæ. B. considers the text as correct, and refers to a dissertation of Lobeck's, proving that the Acarnanians were as much noted throughout Greece for their skill in augury, enchantment, &c., as the Marsi were in Italy. Other Acarnanian augurs are mentioned by Hdtus, vii. 221, and ix. 37.

g. χρησμολόγος ἀνὴρ—*a soothsayer*. In vii. 142, 143, *an interpreter of oracles*, and in vii. 6, probably *a collector of oracles, an oracle-monger*. S. and L. D. βόλος, *the throw of a net*. In Æschyl. Persæ, 424, *the draught of fishes* taken at one cast of the net. οἰμήσουσι, from οἰμᾶν, *impetu ferri*; poet. for ὀρμάω, used by Homer, II. xxii. 140, of a hawk rushing upon a dove. B.

CH. LXIII.—a. συλλαβὼν κ. τ. λ.—*having understood, or comprehended the oracle*.

b. ὅπως μήτε . . . τε—*that they should neither again collect together*



and should be dispersed, i. e. that they should not only not again collect together, but also should be thoroughly scattered. B. On the opt. (ἀλίσθεϊεν) after a principal tense or aor., cf. Jelf, § 807.

CH. LXIV.—*a.* τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρώμονος.—The first of these revenues refers to the mines at Laurium and Thoricus; the second, to the mines of gold in Thrace, the possession of which was afterwards so much contested by the Athenians; cf. v. 126, *a.* The Thracian mines are also mentioned in vi. 46, 47. On the Athenian revenue, see ΤΕΛΟΣ in Smith's D. of A., and H. P. A. §§ 126, 156.

*b.* καὶ γὰρ ταύτην . . . κατεστρέφατο.—Naxos was again subdued by Cimon, B. c. 466. Cf. Thucyd. i. 98.

*c.* Δῆλον καθήρας—This is mentioned by Thucyd. iii. 104, and the account in the text agrees with what is there said of it. The island was again purified by the Athenians, (cf. Thucyd. l. l.,) in the 6th yr of the Bell. Pelop. B. c. 426, and again during the year's truce, B. c. 423; they further added to the purification by expelling the Delians, Thucyd. v. 1, whom they again brought back, Thucyd. v. 32, with the exception of those who were treacherously murdered by Astacus; Thucyd. viii. 108. ἐκ τῶν λογίων, according to the oracles. Cf. v. 43, *b.*

*d.* Ἀθηναίων δὲ κ. τ. λ.—This refers, not to the Athenians generally, but to those whom he calls, in c. 62, 63, τοὺς ἐκ τοῦ ἄσπερος, that is, his opponents, of the other faction. Ἀλκμαιωνίδεω, of the son of Alcmaeon, (Megacles). Cf. c. 59. B.

CH. LXV.—*a.* Δέοντος . . . καὶ Ἡγησικλέος.—Cf. the genealogy of the Spartan kings, at the end of Smith's D. of Gr. and R. Biog. or in the Oxf'd Tables; and on the Spartan kings, their privileges, &c., vi. 51, *b.*, 52, *a.*, and 56, *a.*

*b.* πρὸς Τεγέγτας κ. τ. λ.—On this and the other Wars during the early period of the rise of Lacedæmon, cf. H. P. A. §§ 31, 32, seqq.; and i. 67, *a.*, ix. 35, *d.*

*c.* κακονομῶτατοι ἦσαν.—Müller, Dor. ii. p. 11, discussing the supposed legislation of Lycurgus, considers it proved from Pindar, Pyth. i. 61, "that the laws of Sparta were considered the true Doric institutions, and that their origin was held to be identical with that of the people; hence it follows, that when Hdtus describes the Spartans before the time of Lycurgus, as being in a state of the greatest anarchy, κακονομῶτατοι, he can only mean that the original constitution had been overthrown and perverted by external circumstances, until it was restored and renewed by Lycurgus." It is observed by B., that the words ξείνοισιν ἀπρόσμικτοι cannot be taken as an evidence that the institution of the ξενηλασία existed before the time of Lycurgus, of which that lawgiver himself is generally considered as the author. On the ξενηλασία itself, see Müller's Dor. ii. p. 4; and on Lycurgus, read particularly *Lycurgus* in Smith's D. of Gr. and R. Biog.; H. P. A. § 23—26; and infra note *f*, and refs.

*d.* μέγαρον.—Cf. i. 47, *a.* δίζω, *I doubt*, cf. Hom. Il. xvi. 713. B.

e. οἱ μὲν δὴ τινες λέγουσι κ. τ. λ.—Hdtus perhaps here refers to two other verses of the oracle, given in the fragments of Diodorus, found by Maii.

ἦκεις εὐνομίαν αἰτεύμενος· αὐτὰρ ἔγωγε  
δῶσω τὴν οὐκ ἄλλη ἐπιχθονίη πόλις ἔξει. B.

Other instances of lawgivers pretending a divine authority for their laws, were Numa Pompilius, Minos, Pythagoras, Mahomet, &c. &c. Cf. Warburton, Div. Leg. ii. § 2.

f. Λυκοῦργον ἐπιτροπεύσαντα κ. τ. λ.—This passage presents a great chronological difficulty; for Labotas was of the Eurythenid line of kings, while Lycurgus belonged to the family of the Proclid, and nearly 100 years intervened between the death of Labotas and the legislation of Lycurgus; besides which, it is generally agreed that the name of the nephew of Lycurgus, to whom he was guardian, was Charilaus. Referring to the Table of Spartan Kings at the end of the Oxford Tables, the reader will see that Labotas belonged to the 4th generation from Eurysthenes, and Lycurgus to the 6th from Procles. On this difficulty the various authorities are stated and briefly discussed in note 13 of § 23 of H. P. A., and at length in note 217 of Blak. Hdtus, where a solution is proposed. Clinton, Fast. Hell. II. Appendix, considers the text to be corrupt. Cf. particularly the commencement of the article *Lycurgus* in Smith's D. of Gr. and R. Biog. and Müller, Dor. i. p. 150. On Lycurgus and his institutions, cf. note c, supra on this chapt. and refs, and the remarks on the real nature of the Spartan constitution in Smith's D. of A. Γερουσία. The following summary is from the Oxf'd Tables:—"Legislation of Lycurgus, B. C. 817, to which Sparta was principally indebted for all her subsequent splendour. His celebrated constitution, which lasted about 600 years, was a mixture of monarchy, aristocracy, and democracy; two kings; senate of twenty-eight nobles, five yearly-elected Ephori; assemblies of the people, composed however only of the citizens of Sparta; equal division of land among 30,000 families; no trade; iron money; public and equal education; no walls; no fleets; common tables; all luxury forbidden; no theatre; harsh treatment of the Helots, who alone attended to agriculture and trade." To this add that domestic life was destroyed, foreign intercourse cut off by the ξενηλασία, and travelling forbidden; and that the great object of all the institutions of Sparta was the formation of a race of warriors, who particularly excelled as heavy-armed infantry; their light troops consisting only of Helots. On the privileges of the Spartan kings, the condition of the Periæci, Helots, &c., cf. notes on vi. 56, seqq. There is an able sketch of "Sparta, her Position and Institutions," in an article on Grote's Gr. in the Edinb. Review, Jan. 1850.

g. ἐνωμοτίας—divisions in the Spartan army. According to Thuc. v. 68, each *Enomoty* consisted of four files of 8 men; four *Enomoties* made a *Pentecostys*; four *Pentecosties* made a *Lochus*, and four *Lochi* a *Mora*. At the head of each *Mora* was a Polemarch, of



whom there were six in Sparta. Xenophon, Rep. Lac. xi. 4, reckons two *Enomoties* to each *Pentecostys*, and two of these to each *Lochus*, which account Hermann reconciles by considering that Thuc. in reckoning four *Enomoties* and *Pentecosties*, probably included the *Periœci* who fought in the ranks with the Spartans; see H. P. A. § 29, note 5. The *Triecades* L. conjectures to refer to divisions of the troops into messes of thirty for the convenience of meals; but B., with greater probability, considers them as subdivisions of the thirty *Obes*, each *Obe* being divided into *Triecades*, which consisted of 30 citizens each, more or less, as was the case in the Roman centuries. See Müller, Dor. ii. p. 79. This latter hypothesis is strengthened also by the fact that among the Athenians, in early times, one of the subdivisions of their tribes was called *Τριηκάς*, though whether this was another name for a *γένος*, of which 30 composed a *phratia*, or was a subdivision of the *γένος*, which consisted of 30 houses, is not clear. Cf. H. P. A. § 99. Whether they were divisions of the Spartan *Obes* or not, they would yet be subordinate to the Polemarch, as well as the *συσσίτια*, and like them, from the military character and institutions of the nation, doubtless held good as well in war as in peace. Cf. H. § 28, note 14, and infra i. 82, *e.*, on the word *συλλοχιτέων*. With regard to the institution of *syssitia* or common tables, Arnold, Hist. of Rome, i. p. 453, note, observes, that "it is well known that it was not peculiar to the Lacedæmonians. It was practised at Carthage, and even its first origin was ascribed, not to any Greek people, but to the *Ænotrians* of the south of Italy. (Aristotle, Polit. ii. 11; vii. 10.) Aristotle blames the Lacedæmonians for altering the character of the institution by making each individual contribute his portion, instead of causing the whole expense to be defrayed by the public. The object of the common tables was to promote a social and brotherly feeling amongst those who met at them; and especially with a view to their becoming more confident in each other, so that in the day of battle they might stand more firmly together, and abide by one another to the death." Cf. also "*Syssitia*" in Smith's D. of A., and on the organization of the Spartan army, the same work under "*Army*."

*h. ἐφόρους καὶ γέροντας*.—On the Ephors, cf. v. 39, *b.*, vi. 82, *a.*, ix. 76, *d.*; and on the disputed point whether Hdtus is right in referring their institution to Lycurgus, and not to Theopompus, 130 years afterwards, see H. P. A. §§ 43—46. On the *γερονσία*, or Council of 28, cf. vi. 57, *g.*, and Hermann, § 25; Müller's Dorians, ii. p. 285; and *Ephori* and *Γερονσία* in Smith's D. of A. Observe, that the Ephors at the time of Lycurgus, though the same in name with those of after times, were far inferior to them in importance, being no more than mere police magistrates forming a court of justice, especially charged with the decision of ordinary civil cases, which was also their office in other Doric states. H. P. A. § 25; Müller, ii. p. 116.

CH. LXVI.—*a.* οἷα δὲ κ. τ. λ., i. e. οἷα δὲ (ὄντες s. οἰκοῦντες) ἔν τε χώρῃ κ. τ. λ.—*ἀνά τε ἔδραμον, they shot up, flourished.* “Sic infra de Syracusanis.” vii. 156. *B.* καταφρονήσαντες, cf. i. 59, *g.*; ἐπὶ πάσῃ κ. τ. λ., ix. 10, *c.*

*b.* βαλανηφάγοι, *acorn-eating.* An epithet of the “*prisca gens mortalium*,” to whom the acorn afforded sustenance, hence *hardy, rude*, &c. Cf. Hor. i. Sat. iii. 101, *glandem atque cubilia propter*, &c.

*c.* ἐσσωθέντες δὲ.—This expedition was led by the Kg Charilaus, who was taken prisoner, but released on promising not to attack them again. The Arcadian women contributed greatly to the success of their countrymen, and in their honour a statue of Mars was erected in the forum of Tegea. See Pausanias, quoted in *B.*

*d.* κιβδήλω—*deceitful, equivocal*, cf. i. 75, v. 91. Of bad money, *spurious*; Aristoph. Av. 158. *B.*

*e.* ἔτι καὶ ἐς ἐμὲ.—Part of these remained even to the time of Pausanias, (viii. 47,) circ. A. D. 170. *B.*

*f.* τῆς Ἀλέης Ἀθηναίης.—The temple of Athena Alea at Tegea, was said to have been built by Aleus, the son of Apheidas, from whom the goddess probably derived this surname. Pausan. viii. 4, § 5. Smith’s D. of Gr. and R. Biog. *Alea.* *B.* has a long note on the word, in which the conclusion to be inferred appears to be, that the derivation of Ἀλέη is to be found in Ἥλιος, Dor. Ἀλιος, *the Sun.*

CH. LXVII.—*a.* Κατὰ . . . . . Τεγέητας.—See refs in i. 65, *b.* “In what manner the towns of Arcadia came into the hands of the Spartans is very little known. During the Messenian war Arcadia was always opposed to Sparta. But the place most dreaded by Sparta, as being one of the most powerful cantons of Arcadia, and commanding the principal entrance to Laconia, was Tegea. Charilaus, one of the early kings of Sparta, is said to have been compelled, by the valour of the Tegeate women, to submit to a disgraceful treaty. Pausanias, viii. 48, 3. At a later period also, in the reigns of Eurycratis and Leon, the Eurysthenid, (cf. Hdtus, i. 65, *a. b.*,) Sparta suffered injury from the same state, until at last it obtained the superiority under the next king, Anaxandrides.” Müller, Dor. vol. i. 174.

*b.* Ἀναξανδρίδῃ.—Cf. v. 39, *a.* He appears to have begun to reign B. C. 570. On Aristo, cf. vi. 61, seqq., he began his reign B. C. 574, and sat on the throne 54 years. The embassy of Cræsus to the Lacedæmonians may be fixed B. C. 561. *B.*

*c.* θεοπρόπους—*messengers publicly sent to inquire of an oracle*; as in i. 48; v. 79; vi. 57, &c. By other writers called *θεωροί*. Cf. *θεωροί*, Smith’s D. of A.

*d.* τὴν θήκην—the *grave, vault.* Cf. ii. 67, *a.* τὴν (sc. ὁδὸν) ἐς θεὸν, cf. i. 109, *a.*

*e.* λευρῷ, i. *q.* λείῳ, ὁμαλῷ s. πλατεῖ, *patente, æquo campo.* Cf. Hom. Odyss. vii. 121. τῆς ἑτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ τέρεται. *W.*

*f.* καὶ τύπος ἀντιτυπος—and *blow against blow*, i. e. the hammer



and the anvil; *τύπος*, the hammer that strikes, *ἀντίτυπος*, the anvil that causes the recoil. *πῆμ' ἐπὶ πῆματι κεῖται*, the operation of forging iron, by repeated strokes of the hammer. The words are purposely obscure.

*g.* *ἐπιτάρροθος*—*superior to, victorious over*. B. Better, *giving aid against*. Cf. S. and L. D.

*h.* *ἀπεῖχον . . . διζήμενοι*—*were not a whit the less far off discovering it, were not nearer the discovering it, though they sought every where*.

*i.* *ἐς οὗ*, for *εἰς οὗ*, *until*.—Cf. Jelf, § 644, *Prepositions joined with Adverbs*. “The 300 (the *ἱππεῖς*) were the picked regiment of Sparta, the flower of the youth, as the *gerontes* were of the old men, and also chosen on aristocratic principles. For the Ephors appointed three *hippagretæ*, each of whom chose one hundred young men, with a statement of the grounds of his selection; from the number of those discharged from this body the five *agathoergi* were taken, who for the space of a year served the state in missions.” Müll. Dor. ii. 257; cf. vi. 56, *b.* *τῶν ἀγαθοεργῶν*. *Partitive Gen.* Jelf, § 533, 3, quoted in iv. 135, *b.*

*j.* *τῷ κοινῷ . . . ἄλλῃ*—*vis non licet otium agere, quippe qui rei publicæ causâ alius alio dimittuntur*. B.

CH. LXVIII.—*a.* *ἐπιμιξίης*, *intercourse*, as in Thucyd. v. 78. Pausanias, iii. 3, mentions a truce at this time between the Lacedæmonians and Tegeans, which L., not improbably, dates B. c. 568. B.

*b.*—*ὁ χαλκευς*—*the blacksmith*.—Cf. S. and L. Dict. On the use of brass prior to iron, cf. Hesiod, Opp. et D. 151; Lucretius, v. 1292—*prior æris erat quam ferri cognitus usus*.

*c.* *ὅκου*, *since*.—On the indic. after *ὅπου*, (Ion. *ὅκου*), cf. Jelf, § 849, 2. Adverbial Sentences expressing the reason of the principal clause.

*d.* *τὸν νεκρὸν*—For other traditions of the discovery of bones of gigantic size, the reader can, if he thinks it worth his while, refer to the long note of Creuzer quoted by B., or to L. Observe that Hdtus relates the story as told him by the Lacedæmonians, and neither gives it as his own, nor answers for its truth.

*e.* *ὁπώπε*—Ion. and poet. pft. for *ὅπωπε*, of *ὁράω*, *I see*. Jelf, § 269, 4.—*ἐννώσας* for *ἐννοήσας*, *considering, reflecting on*; cf. i. 86; vii. 206; and ix. 53. B. *συν. τὸν Ὀρ.—τοῦτον εἶναι*. *Conjectured that this was the long sought for Orestes*. The predicate with the article, (contrary to the general rule,) as expressing something definite. Jelf, § 460, 2.

*f.* *οἱ δὲ . . . ἐδίωξαν*—*And they, having brought a charge against him, or having laid on him the burden of a charge, by means of a fictitious story, drove him into banishment*. *ἐκ*, means *and instruments*, as *ἐκ βίας*, according to Jelf, § 621, 3, *e.*, or rather, *framed from, or formed out of, a fictitious story*. *ἐκ* here denoting the material cause. *ἐμισθοῦτο*, *desired, or endeavoured to hire*.

Cf. *ὠνέοντο*, i. 69, *a.*, iii. 139, *they wished to purchase*, &c. i. 165, *ὠνεομένοισι*, *desirous to buy*. i. 174, *ὄρουsson*, *intended to dig through*. Cf. also v. 22, 70, and Jelf, § 398, 2.

*g. οἶχετο φέρων κ. τ. λ.*—The story of the efforts of the Lacedæmonians to recover the bones of their king is explained by the belief among the Doric tribes, that the spirits of the mighty dead guarded the land where they lay buried; and thus in carrying off the bones of Orestes, they would deprive the Tegeans of his assistance, and henceforth enlist him on their own side. B.

CH. LXIX.—*a. ὠνέοντο*—Cf. i. 68, *f.* As both present and imperfect signify an action not yet completed, they are often used to express the attempt to do any thing. Jelf, § 398, 2.

*b. τὸ νῦν . . . Ἀπόλλωνος*—Cf. Müller, Dor. i. 377; and on the worship of Apollo among the Dorians, Bk. ii. of the same vol., particularly chs. 3, 7, and 8, and pp. 277, 311, and 329.

CH. LXX.—*a. ζωδίων*—Dimin. from *ζῶον*, *small figures of all sorts, as well of animals, as of fruits, flowers, and the like*. So *ζῶα*, i. 203; ii. 4; iii. 47, and iv. 88. Schw.

*b. νηυσὶ μακρῇσι*—Cf. i. 2, *b.*

*c. τὸ Ἡραῖον*—Cf. iii. 60, *c.*; vi. 81, *a.*; ix. 52. From *τάχα δὲ* to the end of the ch. is Hdtus's own opinion of the foregoing narrative.—*ἀπέδοντο*, *they sold*. (Cf. ii. 48, 56.) 2 aor. mid., from *ἀποδίδωμι*. Cf. Jelf, § 258, 27.

CH. LXXI.—*a. σκυτῖνας ἀναξυρίδας*, *trowsers of skin*, cf. iii. 87, viii. 67; a close-fitting garment common to all the tribes that dwelt on the mountainous and colder districts of Asia, while the Medes wore a looser dress. Cf. iii. 84, *a.* Figures of men dressed in either way, and hence distinguishable as to nation, are yet to be seen in the ruins of Persepolis. B. Cf. H. Pers. ch. i. pp. 103—108.

*b. χώραν ἔχοντες τρηχείην*—Cf. ix. 122. "The Persian nation previous to Cyrus, a highland people, subject to the Medes, dwelling in the mountainous parts of the province of Persis, and leading wholly, or for the most part, a nomad life." H. Manual, p. 73. Cf. iii. 97, *a.* H. Pers. ch. i. p. 213. Hence their frugality and temperance; afterwards, enriched by their conquests, they fell into every kind of luxury and became addicted to wine, (i. 133, v. 18,) from which here, and in Xenophon. Cyrop. i. 2, 8, they are mentioned as altogether abstaining. B. Cf. also E. Orient. H. p. 271, seqq. and 316, seqq.

*c. περιέξονται*, *they will cleave to them*—Cf. iii. 72, and viii. 60, *f.*

CH. LXXII.—*a.* Cf. the beginning of ch. 71, with which the commencement of this ch., touching the Cappadocians, must be taken in connexion. The name of Syria in ancient times belonged to all the country from Babylonia down to Egypt, including Cilicia and Palestine, and thence also up to the Euxine: this is confirmed by Strabo, who calls the Cappadocians Leuco-Syri, i. e. *white Sy-*



*rians*, in contradistinction to the Syrians of Babylon. Cf. also R. pp. 262, 263, and H. Pers. ch. i. p. 76. This wide extent of the name is to be explained from their being all of the Aramaic race, which had the name of Syrians in common; to which also the Cappadocians (being of Armenian origin) belonged, and therefore were thus designated. See in particular the section on Syria and Phœnicia in H. Pers. ch. i. pp. 81—84. Thence also “the Syrians about the Thermodon” were so called, and also “the Syrians of Palestine.”—In the words οἱ Σύριοι οὗτοι κ. τ. λ., Hdtus manifestly speaks of the ancient inhabitants of Armenia, called by the Greeks, Syrians. B. The Aramaic race had its name from Aram, grandson of Nahor, the brother of Abraham, see Gen. xxii. 21, and from him sprung all the nations which the Greeks called Syrians, Aram being the Hebrew for Syria; hence we read of Aram-Naharaim, or *Mesopotamia*; Aram-Zobah, or *Syria of Zobah*. On the Syrians of the Thermodon, i. e. the Cappadocians, cf. ii. 104; and on the Syrians of Palestine, i. e. the Jews and the neighbouring nations, ii. 106, *a.*, &c.; iii. 91; vii. 89, *b.*

*b.* Ἀρμενίου ὄρεος—By ὄρεος Hdtus does not here intend one particular Mt, but the chain of Mts to which geographers have, rather inaccurately, given the name of Anti-Taurus, situated in the W. of Armenia Minor, or rather in Cappadocia itself, up to which the Armenia of Hdtus extended. To this chain belonged both Mt Paryadres, from which the N. stream, and Mt Argæus, from which the S. stream of the Halys flowed. B. On Armenia, cf. H. Pers. c. i. p. 87.

*c.* Μαριηνοὺς—Cf. v. 52, *e.*, and iii. 94, *b.* Their being found in Asia Minor, in that part of Cappadocia, according to L., which, by Strabo and by Pliny, is called Morimene, is accounted for by their wandering habits and pastoral mode of life; to which the Kurds, who now inhabit that country, are similarly devoted. B.

*d.* τὰ κάτω—Cf. i. 6, *a.* ἀνχὴν, *a narrow tract*, or *neck of land*. Reckoning the day's journey, cf. D. p. 72, at 150 stadia, v. 53, or at 200 stadia, iv. 101, the width across would be about 1000 stadia, about half as much as it ought to be. D., p. 73, defends Hdtus on the supposition that he is here speaking only of an experiment, which was made once or twice, diagonally across the Peninsula, and that by a trained pedestrian, who perhaps had done the distance in five days; a feat possible, indeed, as the performances of modern pedestrians show, as well as what is mentioned of Pheidippides, vi. 106; cf. also vi. 120; but to which we can hardly suppose, as B. observes, Hdtus to be here alluding; but rather stating his own opinion of the breadth of the country from the shores of the Mediterranean, where it washes Cilicia, across to the Euxine. Cf. R. p. 189. “It appears that the Isthmus is not less than 3° 4' of latitude across; or 240 G. miles. This would require a rate of 55½ British miles, in direct distance, and certainly more than 60 by the road, for each day; a rate of travelling, *on foot*, which our

author certainly had not in contemplation. And it may be conceived that little more than half this rate, that is, 33 miles by the road, is an ample allowance for a courier, on foot, when the journey is continued five days; and this is the rate at which the Indian couriers do actually travel. In consequence, Hdtus could not suppose the Isthmus to be more than 125 G. miles in breadth; that is, 115 less than the truth."

CH. LXXIII.—*a.* Σκυθέων . . . ὑπεξῆλθε—dated by Volney and L., B. C. 632, cf. i. 103, *d.* On the events alluded to in the preceding part of the ch., cf. i. 130, *a.* and *c.*

*b.* τέχνην τῶν τοξων.—Cf. iv. 131, 132, and iii. 21. B.

*c.* ὀργὴν ἄκρος—*violent in temper, quick to anger.*

*d.* ἐβούλευσαν—The active is here preferable to the middle; *they determined after deliberation*; so iii. 84. B.

*e.* ὥς ἄγρην δῆθεν—as *if forsooth it were game they had taken.* Cf. i. 59, *i.*

CH. LXXIV.—*a.* Θαλῆς—mentioned in following ch. and i. 170, ii. 20; the founder of the Ionic School, which held the material origin of the world, and a noted mathematician. Cf. Smith's Dict. of Gr. and R. Biog. *Thales.* Euclid is said to owe to him the 5th prop. of the 1st book. Eight different dates have been assigned for this eclipse. Clinton and Hales place it B. C. 603; B., B. C. 610; and Prideaux, on the 20th of Sept. B. C. 601, the 9th year of the reign of Jehoiakim, king of Judah. Cf. E. Orient. H. p. 318. Observe that Hdtus does not say more than that Thales fixed the year when the eclipse would happen, and says nothing about the day.

*b.* Σύννεσις . . . Λαβύνητος.—Syennesis, B. observes, was the common name or title of the Cilician kings, even after Cilicia was made a province of Persia: cf. Æsch. Persæ, 325; and H. Persians, ch. i. p. 125; cf. iii. 90, *d.*, vii. 98: this is confirmed by Bellanger, who refers to four Cilician monarchs of this name. The 1st in the time of Cyaxares, the one here mentioned; the 2nd contemporary with Darius, cf. v. 118; the 3rd with Xerxes, cf. vii. 98; the 4th with Artaxerxes. So the name Labynetus frequently occurs in the kings of Babylon; the one here mentioned is agreed by W., B., and Prideaux to have been the Nebuchadnezzar of the Scriptures, the son of Nabopolassar, and the same who dethroned Jehoiachin, and afterwards destroyed Jerusalem; 2 Kings xxiv. xxv. Cf. Prideaux, bk. i. pt. i., who adds that "from the marriage of Astyages and Aryenis was born within a year Cyaxares, who is called Darius the Median in the book of Daniel." Observe that from Aryenis having married Astyages, Cræsus was great uncle to Cyrus; as Astyages was maternal grandfather to Cyrus, and Aryenis the w. of Astyages was sister to Cræsus.

*c.* ἐπεὶ ἀν τοὺς κ. τ. λ.—Cf. iv. 70, and Tacit. Ann. xii. 47. B.

CH. LXXV.—*a.* ἐν τοῖσι ὀπίσω—cf. i. 107, seqq.—κιβδήλῃ—cf. i. 66. *d.*



b. πρὸς ἑωῦτοῦ—in his favour; εἶναι πρὸς τινος, to be on any one's side, stare ab aliquo, facere pro aliquo, cf. i. 124, b., viii. 22, b., and Jelf, § 638, 2, b.

c. κατὰ τὰς ἰούσας κ. τ. λ.—at the bridges which are now there.—οὐ γὰρ δὴ κ. τ. λ. Subaudi, λέγεται. B.

d. ἐξ ἀριστερῆς χειρὸς ῥέοντα—flowing on the left of the army. The army would probably ascend the stream from the Euxine for the purpose of finding a ford, and thus they would have the river on their left hand. Schw. Thales' plan was this: beginning from above the camp, i. e. nearer the source of the stream, he drew behind the army a canal of a semicircular form, which again fell into the river below the camp; so that the bed of the river before the camp became emptied of one half its waters, and therefore became fordable.

CH. LXXVI.—a. κατὰ Σινώπην—over against Sinope: cf. iii. 14, a.; vi. 19, a.; Jelf, § 629, 1. φθειρων κ. τ. λ., wasting the lands of the Syrians. On the Syrians cf. i. 72, a.

b. ἀναστάτους ἐποίησε,—funditus evertit, he drove them from house and home. Cf. i. 97, 155, 178. B.

c. πρὶν δὲ κ. τ. λ.—but before he began, or purposed, to lead forth his army, &c. Cf. same sense in vii. 105. W.

d. ἐπειρώατο κ. τ. λ.—Ion. for ἐπειρῶντο. 3rd plur. imperf. πειράομαι. Jelf, § 197, 4. They made trial of each other, tried each other's strength, with all their might.

CH. LXXVII.—a. Κροῖσος δὲ μεμφθεῖς κ. τ. λ.—but Cræsus finding fault with his army, not because they had not fought valiantly, but because they were far inferior to the enemy in number: μεμφθεῖς in an act. sense, as in iii. 13, vii. 146. Schw. On the accus. of equivalent notion after μεμφθεῖς, cf. Jelf, § 548, c., and cf. § 495, obs. 3.

b. Λαβύνητος—"This prince was the 2nd of the name of Labynetetus, and by Ptolemy is called Nabonadius, and by all agreed to have been the last of the Babylonian kgs; hence he must be the same that in Scripture is called Belshazzar. He was of the seed of Nebuchadnezzar, who is called his father in Dan. v. 11, 18; which, from a comparison with Jeremiah xxvii. 7, is manifestly to be understood in the wide sense in which any ancestor upwards is often called father; for Jeremiah says that 'the nations of the East were to serve Nebuchadnezzar, and his son, and his son's son. Now Evilmerodach being the son of Nebuchadnezzar, none but Belshazzar, here called Labynetetus, could have been his son's son, for Neriglissar was only the husband of Nebuchadnezzar's daughter, and Laborosoachod was the s. of Neriglissar, and therefore neither of them was son's son to Nebuchadnezzar; furthermore, that this last kg of Babylon is said by Hdtus, i. 188, to be s. of the great Queen Nitocris, who must have been the wife of a king of Babylon to make her so, and he could have been none other than Evilmerodach; for by him alone could she have had a son, that was son's son to Nebuchadnezzar. Hence it follows that Nabonadius, the last kg of Babylon, is the same as Belshazzar, and son of Evil-

merodach by Nitocris his queen, and so son's son to Nebuchadnezzar. He came to the throne B. C. 555, and reigned 17 yrs, till B. C. 539, when the city of Babylon was taken, and the Babylonish empire ended, after it had continued from the beginning of the reign of Nabonassar, called in Script. Baladan, cf. Isaiah xxxix. 1, by others Belesis, who first founded it, 209 years." Prid. Conn. Pt. i. bk. ii. *an.* 555, and 539. Cf. E. Orient. H. p. 264.

c. ἐνένωτο, *he intended*. Ion. for ἐνενόητο. Cf. i. 68, e.

d. κατὰ τὰς συμμαχίας—in accordance with the treaties already made, by which he had a right to call on his allies for aid. B. Better, I think, *ad socios*, to his allies, abstract for concrete; cf. i. 81, 82. So S. and L. D. also, comparing Thucyd. ii. 9.

CH. LXXVIII.—a. Ταῦτα ἐπιλεγομένῳ Κ.—as Cræsus was thinking this over with himself. Cf. i. 86, ii. 120, i. 125; *reading*. B. On the dat. here expressing reference to, cf. Jelf, § 599, 2, and i. 14, d.

b. Τελμησσέων—Telmessus, *Mei*, in Lycia, not to be confounded with the town of the same name in Caria.

CH. LXXIX.—a. εὔρισκε πρῆγμα οἱ εἶναι—found it would be advantageous for him. Cf. vii. 11, c., and Aristoph. Eccles. 656. B.

b. ὥς οἱ παρὰ κ. τ. λ. Cf. Jelf, § 899, 7, *Pleonasm*. The notion of a single word is sometimes repeated in a whole sentence, thus, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρῆγματα ἢ ὥς αὐτὸς κατεδόκεε. Cf. Thucyd. v. 47, τρόπῳ ὁποῖω . . . κατὰ τὸ δυνατόν.

c. ἡ δὲ μάχη . . . ἀπ' ἵππων—now they fought on horseback. Cf. Jelf, § 620, 1, a. Ἄπο. *Local*. Very often with a notion of some elevated place or object whence something is supposed to proceed.

CH. LXXX.—a. ψιλὸν, *naked, bare*, i. e. open, without trees or shrubs.

b. μητρὸς Δινδυμήνης—i. e. *Cybele*; cf. Horace, I. Od. xvi. 5, *Dindymene*, and Catullus, lxx. 91, *Dea Dindymi*: from the mountain Dindymus, in Galatia, near the city of Pessinus.

c. κάμηλον ἵππος φοβέεται. So Xenophon, Cyropæd. vii. 1, 27, in his account of this battle. It is, of course, to be understood of horses unaccustomed to the sight of camels, and meeting them, probably, for the first time: in other cases it is a vulgar error, which, though of long standing, is now quite exploded. R. p. 255. The Arabians are said to have been the first who rode on camels in war, cf. vii. 86. Isaiah, xxi. 7, describing the fall of Babylon by the Medes and Persians, alludes probably to the mixed nature of their forces, "and he [the watchman] saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." B.

d. τῷ δὲ καὶ ἐπέϊχε κ. τ. λ. upon which the Lydian to a certain extent depended to show off, or, on which he to a certain extent placed his hopes of shining forth superior; cf. viii. 74, a. ἐπέχειν, sc. τὸν νοῦν or τοὺς ὀφθαλμούς, to purpose, think, or intend, i. 153, vi. 96; cf. also vi. 49.

CH. LXXXI.—a. συμμαχίας, i. e. συμμάχους. Cf. i. 77, d.

CH. LXXXII.—a. Θυρήης. The border district of Cynuria



fell into the hands of the Lacedæmonians, first, under the reign of Echestratus, the 2nd of the line of Eurysthenes: was demanded back by the Argives at the time of Labotas, the next king of the same line, cf. i. 65, *f.*, and occasioned a war, terminated successfully by the Lacedæmonians at the period here alluded to by Hdtus; B. C. 550. After this time the district, with its principal town Thyria, remained in the power of Lacedæmon. Read Müller Dor. i. 176, 180. At a subsequent period, B. C. 420, the Argives again demanded it, cf. Thucyd. v. 41, and in the same ch. the contest here mentioned is alluded to. The Argives afterwards received a decisive overthrow at Tiryns by Cleomenes, which henceforth insured Sparta's political preponderance, cf. Hdtus vi. 76, 83, vii. 148.

*b.* Ἀλκῆνωρ κ. τ. λ. Ad argumentum cf. Pausan. ii. 20, § 4, et x. 9. B.

*c.* μὴ πρότερον θρέψειν κ. τ. λ.—Alluded to by Socrates in Plato, Phædo, c. 38, ἔνορκον ἂν ποιησαίμην, ὥσπερ Ἀργεῖοι, κ. τ. λ. In the following sentence, on κωμῶντες, (*wearing their hair long*), cf. Jelf, § 709. *Nom. participle with a verb supplied directly from the context.* The partic. sometimes stands in the nominat. seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or what follows: Λακ. ἔθεντο νόμον· οὐ γὰρ κωμῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (sc. νόμον ἔθεντο).

*d.* τὸν δὲ ἕνα κ. τ. λ. Othryades' death is differently related by Pausanias and in the Epigrams in Brunck's Analectt., both of which are quoted in L. Cf. also Ovid. Fast. ii. 663, "Nec foret Othryades congestis lectus in armis," &c. The Lacedæmonians kept up a memorial of this victory as they considered it, by songs chanted at the festival of the Gymnopædia, which some consider instituted in honour of it. Cf. Γυμνοπαιδία, Smith's D. of A.

*e.* τῶν οἱ συλλοχιτέων κ. τ. λ.—*when his comrades (those of the same λόχος, company, as he) had been destroyed.* Deserting his companions was all the more heinous, as these divisions held good as well in peace as in war among the Spartans, those who fought together in the same λόχος being also united at home in the same συσσίτιον. Cf. i. 65, *g.*

CH. LXXXIII.—*a.* ὀρμέατο—pl. pft. pass. 3, pl., Ion. for ὠρμηντο, (cf. Jelf, § 197, 4,) used here for the imperf., *they were eager.* So ἐπέπαιυντο a little lower, and i. 79, ἐληλύθεε, for the aor. B. ὡς ἡλώκοι κ. τ. λ., *that the Lydian citadel had been taken.* Cf. Jelf, § 802, 7, *b.*, Construction of ὅτι, ὡς, &c., with Indic. and Optat. in Dependent Sentences.

CH. LXXXIV.—*a.* Μάρδοξ.—Cf. i. 125, iii. 94. "As the Baskirs and Calmucks follow the Russian armies, so did the Mardi, Pericanii, and others of the nomad tribes who wandered on the borders of the Persian empire follow those of Cyrus; and the more widely the dominion of the Persians was extended, the

greater became the number of such auxiliaries." H. Pers. p. 281. Cf. E. Orient. H. p. 276. "The Mardi occupied the valleys and declivities on the confines of Susis and Persis. This tribe appears to have been dispersed over all the mountainous tracts of ancient Persia; for we read of Mardi in the neighbourhood of the Euxine and Caspian, as far as Bactria: but as *mard* signifies *a man*, and thence *a man of valour*, *a hero*, in the ancient as well as the modern languages of Persia, it was probably assumed as a name throughout the country." Sardis was again taken in the same manner by Lagoras for Antiochus, B. c. 214.

b. Μήλης—the last but one of the Lydian kings of the race of the Heraclidæ, cf. i. 7, a., if we may trust to Eusebius, Chronic. p. 58. τὸν λέοντα, *the lion*, (not a proper name,) cf. i. 50, e. B.

c. δικάσαντων, *cum Telmessenses statuissent*. So i. 78, ἔγνωσαν. Schw. ὡς—ἔσονται, cf. Jelf, § 886, 2. *Indicative in the oratio obliqua*. The indic. is used where the *oratio obliqua* assumes the character of *oratio recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is, as it were, the essence of it.

c. ἔστι δὲ πρὸς . . . τῆς πόλιος—*Now it is the quarter (τὸ χάριον) of the city (of Sardis) that is turned towards (that faces) Mt Tmolus*. Cf. a similar use of the genitive in vi. 22, τῆς Σικ., and vii. 176, τῆς ὁδοῦ. B. On πρὸς, *on the side of, towards*, cf. Jelf, § 638, 1, a.

e. ἐπὶ κνίνην, *to get a helmet*. Cf. Jelf, § 635, iii. 3, a. Ἐπὶ *Causal*. The object—intention: with verbs either expressing or implying motion. ἐφράσθη κ. τ. λ. *observed it and turned it over in his mind*. Imitated from Homer. B.

f. κατ' αὐτὸν—*after his fashion*, i. e. *in the same manner as he (ascended)*. Cf. i. 121, b., Jelf, § 629, 3, e.

CH. LXXXV.—a. τοῦ καὶ πρότερον κ. τ. λ. Cf. i. 34, b.

b. εἰεστοῖ—*prosperity*. Cf. vi. 128, and ix. 85, συνεστώ, *banqueting*, ἀπεστώ, *absence*. B.

c. ἦν—*voice or sound*. Æsch. Pers. 940, κακομέλετον ἦαν. Eurip. Rhesus, 922. B. οἱ διάφερε—cf. Jelf, § 599, 1, on the Dativus Commodi, or Incommodi.

d. ἔρρηξε φωνήν—*ruptit vocem; he broke loose his voice, he spoke with an effort*. On the accus. cognate to the notion implied in the verb, cf. Jelf, § 566, 1. On the verb, cf. ii. 2, of the infant's first attempt to articulate.—B. And in v. 93, of declaring sentiments till then repressed.

CH. LXXXVI.—a. ἄρξαντα ἔτεα κ. τ. λ.—*Capture of Sardis*, B. c. 546, Clinton's Fast. Hell. ii. p. 6, whence the reign of Cræsus commences, B. c. 560. B. prefers to fix the capture of Sardis B. c. 557; hence if the visit of Solon be placed, according to him, B. c. 570, the interview mentioned above might possibly have happened, as Cræsus would have come to the throne B. c. 571. Cf. also i. 30, a.



*b.* ὁ δὲ συννήσας κ. τ. λ.—mentioned neither by Xenophon nor by Ctesias; its improbability is heightened from the Persian veneration of the element fire, which would be polluted by being made an instrument of destruction. Cf. iii. 16. The narrative of Hdtus appears most adapted to Greek notions, while that of Ctesias, who relates that Cræsus, having fled to the temple of Apollo and being there thrice bound by the Persians, was thrice released by the god, has a greater appearance of truth, as being less repugnant to Persian ideas. *B.* The affinity between Cræsus and Cyrus, cf. i. 74, *b.*, would increase the improbability of the story. Cf. Arnold, Hist. of Rome, i. p. 291. "There was a time when burning alive was the punishment of traitors and deserters.—That a foreign enemy, however, might be sometimes so treated, is not impossible, as is shown by the story of Cyrus' treatment of Cræsus."

*c.* ὥς δὲ ἄρα μιν προστῆναι τοῦτο κ. τ. λ.—and immediately when this entered his mind. ἀνενικάμενον from ἀναφέρεσθαι, to come to himself, to recover his senses; better than with Schw., having drawn a deep sigh. Cf. i. 116, ἀνενιχθείς, having collected his thoughts, returned to himself. *B.* ἐκ πολ. ἡσυχ., after long silence. Cf. i. 186, *a.*

*d.* ἀρχήν.—Cf. i. 9, *a.*

*e.* ἐννώσαντα.—Cf. i. 68, *e.*

*f.* ἐπιλεξάμενον.—Cf. i. 78, *a.*

CH. LXXXVII.—*a.* καταλαβεῖν.—Cf. i. 46, *a.*

*b.* εἴ τι οἱ κεχαρισμένον κ. τ. λ.—Cf. Aristoph. Pax, 385, εἴ τι κεχαρισμένον χοιρίδιον κ. τ. λ. Both imitated from Homer Il. i. 39, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ. τ. λ. *W.*

*c.* λαβροτάτω, most violent. Cf. Pindar, Pyth. iii. 70, fire λαβρὸν σέλας Ἡφαίστου. Ol. ii. 55, λαβροὶ παγγλωσσία. *B.* ἐκ δὲ αἰθρίης, immediately after, immediately from its being, a bright clear sky. Cf. Jelf, § 621, 2. ἐκ—of the immediate succession in time, so that there is an unbroken connexion between one thing and another.

CH. LXXXVIII.—*a.* συννοίῃ ἐχόμενος, pensive, oppressed (as it were) with thought. Cf. i. 35, συμφορῇ ἐχομ. i. 141, ὀργῇ ἐχομ. iii. 50, περιθύμωσ ἐχομ. *B.*

*b.* εἰρώτα, 3rd sing. imperf. without the augment, from εἰρωτάω, Ep. and Ion. for ἐρωτάω. Cf. i. 11, 88. εἰρωτεωμένους, ἐπειρωτῶσι, εἰρωτέσθαι. ii. 32, vi. 3, vii. 148.

*c.* φέρουσί τε καὶ ἄγουσι—pillage and plunder, sweep the country of every thing, cf. iii. 39, ix. 31. The former of these verbs is generally considered to refer to inanimate movables, which would be carried off, and the latter to animate objects, cattle, captives, &c., driven away. Observe that ἄγειν may also be applied to what is inanimate, but this arises from the ellipsis, where ἄγειν is used for the whole expression, φέρ. κ. ἄγειν, as being part of a familiar formula. So Aristophanes, instead of saying δεῖ ποιεῖν ἄκοντα ἢ ἔκοντα, says, δεῖ ποιεῖν ἢ ἔκοντα.

CH. LXXXIX.—*a.* ὅτι οἱ ἐνορήῃ—The Attic form of the optat.

for ἐνοραοίη. *He asked Cræsus what he saw for his (Cyrus') advantage, i. e. what he thought would be best for him to do.*

b. οἱ λεγόντων—*who, let them say.* Observe the change of the construction from the relative and future to the imper. mood. Cf. also Jelf, § 421. On this form, called the Attic imperative, cf. Jelf, § 195, obs. 3.

CH. XC.—a. ἀναρτημένου σεῦ . . . ποίειν—*since you, a man of kingly rank, are fully bent upon doing good service and giving good advice: ἀναρτᾶσθαι, to be set upon a thing, to be fully purposed to do it, cf. vi. 88, and vii. 8, quoted by B.; and on ἀνὴρ βασιλεύς, cf. Eurip. Supp. 444, ἀνὴρ δὲ βασιλεύς ἐχθρόν ἡγείται τόδε, and Hor. Ars Poet. 434, "Reges dicuntur," &c.*

b. αἰτέο—This word ought to be thus accented, instead of having the accent cast back on the antepenult; as it is the Ionic form of the imperat. for αἰτέεο, the first ε being omitted by Ionic writers in pure verbs. Cf. Matth. Gr. Gr. § 205.

c. ὅ, τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο—*what was this complaint against the God which induced him to make the request?*

d. κατέβαινε αὐτὶς παραιτέομενος, lit. *came down to, i. e. concluded again with the same request.* Cf. i. 116, 118. κατέβαινε λέγων, *he came at last to say.*

e. ἐπεῖναί οἱ τῷ θεῷ τούτων ὀνειδίσαι—*that it might be permitted to him to reproach the God with these things.* On the construction of ὀνειδίζειν with a gen. of the cause, cf. Jelf, § 495, and on the dat. with the infinitive in the last sentence in the ch. εἰ ἀχαρίστοις κ. τ. λ. Cf. Thucyd. vii. 35, οὐκ ἂν σφίσι βουλομένοις εἶναι, and Jelf, § 673, 4.

CH. XCI.—a. τὴν πεπρωμένην κ. τ. λ. On this sentiment, cf. ii. 133, iii. 43, ix. 16, and Æsch. P. V. 518, seqq.

b. πέμπτου γονέος—*of his 5th ancestor, of his ancestor in the 5th generation; including both the first and last, i. e. Gyges and Cræsus; there being five of the family of the Mermnadæ; Gyges, Ardys, Sadyattes, Alyattes, and Cræsus.* Cf. i. 13, τίσις ἤξει ἐς τὸν πέμπτον ἀπόγονον Γύγεω, and Cicero, de Nat. Deor. iii, 38, referred to by L., "Dicitis eam vim," &c.

c. ἐπισπόμενος, *following, obeying, attending to; 2 aor. part. mid. from ἐφέπω.* Cf. i. 103, and iii. 14, 31, 54. Homer, Odys. iii. 215, ἐπισπόμενοι θεοῦ ὁμῶν. Sophocl. Elect. 973, quoted by W.

d. Λοξίης, an epithet of Apollo; from the crooked and ambiguous answers of his oracles; or from the oblique course of the sun in the ecliptic. B. Better from λέγειν, λόγος, as being the interpreter of Zeus, προφήτης Δίος. Æsch. Eum. 19, cf. viii. 136. S. and L. D.

e. ἡμίονου. Cf. i. 55.

f. μητρὸς . . . πατρὸς κ. τ. λ.—On the parentage of Cyrus, cf. i. 107, b. ἐνερθε κ. τ. λ., *being inferior in all respects.*

CH. XCII.—a. Κροίσῳ κ. τ. λ.—*Now Cræsus has, &c. There are of Cræsus many other, &c.* Dat. commodi, with possessive and attributive notions. Cf. Jelf, § 597, obs. 1, and i. 31, a. Ἰωνίης τὴν



πρώτην καταστροφήν—by Cræsus, cf. i. 6, and 26. As the reign of Cræsus began B. C. 560, see Clinton Fast. Hell. ii. p. 8, and as he conquered all the states of Asia Minor, except Cilicia and Lycia, and Lydia, of which last he was kg, cf. i. 28, *b.*, within the first nine years of his reign, Æonia must have been subdued B. C. 560—551. The second subjection of Æonia, by Cyrus, cf. i. 141, 162—169, took place shortly after the taking of Sardis, B. C. 546; Harpagus being general of the Persians. Causes of their subsequent revolt from the Persians, v. 30—36; burning of Sardis, v. 100—103; taking of Miletus, and final subjection, vi. 18—32. This revolt, instigated by Aristagoras and Histæus, took its rise from the Naxian War, B. C. 501, cf. Fast. Hell. ii. p. 18; Sardis burnt, B. C. 499; decisive battle off Lade, B. C. 494; Miletus appears to have been taken, cf. vi. 18, ἐκτῶ ἔτι ἀπὸ τῆς ἀποστάσιος, directly after, and the subjection of Æonia, i. e. its 2nd subjection by the Persians, and the 3rd mentioned in Hdtus, completed in the 2nd year after the taking of Miletus, cf. vi. 31, B. C. 492, under the reign of Darius I., Hystaspes. Æonia again revolted directly after the battle of Mycale, B. C. 479, in the reign of Xerxes; cf. ix. 103, 104.

*b.* τρίπους τῷ Ἀπόλ. τῷ Ἴσμ.—This temple was so adorned with votive tripods, that Pindar, Pyth. xi. 7, calls it χρυσέων τριπόδων θησαυρόν. B. Cf. *Tripos*, Smith's D. of A.

*c.* Προνηΐης—epithet of Athena at Delphi, because she had a chapel, or statue there, *before the great temple* of Apollo. W. quoted in S. and L. D.

*d.* ἐν Βραγχίδησι.—Cf. i. 46, *d.*

*e.* κνάφου—a carding-comb, fuller's-club, to tear wool; hence an instrument of torture, set with spikes. W. Cf. S. and L. D.

CH. XCIII.—*a.* Τμώλον.—Cf. v. 101, *a.* On the Satrapy of Lydia cf. H. Pers. ch. i. p. 66—68, and the extracts from it in i. 142, *b.*; vi. 6, *a.* The commencement of this ch., Θωύματα δὲ γῆ Λ. κ. τ. λ., is quoted by D. p. 91, in opposition to the opinion of Creuzer, "that the historical work of Xanthus the Lydian—a writer probably about 15 years senior to our author—was made use of by Hdtus." As Strabo gives quotations from Xanthus to the effect that traces of volcanic action and other natural phenomena were observable in Lydia, D. concludes that, as Hdtus says "that the country of Lydia contains nothing peculiarly worthy of remark," he can by no means here see, as Creuzer does, a thrust at Xanthus, but rather one more proof that Hdtus was unacquainted with Xanthus' four books of Lydian history, and also ignorant of those remarkable operations of nature. On Xanthus, cf. Müller's Lit. of Anc. Gr. ch. 18, p. 264, and Hist. of Gr. Lit. Ency. Metr. p. 264.

*b.* ἐν δὲ ἔργον κ. τ. λ.—Clearchus relates that a vast mound was raised by Gyges in memory of one of his mistresses, an origin probably attributed to the monument, from its having been constructed principally at the expense of the courtezans. That this was the monument spoken of by Hdtus appears certain, as the remains of

it were observed near the Lake of Gyges, within 5 miles of Sardis, by Chandler. B.

c. οἱ ἀγοραῖοι ἄνθρωποι, properly, *those who frequented the market-place*, hence *retail or petty dealers*. B. Cf. Acts xvii. 5. (Cf. Theophrastus. Περὶ Ἀπονοίας. Sheppard's note, p. 148.) χειρόνακτες, *handicraftsmen*. Cf. ii. 141, and i. 94, c.

d. αἱ ἐνεργαζόμεναι παιδίσκαι, *the harlots*. *Puellæ sunt quæ corpore quæstum faciunt, commode ἐνεργαζόμεναι dictæ, corpore vel ἐν ἑαυταῖς ἐργαζόμεναι*. V.

e. γράμματα.—Observe characters or letters among the Lydians in the 7th century B. C.; the reign of Alyattes having commenced B. C. 610.

f. ἐκδιδόασι κ. τ. λ., *and they give themselves in marriage*; choosing their own husbands, their dowry being made by their own exertions; ἐκδιδόναι, properly of the father who *gives his daughter away out of his house*. Cf. i. 196, and ii. 47. B. ἡ μὲν δὴ περίοδος—εἰσὶ κ. τ. λ. On this *construction by attraction*, cf. Jelf, § 389. The verbs εἶναι, γίγνεσθαι, &c., when used for the copula, sometimes, by a sort of attraction, agree in number with the substantive, which stands as the predicate. Cf. iii. 60, τὸ μὲν μῆκ. κ. τ. λ., and iii. 15, αἱ Θ. Αἶγ. ἐκαλ.

CH. XCIV.—a. καταπορνέουσι, *they give up to prostitution*. Cf. i. 196. B.

b. πρῶτοι δὲ . . . . νόμισμα χρυσοῦ . . . ἐχρήσαντο.—Phido, kg of Argos, is said to have coined the first silver money at Ægina, bearing the figure of a tortoise, B. C. 750. Hdtus, vi. 127, ascribes to him the invention of weights and measures among the Lacedæmonians. The account given by Plutarch, who speaks of Theseus having coined money and stamped it with the figure of an ox, is considered by Payne-Knight, Prolegom. Homeric. § 58, as altogether at variance with historical testimony, since even in the Homeric ages, long after the time of Theseus, cf. H. P. A. § 97, coin was manifestly unknown to the Greeks. Xenophanes of Colophon agrees with Hdtus in considering the Lydians as the inventors of the art, and he is followed by Eustathius. Such an invention also suits the character of the Lydians (cf. H. Pers. ch. i. p. 68, seqq.) as a commercial nation. B. Cf. Smith's D. of A., *Argentum*.

c. κάπηλοι—*retail dealers*; cf. iii. 89, and Aristoph. Pax, 447, κάπηλος ἀσπίδων.

d. κύβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρης, *dice, knuckle-bones and ball*. ἀστράγαλοι, *dice with only 4 flat sides*, the other two being round: at first made of ankle-bones, (ἀστράγαλοι,) but afterwards of stone or other materials. κύβοι, *dice marked on all the 6 sides*. Cf. particularly S. and L. D. Athenæus, i. 15, blames Hdtus for ascribing the invention of these games to the Lydians, as Homer speaks of them at a much earlier period. Cf. Il. xxiii. 88; Odys. vi. 100; viii. 372; but observe that though ἀστραγ. and σφαίρ. are mentioned, yet κύβοι nowhere occurs in Homer.

e. πεσσοὶ—*calculi, oval-shaped stones or counters*, not thrown like dice, but set in lines and then regularly moved; perhaps similar to,



or the same as our draughts. Cf. *Odyss.* i. 107, *πесоοῖσι θυμὸν ἕτερπον*, and *Soph. Fr.* 380. S. and L. D.

*f. οἰκηιοῦνται*—Cf. i. 4, *b.*

*g. ἐπίπλοα, moveables*—Cf. i. 150, 164. B.

*h. ἀπῖκεσθαι ἐς Ὀμβρικοὺς . . . . ὀνομασθῆναι Τυρσηνοῦς.*—Hence the allusions in *Hor. l. Od.* i. 1, and *l. Sat.* vi. 1, *Non quia, &c.*, and in *Virgil, Æn.* ii. 782, *Lydius Thybris*. Few subjects are invested with more numerous difficulties than the origin of the *Tyrsemi* or *Tyrrheni*. The narrative of *Hdtus*—that the *Tyrsemi* were a colony from *Lydia*, &c., is decided against by many who have investigated the subject, and the *Lydian* origin of the nation rejected. *Hdtus*, it is to be remembered, spoke generally from having actual intercourse with the countries he describes, and access to the best information which they possessed. His knowledge of the traditions of *Asia Minor* was, of course, complete; and he spent some time in *Magna Græcia*. The tradition, which he says the *Lydians* repeated in his day, was asserted by them 500 years after with equal positiveness. The *Sardians*, in the time of *Tiberius*, asserted their common origin with the *Etruscans* and the *Peloponnesians*. The story was universally believed at *Rome* in the time of the historian *Dionysius*. As to his disbelief of it, because it is omitted by the historian of *Lydia*, this omission has no weight placed beside the positive testimony of *Hdtus*. But, besides this external testimony, there is internal evidence, at least for the fact, that the colony which settled in *Etruria* did come from *Asia Minor*, and not from *Africa* or the *Alps*.

There are many similarities between the *Etruscans* and the inhabitants of *Asia Minor* and *Syria*. 1. Their language, at least the names, belong to the *Phœnician* and *Hebrew* dialects. 2. Some of their peculiar notions of religion belong to the *Phœnicians*.—3. Their funeral monuments are alike. The three celebrated tombs of *Etruria*—that of *Porsenna*, as described by *Pliny*; of *Aruns* his s., still remaining on the side of the road from *Rome* to *Albano*, just at the entrance of the town, and the magnificent *Regulini-Galassi* sepulchre at *Cære*, were of precisely similar construction to that of the tomb of *Alyattes*, still visible at *Sardis*, and described by *Hdtus* i. 93, as erected to the memory of that king. Besides the similarity in the form and nature of these tombs, some of them have interiors ornamented with *bas-reliefs* of domestic scenes and mythological stories, as in the pictured tombs of *Etruria*, and even coloured with the bright blues, yellows, and reds which abound so much in the *Etruscan* caverns. This analogy is fully explained by and firmly corroborates the story of *Hdtus*, the accuracy of whose traditions, and the care with which he selected them, are daily more and more felt and recognised.

The theories as to the early history of *Etruria*, which, either opposed to or differing from the account of *Hdtus*, have attracted most attention, are those of *Niebuhr* and his *German* followers,

among whom is Müller, who has written a history of the Etruscans, Mannert, and Mrs. Hamilton Gray.—Niebuhr assigns to the Etruscans an origin in the mountainous district at the top of the Adriatic Sea, and supposes they thence descended into Etruria. Mannert accepts the account of Hdtus as literally true; and conceives that the Pelasgians, whose original seat he states to have been Thessaly, were forced to abandon that country, some of them taking refuge in Italy, whilst others went to Lydia and the districts of Asia Minor; and that at a subsequent period the settlers in Lydia sailed to Umbria, and renewed their connexion with the earlier colonists. The difficulty that besets Niebuhr's theory, besides his entire refusal of credit to the account of Hdtus, is the eastern character, the arts and sciences, letters and learning, of the Etruscans. These, which are the peculiar characteristics of the people, cannot be supposed to have been practised by Alpine mountaineers, or brought down by them into Italy. The views of Mrs. Hamilton Gray, respecting the origin of the Etruscans, are briefly as follows. Rejecting the credibility of the story of Hdtus, she says their proper name, that by which they called themselves, was Rasena, essentially the same with TYRSENI, or Tyrrheni, which was a name commonly applied to them, and derived, she says, from their great leader, Tyrrhenus, Tyrsenus, Tarchon, or Tarquin. She supposes the place of their real origin to be Resen, a city of Assyria, mentioned in the book of Genesis. From the similarity between the Etruscans and the Egyptians, she supposes that a large colony from this city of Resen dwelt for a long time in Egypt. There she connects them with the shepherd kings or Hyksos, of whose rule in Lower Egypt there are many traditions, and of which she supposes that it comprehended the various bands of foreigners, including the Jews, who occupied the fertile Delta of the Nile. She identifies the colonists of Resen and the future Etruscans with the scientific Assyrians, who are spoken of by Herodotus as dwelling in Egypt, and building the Pyramids of Cheops and Cephrenes. At last the native Egyptians, who had retreated up the country, drove these strangers out, and forced them into Libya or Lybia. After inhabiting that country for a short time—whence she supposes the mistake of Hdtus putting Lydia for Lybia, unless he confounded the term “Ludeni,” or Assyrians, with “Lydians”—they took ship, and, landing on the opposite coast of Umbria, founded the kingdom of Etruria. The time of their arrival she takes from the story of Plutarch, that in the year of Rome 666, when Sylla finally extinguished all hopes of Etruscan independence, an Etruscan aruspex proclaimed that the Etruscan day of 1100 years, during which their Jupiter, Tina, had given them dominion, was near an end. Upon the public works of the Etruscans—made on a great scale, in a truly public spirit, for the poor as well as the rich, Mrs. Gray dwells with great praise. They were particularly skilled in hydraulics; part, as she considers it, of their



old Egyptian learning. They covered the plain of the Campagna with fertility; the Cloaca Maxima at Rome, and the Emissario of Albano, were the work of Etruscan engineers. Upper Italy too felt the benefit of their knowledge of science. They sent a colony into the plain of the Po. They constructed a scheme of draining and irrigation for the superabundant waters of that river. They drained the Delta of the same stream, and made a magnificent harbour. Thus they civilized Italy, to whose prosperity these arts were essential. From the article quoted in i. 57, *a*.

CH. XCV.—*a*. ἀλλὰ τὸν ἔοντα λόγον—the matter as it really is, the real state of the case. Cf. i. 30, 116. B. Also viii. 68, *b*.

*b*. τριφασίας ἄλλας κ. τ. λ.—Cf. ii. 20. Ctesias, Xenophon, and Æschylus, Persæ, 767, seqq., all differ from Hdtus. On the disputed points of Cyrus' parentage, &c., read Smith's D. of Gr. and R. Biog., *Cyrus*, or Prid. Conn. vol. i. *an*. B. c. 559; H. Pers. ch. ii. p. 216, or E. Orient. H. p. 318, seqq. Cyrus' original name was Agradates, but, as general of the armies of Persia, he assumed the name or title by which he is constantly known and designated in history, and which betokens the sun; *Khor* in Persic = *the sun*. From H. *l. l*. So in Egypt the royal cognomen was Pharaoh for many ages, from *Phra*, *the sun*. E. Orient. H. ch. iv. p. 152.

*c*. Ἀσσυρίων ἀρχόντων κ. τ. λ.—Methods of reconciling the duration here attributed to the Assyrian empire, viz. 520 years, with Ctesias and others, who assign 1360 years to it, are proposed in the notes of L. and B.; the latter however allows that, whether Hdtus be speaking only of the later great empire of the Assyrians in Upper Asia, while Ctesias reckons the duration both of the smaller kingdom in its contracted limits between the Tigris and the Euphrates, as well that of the great empire they subsequently obtained by conquest; yet, in any case, the difficulties attending the reconciliation of the two accounts appear inexplicable. Cf. particularly E. Orient. H. ch. ii. Hist. of Assyria, p. 231, 232. The revolt of the Medes from the Assyrians is dated by Prid. B. c. 709, (710, E. Orient. H.,) directly after the return of Sennacherib from his miraculous overthrow, in the 12th year of Kg Hezekiah; from which calamity the Medes, as well as others of his subjects, cf. i. 102, took occasion to throw off his yoke. Cf. Prid. Conn. i. vol. *an*. B. c. 709; cf. also particularly the remarks at the end of the art. *Sardanapalus* in Smith's D. of Gr. and R. Biog.

CH. XCVI.—*a*. ὁ Δηϊόκης. "The Arphaxad of Judith, ch. i., who reigned from B. c. 709—B. c. 656, when he was overthrown and cut off in a great battle in the plains of Ragau by Saosduchinus, kg of Nineveh and s. of Esarhaddon, who, in the same book, is called Nebuchodonosor. That Arphaxad was the Deioces here mentioned, and that Nebuchodonosor was Saosduchinus, appears from hence, that Arphaxad is said to have been that kg of Media who founded Ecbatana, whom all other writers agree to have been Deioces, and that the 12th year of Saosduchinus exactly agrees with the last of

Deioces, when this battle of Ragau was said to have been fought. It was also while Nineveh was the metropolis of the Assyrian empire, and while the Persians, Syrians, Phœnicians, Cilicians, and Egyptians were subject to them, while also the Median empire was in existence, and not long after the building of Ecbatana." Prideaux. Observe that Hdtus is silent concerning this overthrow of Deioces, though he speaks of that of Phraortes; hence some have concluded that this latter monarch was the Arphaxad of Judith. Anyhow, Ecbatana seems still to have regained its independence after the overthrow of Deioces, which was contemporary with the 43rd year of Manasseh, kg of Judah. Deioces was perhaps the Dschemschid of Persian song. B. Cf. H. Pers. ch. ii. p. 212, and Smith's D. of Gr. and R. Biog., *Deioces*.

b. δικαιοσύνην ἐπιθέμ. ἤσκει—he practised justice with assiduity. S. and L. D. ἐπιθέμενος, *by applying himself*; the participle used to express the means. Jelf, § 698, e. So Xenoph. ληιζόμενοι ζῶσιν, *raptu vivunt*. Cf. iii. 76, μηδὲ . . . ἐπιτίθεσθαι, sc. τοῖσι πρήγμασι, *nor should we make an attempt upon (the sovereign power, the empire)*; perhaps, *apply ourselves (to the matter in hand)*.

c. δικάσόμενοι.—Act. δικάζειν, *jus dicere*, and mid. δικάζεσθαι, *facere jus sibi dici*, s. *judicio cum aliquo disceptare*. B.

CH. XCVII.—a. δικᾶν—pro δικάσειν, fut. infin.—δι' ἡμέρης, *all day long*. Cf. ii. 173. B. On τῶν κατηκ., *the affairs before them*, cf. v. 49, a., viii. 19, a., 102. ἐδίδοσαν σφίσι λόγον, *deliberated among themselves*, cf. viii. 100, c.

b. πρὸς ἔργα, *to our occupations*.

CH. XCVIII.—a. ἦν πολλὸς . . . αἰνεόμενος, *was much quoted and praised by every one*. προβαλ. *put forward, proposed as a candidate*. S. and L. D. On the use of the participle to complete the verbal notion, with πειρᾶσθαι, and the Ion. phrases, πολλὸς ἐστι, παντοῖος ἐστι, e. g. ποιῶν τι, which imply the notion of endeavouring, *he used all means to do it*, or require the participle to complete the notion, *he does it in all sorts of ways*, cf. Jelf, § 690, 1, vii. 10, vi. 172.

b. ἐν πόλινμα ποιήσασθαι.—Observe the similar policy of Theseus in Athens, Thucyd. ii. 15, of Gelo in Syracuse, Herod. vii. 156, a., and the advice of Bias and Thales to the Ionians, i. 170.

c. τοῦτο περιστέλλοντας, *taking care of, paying attention to this*. Cf. ii. 147, iii. 30. B.

d. Ἀγβάτανα—This city continued to be the residence of the Persian monarchs during the spring of the year; (the three summer months were spent at Susa, the autumn and winter at Babylon. H. Pers. ch. ii. p. 259;) it increased no less than the other two capitals in wealth and opulence. The site of the city was where *Hamadan* now stands, in Greater Media, *Al Jebal*, R. p. 272, and near Mt Orontes, Mt *Elwund*. H. Pers. ch. i. p. 161, seqq. Cf. Judith i. 2, and the extracts from Porter and Morier's Travels on the remains of Ecbatana in H. l. l.

e. ἐν δὲ τῷ τελευταίῳ—The 7 circles of walls or terraces one above



the other, marked with different colours, within the innermost of which stood the king's palace, perhaps pointed to the 7 celestial spheres, by which the sun was supposed to be encircled, as the palace of Ecbatana by the city walls. Cf. Creuzer's Symbol. i. p. 469. B.

f. τὸ δὲ αὐτῶν . . . μέγεθος. It is collected from Thucyd. ii. 13, that the circumference of Athens was 148 stadia, and from Dion. Hal., that it was 168 stadia, whence Krüse infers that 160 stadia is about the real number; and Diodorus Sic. states the circumference of Ecbatana to have been 150 stadia. B. On the comparison of Ecbatana to Athens, see D. p. 41. That our author visited Ecb. is evident: see D. p. 57.

CH. XCIX.—a. ἐτι γελᾶν . . . αἰσχρόν. Schw. explains καὶ ἅπασιν, *etiam (vel) omnibus, even to all, to all without exception*.—On the indignity of spitting, &c., cf. i. 133. B. “The government of the Medes, cf. i. 134, a., was completely despotic; the court of their kings being guarded by a rigid system of etiquette, and distinguished by a taste for magnificence, which could only be gratified by such a system. The description of the Persian court, which was founded on that of the Medes, will illustrate this.” H. Pers. ch. i. p. 61, and cf. ch. ii. p. 221.

CH. C.—a. τῇ τυραννίδι, *in the tyranny (kingly power)*. Local Dat. Jelf, § 605, 1, εἴ τινα πυνθ., *as often as he might hear of any one, &c., whenever he might hear of any one, &c.* On the opt. with εἴ, used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, and hence to express indefinite frequency, cf. Jelf, § 855, and cf. § 843. ἐδικαίεν, *he punished*, cf. iii. 29.

b. κατάσκοποι καὶ κατήκοοι—*spies and listeners, (eves-droppers)*. The first are called in i. 114, b., *the king's eyes*, the second were the ὠτακουσται, *the king's ears*. Both were a kind of secret police, or spy-system. W. Cf. i. 114, b., and vii. 239, b.

CH. CI.—a. συνέστρεψε—*collected, combined into one*. Cf. i. 98, b., iv. 136, also ix. 18, a. V.

b. Βουσαι κ. τ. λ., by L. placed in Media, towards the S. shores of the Caspian. The Paretaceni, a robber tribe, in the N. of Persia and the Mts which divide that country from Media; H. Pers. i. p. 157. By R. p. 303, 304, they are supposed the same with the Parecanii in Gedrosia, *Kedge* or *Makran*. Cf. iii. 94, a.—The Struchates, bounded on the W. by the Matieni, on the N. by the Sapires, and on the E. by the Paretaceni. The Arizanti near the fountains of the Choaspes; the Budii, whose seat is not accurately known, towards the W. of the Arizanti and Northward from the Magi. L. These (the Magi) “were originally of Median descent, and as to them was committed the conservation of the ordinances of Zoroaster, they became the priest-caste of the Persians, and as such possessed great influence in the government.” H. Persians, ch. ii. p. 247—251. The name Magi, *Mogh*, is derived by B. from

*Mah, great, illustrious, or the head.* Cf. E. Orient. H. ch. iii. Social Hist. of Persia, p. 307, 313, and Prid. on the Zendavesta, Conn. pt. i. bk. iv.

CH. CII.—*a. τελευτήσαντος Δηϊόκεω*, Dejoces, B. C. 709—756, cf. i. 96, *a.*, in which year Phraortes succeeded to the throne; who, after reigning 22 years, undertook the expedition against the Assyrians, B. C. 635, and was cut off by them B. C. 634.—Phraortes, according to Hammer, the Truteno of the Zendavesta, and the Feridun of the poem Schahnameh, being the s. of Dejoces, or Dschemschid. B. The expedition of Phraortes took place in the 6th year of Josiah, kg of Judah. Cf. Prid. Conn. i. *an.* B. C. 635.

*b. Ἀσσυρίων κ. τ. λ.*—Hdtus under the name Assyrians includes both them and the Chaldeans, or Babylonians, and Syrians, cf. vii. 63. W. “In the idea of Herodotus, Assyria comprehended not only Assyria Proper, of which Nineveh was the capital, but Syria and Mesopotamia likewise. Assyria Proper is known in the Scriptures by the name of *Kir*, to which the people of Damascus were carried away captive: 2 Kings xvi. and Amos ix. 7. “Have I not brought up the Assyrians from *Kir*?” Isaiah xxii. 6, &c.; a name yet traceable in the country of *Kurdistan*, the tribe of Kourds, &c. R. pp. 262, 392. Cf. also i. 178, 185, 193, iii. 155, iv. 39, 87. On the city Ninus, in the O. T. Nineveh, cf. i. 106, *c.* and Smith’s C. D. *Ninus*; and particularly the very interesting ch. iii. of E. Orient. H. p. 234, seqq., where a summary is given with illustrations from the sculptures now in the British Museum, of the recent excavations of Botta and Layard at the traditional site of Nineveh, *Konyunjk*, opposite *Mosul*, as well as at *Khorsabad* and *Nimroud*, 18 miles lower down the river. Cf. also ii. 150.

*c. ἅτε ἀπεστεώτων.*—Cf. i. 95, *c.*, on the date of this revolt. *ἑωυτῶν εἴ ἤκουτες*, cf. i. 30, *c.*

CH. CIII.—*a. πρῶτος . . . Ἀσίη.*—Military discipline was known before this period among the Hebrews; but before David, and even in his time, they seem only to have fought on foot. Each tribe in the time of Moses composed a separate troop with their own standard, but David seems to have been the first who arranged them into smaller divisions, and “set captains of thousands and captains of hundreds over them.” 2 Sam. xviii. 1.—Horsemen and chariots appear first introduced by Solomon, 1 Kings x. 26, contrary to the command of God. L.

*b. ὅτε νύξ κ. τ. λ.*—*when the day became night.* General rule. The subject has the article, while the predicate is without it. On this and the exceptions to it, cf. Jelf, § 460. Cf. i. 74, *a.*

*c. τὴν Ἀλυσος ἄνω Ἀσίην*—*the Asia to the E. of the Halys.* Cf. i. 6, *a.*

*d. ἐπὶ ἦλθε Σκυθέων κ. τ. λ.* On this expedition of the Scythians, cf. i. 15, *a.* and i. 6, *b.* It happened about the 8th year of the reign of Josiah. They kept possession of Upper Asia 28 years; dating the commencement of their expedition, when they were driven out of Europe by the Cimmerians, at B. C. 634, or rather



B.C. 633, as Phraortes the f. of Cyaxares was cut off in 634, and at least a year must be allowed between his death and his son's renewing the war, and being overwhelmed by the Scythian inroad; their final expulsion from Europe by Cyaxares, B.C. 605. During this time they extended their conquests into Syria and to the borders of Egypt; where Psammetichus, kg of Egypt, met them and persuaded them, by gifts, to proceed no further. Cf. i. 105. In this expedition they seized upon Bethshan, a city in the tribe of Manasseh, on this side Jordan, which they kept as long as they remained in Asia, whence it was called Scythopolis. Prid. Conn. I, i. i., R. p. 111, and H. Scyth. ch. i. p. 6.

CH. CIV.—*a.* Ἔστι δὲ . . . ὁδός.—From a comparison with i. 72, *d.*, (the time necessary to travel from the coast of Cilicia to the Euxine,) 30 days is too long, unless we suppose, not the part of the Palus Mæotis nearest Colchis to be meant, but the further coast of it, where the Cimmerians formerly dwelt. Schw. The calculation here of 30 days for an active traveller from the P. Mæotis to the Phasis supplies no decision to the question, (viz. of the difficulty that attaches to the passage in i. 72,) from Hdtus' ignorance of these parts. D. p. 73.

*b.* Σάσπειρες.—About the upper r. Cyrus, nearly in that part of Georgia where Tiflis now stands. B. Cf. iii. 94, *b.*

*c.* ἀλλὰ τὴν καθύπερθε κ. τ. λ.—Cf. iv. 12, and vii. 20. This same route along the W. shore of the Caspian, leaving Mt. Caucasus on the rt, was afterwards taken by the Huns in their incursions into Media and Persia; and in later times by Peter the Great of Russia. The defiles between the Sea and the Mts are now called *Derbend*. B.

CH. CV.—*a.* Παλαιστίνῃ Συρίῃ, cf. i. 72, *a.*

*b.* ἐν Ἀσκάλῳ.—One of the 5 cities of the Philistines; between Gaza and Azotus (Ashdod), near the sea. It is nowhere mentioned how far the inroad of the Scythians affected Judea, except with regard to Bethshan, cf. i. 103, *d.*; we may suppose therefore that they went along the coast and did not interfere much with the Jews. Their passing by Ascalon would also favour the supposition that this was their route—ἀσίνεων, *committing no injury*, more frequent in a passive sense, *uninjured*. Cf. iii. 114, 181, &c. B.

*c.* Οὐρανίης Ἀφροδίτης—first worshipped by the Assyrians, Pausanias i. 14. This appears to agree with i. 131, cf. 199, iii. 8; thence in Paphos, Palestine, and afterwards Cythera. The same as the *Derceto* of the Syrians, worshipped under the image of a woman with a fish's tail. The Astaroth (or Astarte) of the Scriptures, under which title Lucian says the Moon or Queen of Heaven was worshipped, called by Cicero the 4th Venus of Syria, was probably also identical with Venus Urania. B. See I Sam. v. 2.

*d.* θήλειαν νοῦσον.—The six different opinions as to this disease are fully discussed in L. The conclusion of B. is, θηλ. νοῦσ. *primariâ et propriâ vi designat virilitatis jacturam, et virilis naturæ commutationem in muliebrem formam, morbo certo effectam.* Prid.,

considering it to be the same as the affliction of emerods, observes that we thence learn that the Philistines yet preserved the memory of what they once suffered on account of the ark of God, (1 Sam. v. 6, 9, 12,) from which it seems they looked upon this disease as a punishment for all sacrilegious impieties, and therefore assigned it to the Scythians in their histories, on their charging them there with this crime.

*e.* Ἐναρέας—probably a Scythian word. S. and L. D. Perhaps as equivalent to ἀνανδριεῖς or ἀνδρόγυννοι, cf. iv. 6, from ἔναρα, *spolia*, *virilitate spoliati*. Cf. Arist. Ethic. vii. 8. B.

CH. CVI.—*a.* Ἐπὶ μὲν νυν ὁκτὼ κ. τ. λ. Cf. i. 103, *d.*

*c.* Νῆρον εἶλον—perhaps B. c. 606, but if the Scythians were not expelled from Asia till B. c. 605, (cf. i. 103, *d.*,) better in B. c. 603, with L., as some time must necessarily have intervened between the Medes recovering their power, and their taking so great a city as Nineveh. Prideaux dates it B. c. 612, “In the 29th year of Josiah, which was the 23rd of Cyaxares, Nabopolassar, kg of Babylon, having made affinity with Astyages, the eldest s. of Cyaxares, by the marriage of Nebuchadnezzar his son with Amytis the d. of Astyages, entered into a league with him against the Assyrians, and having joined their forces, they besieged Nineveh; having taken the place and slain Saracus the kg, (who was either the successor of Chyniladanus or he himself under another name,) they utterly destroyed that great and ancient city, and from that time Babylon was the sole metropolis of the Assyrian empire. According to Diodorus Sic., the circuit of Nineveh was 480 furlongs, which make 60 miles, and hence, in Jonah, it is said to be a city of 3 days’ journey, i. e. in compass, Jonah iii. 3, while Babylon, according to Strabo, was 385 furlongs in circuit, i. e. 48 miles. Thus were fulfilled the prophecies of Jonah, Nahum, ii. iii., and Zephaniah, ii. 13, against it.” Cf. particularly E. Orient. H., referred to in i. 102, *b.* Layard suggests that this vast city may have extended all the way along the Tigris from *Konyunjik* to *Nimroud*, and to a corresponding breadth N. E. of the river as far as *Khorsabad*. Smith’s C. D. *Ninus*.

*d.* ἐν ἑτέροισι λόγοισι δηλώσω.—As Hdtus no where fulfils this promise, W. and others conclude that he wrote other histories besides the one before us, and especially one on the Assyrian history, cf. i. 184, and perhaps another on Libyan history, cf. ii. 161: these are no where alluded to by other writers, except in a single passage in Aristotle, where the reading is doubtful. The passage is quoted and discussed in Dahlmann, p. 167. B. is of opinion that Hdtus intended to add at some future period an episode on the taking of Nineveh, and on other points of the Assyrian and Lydian history, which he afterwards either forgot, or was prevented by some cause from doing. Cf. vii. 213, *c.*, viii. 104, *a.* Read also particularly D. p. 166, seqq., on the Assyrian history of Hdtus.

*e.* Κυαζάρης . . . . τελευτᾷ.—B. c. 594.



CH. CVII.—*a.* ὑπερθέμενος—*consilium communicans, disclosing it to them*, in order to ask their advice, cf. iii. 155, *b.* Observe that both sacred and profane history equally point out that among the eastern nations, matters even of the greatest importance were decided on by the interpretation of dreams; in the elucidation of which, the Magi had the greatest authority. B. Cf. E. Orient. H. ch. iii. *Magi*, p. 313, and H. Persians, vol. i. p. 248, seqq.

*b.* Καμβύσης.—It is on all hands agreed that the m. of Cyrus was Mandana, d. of king Astyages, and his father Cambyses, a Persian; but whether this Cambyses was kg of Persia, subject to the Medes, as Xenophon makes him, or only a private Persian nobleman and one of the Achæmenidæ, according to Hdtus, is not agreed. And not in this particular only, but also in most others concerning Cyrus, these historians differ. Prid. Conn. I. i. bk ii. 1. Cf. on Cyrus, the revolution achieved by him, his conquests, expeditions, &c., E. Orient. H. ch. iv.; Political History of Persia, p. 318, seqq.; and the excellent remarks in H. Pers. vol. i. ch. ii. p. 216, seqq., and on Cambyses, p. 222. Cf. also i. 125, *a.*

CH. CVIII.—*a.* ταῦτα δὴ ὧν φυλασσόμενος—*hæc sibi cavens, standing therefore on his guard against this.* ἄνδρα οἰκήιον, *a man of his house, relation*; cf. Harpagus' speech in the next ch., συγγενὴς ἐστὶν ὁ παῖς. L. and B.

*b.* παραχρήσῃ, *neglect.*—Cf. ii. 141, *a.*, viii. 20, *a.* μηδὲ ἐμέ . . . περιπέσης, *and neither expose me to danger, nor, by choosing others, (as masters instead of me, by preferring to serve others before me,) afterwards cause your own destruction, or, in S. and L. D., be caught in your own snare.*

*c.* τό γε ἐμὸν, *as far as concerns me.*—Cf. Jelf, § 436, *obs.* 1. Sometimes in tragedy, and occasionally in prose, τὰμά, τὸ ἐμὸν. form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified. So viii. 140, ὑμετέρων, seemingly for ὑμεῖς. So also τὸ σόν.

CH. CIX.—*a.* τὴν ἐπὶ θανάτῳ.—Schw. understands στολήν or κόσμῳ, and in iii. 119, v. 72, he understands δέσιν; and so Jelf, § 583, 52. B. renders *ornatus (eo concilio) ut ad mortem duceretur, s. ut (ornatus pro more, dein) viam ad mortem abduceretur*, understanding ὁδόν. Cf. i. 67, *d.* In S. and L. D. ζημίαν is supplied. Cf. vii. 223, τὴν ἐπὶ θ. ἔξοδον ποιούμενοι—*marching out to death.*

CH. CX.—*a.* ἐπιτηδεωτάτας—*most fit for his purpose.* Schw.

*b.* Σπάκα.—It is not known whether the Persian and Median language were the same; they were certainly not so, according to H. In Persian there is no name like this, of the same meaning; but according to Lefevre, quoted by L., the Hyrcanians, a nation subject to the Persians, yet call a dog *Spac*, and among the Russians a dog is *Sabac*. B.

*c.* πρὸς Σασπείρων—*towards the Saspies.* Cf. i. 104, *b.*

*d.* σε διαχρήσεισθαι, *that he (Astyages) will kill you.* Cf. also i. 24, διαχρᾶσθαι μιν, *to kill himself.*

CH. CXII.—*a.* "Αμα δέ . . . . ἔλεγε . . . . καὶ ἀπεδείκνυε. Cf. Jelf, § 752, 2. Subordinate (dependent) thoughts standing in a co-ordinate form as if independent. Cf. i. 36, vii. 217, and Thucyd. i. 120, ἐνθυμῆται γὰρ κ. τ. λ., there quoted.

CH. CXIV.—*a.* τοῦτον δὴ . . . . παῖδα—*him, I mean, the son of the herdsman, as they used to surname him.*

*b.* ὀφθαλμὸν βασιλῆος.—The Persian monarch received from those who bore this title information on all matters in agitation throughout his kingdom, *the king's eyes* being confidential officers through whom he beheld his kingdom and subjects. Cf. Stanl. Æschyl. Pers. 985: so the Chinese state-paper of 1834 called the British Superintendent "the barbarian Eye." S. and L. D. By H. Pers. ch. ii. p. 260, they are considered to be equivalent to our *masters of the ceremonies*, or *guards through whom alone access could be gained to the monarch.* Cf. Aristoph. Acharn. 91, seqq.

*c.* ὡς ἐκάστω.—Cf. i. 29, *b.* In the preceding line, τῶν δέ κου τινὰ κ. τ. λ., observe the force of the particle, *and some one of them, I suppose, or most likely to be the King's Eye.* Hdtus relates what boys playing at such a game would probably have done, not pretending to have express authority for every particular circumstance he details. Κού shows that the statement is of this nature. Stephens, Grk Particles, p. 35. Cf. also i. 61, *e.*

CH. CXV.—*a.* ἐς ὃ ἔλαβε τὴν δίκην—*until at last he received the punishment (he deserved).* *B.* Wherefore, &c. *W.* Cf. ii. 116, *a.*

CH. CXVI.—*a.* ἡ ὑπόκρισις—*his delivery, action, manner.* Cf. Aristot. Rhet. iii. 1, 3.

*b.* ἀνενευχθεῖς.—Cf. i. 86, *c.*

*c.* τὸν ἔοντα λόγον.—Cf. i. 95, *a.*; and on κατέβαινε κ. τ. λ., cf. i. 90, *d.*

CH. CXVII.—*a.* λόγον ἤδη καὶ ἐλάσσω ἐποιέετο, sc. τοῦ βουκόλου, *concerned himself less about him*; either not considering him so much to blame, or perhaps as too much beneath him to punish.

CH. CXIX.—*a.* ἐς δέον ἐγεγόνεε, *in id, quod debuit cesserat*; *B.* *had turned out well.*—ἐπὶ τύχησι χρηστῇσι, *with a good omen*; i. e. he considered the invitation as an omen that all would go well.—Cf. Viger. Idiom, p. 620.

CH. CXX.—*a.* παρὰ σμικρὰ γὰρ . . . . κεχώρηκε—*for even some of our oracles have turned out of no moment.* Jelf, § 637, iii. 3, *f.* παρὰ σμικρὰ, nearly the same as ἐς ἀσθενέας in the following sentence. *B.* —τὰ τῶν ὀνειράτων ἐχόμενα, *what belongs to dreams, all of the nature of dreams.* ὀνειράτων, *partitive gen.* Cf. Jelf, § 536. Cf. i. 193, ii. 77, iii. 25, v. 49, viii. 142, *d.* *W.*

*b.* τῆς σῆς ἀρχῆς προοπ.—On the gen. cf. Jelf, § 496, quoted in ii. 141, *a.* ἕτερα τοιαῦτα—*alia talia*, i. e. *similia*, et adverbii potestate, *similiter.* *B.* *Both we ourselves are of good courage, and we exhort you to a similar course, to be so too, like us.* Cf. i. 191, 207, ii. 150, iii. 47, 79. Wytten.

*c.* τοὺς γειναμένους, for γονεῖς—*his parents.* On adjectives, participles, and pronominal adjectives, with the article, used as sub-



stantives, cf. Jelf, § 436, *a*. So Thucyd. v. 32, οἱ ἡβώντες (for ἔφηβοι).

CH. CXXI.—*a*. ὄψιν—οὐ τελέην—*a vision which had no accomplishment, which imported nothing*. Æsch. S. c. Theb. 832, quoted by B. ὦ μέλαινα καὶ τελεία—'Αρά.

*b*. οὐ κατὰ Μιθραδάτην—not after the fashion of Mithradates, very different people from Mithradates. Jelf, § 629, 3, *e*.

CH. CXXII.—*a*. ἦν τέ . . . . . τὰ πάντα ἡ Κυνώ—*Cyno was everything in his story; he talked of nothing but Cyno*. Jelf, § 382, 1. Cf. also iii. 157, vii. 156, *a*.

CH. CXXIII.—*a*. ἐπιτρεφόμενον—*growing up*.—Wyttēb. gives a peculiar force to the preposition in this word, *growing up for his service, for the purpose of aiding his*, Harpagus', *revenge*; from the preceding τιμωρίην he understands τιμωρὸν after the participle; rendering it, *sibi crescere et ali vindicem*.—Schw.

*b*. ἄτε τῶν ὄδων φυλασσομένων.—Cf. vii. 236, *b*.

CH. CXXIV.—*a*. σὲ γὰρ θεοὶ ἐπορέωσι—for over thee do the gods watch, exercise guardianship, cf. i. 209, where Cyrus says ἐμεῦ θεοὶ κήδονται. Cf. Isaiah xlv. 1, "to his anointed, to Cyrus, whose right hand I have holden," &c.

*b*. γενόμενοι πρὸς σέο—*being on your side*. So εἶναι πρὸς τινος, *to be on any one's side*. Jelf, § 638, ii.

*c*. κατὰ τάχος—in haste. Cf. Jelf, § 629, 3, *e*. Κατά, *Causal*. Mode and manner, as the model of the action—*according to—after the fashion of*. Cf. i. 9, κατ' ἡσυχίην: ix. 21, κατὰ συντυχίην, *casu*. Cf. i. 121, *b*. there quoted.

CH. CXXV.—*a*. ὅτεψ τρόπῳ—ἀναπείσει.—Cf. Jelf, § 811. ὅπως (for which ὅτεψ τρόπῳ is used) and ὥς with future indicative. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions, are followed by ὅπως, (ὅπως μὴ,) and in Hdtus also by ὥς or ὥς μὴ, with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realization of the proposed end. ἐποίεε δὴ ταῦτα. All this is different from the account given by Xenophon; cf. i. 107, *b*. Previous to the revolt, it is to be observed that Cyrus procured himself to be appointed generalissimo of all the Persian tribes. This is described as having been effected by craft, and the Persian conqueror is said to have accomplished his purpose by a method similar to that adopted by Gingham-Khan among the Mongols, before he also began his conquering career. The method pursued by both is decidedly characteristic of a rude state of society, when men were to be wrought upon only by appeals to their senses. As general of the armies of Persia, Cyrus assumed the name or title by which he is constantly known and designated in history, and which betokens the sun; (so Khor in Parsee signifies the sun); his original name having been Agradates. It has been the invariable custom of princes of the East to change

the names of their birth for surnames or titles of honour, as Gingham-Khan from the time of his elevation to the throne received the appellation of Temugin; and such has continued to be the custom of Persia, down to the most recent time. H. Pers. ch. ii. p. 216. Cf. *Cyrus*, Smith's D. of Gr. and R. Biog.

b. ἀλὶν, = ἐκκλησίαν, *an assembly, gathering of the people*, from ἀλής, *crowded, thronged*. S. and L. D. Cf. v. 29, 79, vii. 134. On ἐπιλεγόμενος, cf. i. 78, a.

c. ἔστι δὲ Περσέων συχνὰ γένεα.—“As was invariably the case among the great nomad races, the Persians were subdivided into several hordes or tribes; the number of these was 10; and they were distinguished from one another no less by their differences of rank than by their modes of life. 3 of them were noble; the Pasargadæ, the noblest of them all, the Maraphii, and the Maspii. 3 other tribes devoted themselves to agriculture, the Panthialæi, the Derusii, and the Germanii; while 4 others, the Dai, Mardi, Dropici, and Sagartii, continued to retain their wandering and nomad habits, but are occasionally mentioned, more especially the last, as contributing hardy bands of cavalry to the Persian armies. Two principal observations illustrative of the history of Persia naturally flow from these facts, as recorded by Hdtus: 1st, We must discard the idea that the Persian nation, even at the most flourishing epoch of its history, was universally and equally civilized. A part of the nation ruled the remainder, and this portion alone had attained a certain degree of civilization by its acquaintance with the arts of peace and of luxury. The other tribes continued in their original barbarism, and partook but little, or not at all, in the improvement of the race. Persian history, therefore, as it has come down to us, is not so much the history of the whole nation as of certain tribes, or possibly even of a single tribe, that of the Pasargadæ. These composed the court, and it appears that, almost without exception, all that was distinguished among the Persians proceeded from them. 2ndly, The above particulars would at once lead us to conclude that in a country so constituted, everything would depend on descent and the distinctions of tribe. As the tribes were distinguished by a greater or less degree of nobility, so there was a gradation also in the different families of which each tribe was composed. The noblest family of the most noble tribe was that of the Achæmenidæ, from which exclusively the kings of Persia were always taken. The same distinction of more or less noble tribes has at all times prevailed among most of the nomad nations of Central and Southern Asia, the Arabs and Mongols, and probably had its origin in the military pride of the more warlike, to which the rest were reduced to pay homage.” H. Pers. ch. ii. p. 214, seqq.

d. ἀρτέεται—Ion. for ἡρτηνται or ἡρτημένοι εἰσὶ, perf. pass. from ἀρτάω, on whom the rest of the Persians *depend*, i. e. *whom they acknowledge as their chiefs*. S. and L. D. Cf. iii. 19, vi. 109, v. 31, ix. 6.



*c. Πασαργάδαι.*—The name of this tribe is probably traceable in *Fasa*, the name of a town and district of some consideration, in Persia Proper, at this day : R. p. 285. So also Lassen. Cf. particularly E. Orient. H. p. 291, seqq., where Pasargadæ (the town) seems to be identified with the plain of Mourghab, famed for the supposed tomb of Cyrus. Of the other tribes of the Persians, the Germanii were probably the people of the modern *Kerman*, who continue to give some attention to agriculture, and the Mardi (cf. i. 84, *a.*) occupied the Mts to the S. of the Caspian, and the Dai the sandy plains to the E. of that Sea. H. Pers. p. 214.

CH. CXXVI.—*a. πρὸς δὲ οἶνῳ κ. τ. λ.*—*and, in addition, with wine and with victuals the most proper possible.* Cf. on *πρὸς*, Jelf, § 640, (quoted in iii. 74, *a.*) *οἶνῳ*, Instrumental Dat., Jelf, § 607. On *ὡς ἐπιτηδ.*, Jelf, § 870, *obs.* 4, (quoted in vi. 44, *a.*) and *obs.* 5, *ἀπὸ δείπνου*, *after supper*, cf. vi. 129, *b.* *οἱ δὲ ἔφασαν . . . τὸ μέσον.* Cf. ix. 82, *a.*

*b. παρεγμνοῦ*—*he opened or disclosed*: cf. viii. 19, and ix. 44, *b.* Schw. *ἐμέο πείθεσθαι.* Cf. Jelf, *Causal Gen.*, § 487, 4.

*c. τάδε ἐς χεῖρας ἄγεσθαι*—*to take these matters into my hands*, i. e. *to undertake them.* Cf. iv. 79, vii. 8. B.

*d. ὡς ὧν ἐχόντων ὥδε*—*as then matters stand so.* Cf. viii. 144, *e.* and Soph. Aj. 915. W.

CH. CXXVII.—*a. ἡ—βουλήσεται*—cf. Jelf, § 886, 2. Indic. in *Oratio obliqua.* τοῦ λόγου μετέσχον, cf. i. 21, *b.*

CH. CXXVIII.—*a. ἀνεσκολόπισε*—*he impaled.* Cf. Smith's D. of A. *Crux.*

CH. CXXIX.—*a. καὶ δὴ καὶ*—cf. i. 30, *a. εἰ ἐωϋτοῦ ποίεεται τὸ Κύρου ἔργον*—*if he claims the achievement of Cyrus as his own.* αὐτὸς—γράφαι, cf. Jelf, § 672, 2, Nom. with the Infinitive.

*b. τῷ λόγῳ*—*re vera, in reality.* Schw. Cf. v. 84, *a.*

*c. εἰ γὰρ δὴ δέον . . . ἡ Περσέων.*—Cf. Matth. Gr. Gr. § 556, 2, with *εἰ γὰρ δὴ* supply *ἄλλῳ περιέθηκε τὸ κράτος*, and render *δέον quia oportuisset.* So *εἰ παρεὼν αὐτῷ βασιλέα γενέσθαι . . . if whilst it was in his power to become king.* Jelf, § 700, 2, *Accus. Absolute*, quoted in iii. 91, *a.*

CH. CXXX.—*a. ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα κ. τ. λ.* A difficulty here occurs; for, computing the reign of each monarch and subtracting the 28 years of the Scythian power, comparing the result with the duration assigned in the text to the empire, viz. of 128 years, a difference of 6 years is observable. Thus, from i. 102, 106, 130, we find Dejoces reigned 53 yrs, Phraortes 22, Cyaxares 40, Astyages 35, in all 150. Now, if from the sum total 150, we take 28, the time of the Scythians' power, there remains 122, and therefore 6 years too little. Either therefore we must suppose that some copyist has dropped out 6 years from one of the reigns, or with W. and Volney, that in assigning 128 years as the length of the Median empire, he is dating it from the time of their

first revolting, and that they had a popular form of government for 6 years before Dejoces was king. Schw.

*b. καὶ ἀπέστησαν . . . νικηθέντες.*—This revolt of the Medes took place under Darius Nothus, by whom they were again subdued, B. c. 408, in the 24th year of the Bell. Pelop. Cf. Xenoph. Hell. i. 2, fin. This event is considered by B. as the latest mentioned in Hdtus, who living to the age of 80, must have, according to his theory, inserted it among the additions and corrections made after the bulk of the work was finished. The contrary, viz. that Hdtus' work was written entire at an advanced age, is maintained with success by D. Cf. i. *a.* Allusions to other events after the siege of Sestos, B. c. 478, with which Hdtus' history closes, occur in ii. 156, iii. 15, *c.*, iii. 160, *c.*, v. 22, vi. 98, *b.*, vii. 7, *a.*, 106, 114, *k.*, 137, 151, 170, *e.*, 233, *b.*, viii. 3, *c.*, ix. 35, *e. f.*, 64, 72, 105, *b.* Whether the revolt of the Medes here spoken of *be* the latest event alluded to by Hdtus, see iii. 15, *c.*

CH. CXXXI.—*a. ἀγάλματα μὲν . . . ἰδρύεσθαι.*—Cf. viii. 109. From the adoration among the Persians of the element of fire, the principal object of their worship, the symbol of the primal fire or creative energy of the Godhead, from whence emanated Ormuzd himself, the author of all good, and of the Sun, the second great national deity of the Persians, whose whole mythology might be said to turn upon the ideas of light and the sun, their established symbols of wisdom and goodness and excellence, (H. Pers. ch. i. p. 131,) naturally followed their disregard of temples, images, &c. Creuzer, Symbol. i. p. 651, quoted by B., observes, that the relics of temples which may be discovered at the present day are not at all to be considered as contradictory to the testimony of Hdtus; as he is here speaking of the earlier and purer state of the Persian religion, before any of the superstitions of other nations had been ingrafted on to it. See more in vii. 54, *a.*, and vii. 40, *b.* L. adds that the more ancient nations generally were not worshippers of images; according to Lucian, not the Egyptians; nor, according to Eusebius, the Gks, till the time of Cæcrops; and Plutarch says that Numa forbade the Romans to represent the Deity under the form of a man or animal, and that for 170 years there was in their temples neither a statue or painting of the Deity. See on the Persian religion, H. Pers. ch. i. p. 130, and ch. ii. p. 243, seqq. Gibbon, i. ch. 8, p. 318—329.

*b. ἀνθρωποφυνίας*—*of the same nature as men.* Schw.—*of the same form as men.* B.

*c. νομίζουσι κ. τ. λ.*—*νομίζειν* here i. q. *ἐν νόμῳ ποιῆσθαι*, *to be accustomed, or wont.* B. Cf. i. 133, ii. 64, iii. 100, iv. 191, vii. 120, *a.* By Jelf, § 588, 1, (quoted in ii. 50, *c.*,) *Διὶ* is taken as the *Transmissive Dat.* after *νομίζουσι*, in the sense of *they pay customary honour to Zeus.*

*d. Μίτραν.* This name is said to be derived from the old Persian



word *mihir*, or *mihir*, *love*; see Hyde, c. iv. p. 107. B., from Creuzer's Symbol. i. p. 729, says, "under the various names given to the goddess by the different Asiatic nations, see i. 105, c.; they all agreed in adoring the one great feminine principle that pervades the universe, whether derived from the moon, the earth, or from nature herself."

CH. CXXXII.—*a.* θεογονίην.—Not such a Theogony as that mentioned in ii. 53, but rather a narration concerning the origin of their gods; which, though not the same as what the Gks assigned to their deities, viz. a human descent, was yet derived from various sources, as is manifest from the Æons and Emanations, which the Gnostics derived from the Chaldæans, and hence may fairly be called a Theogony, without contradicting what was said in the preceding ch. concerning the gods not being of the same nature as man. W. Cf. i. 131, *a.*; and on the *Ferooker* (archetypes, ideal essences, or spirits of all created things) which collectively composed the pure creation of Ormuzd, H. Pers. ch. i. p. 132.

*b.* ὁ, τι μιν λόγος αἰρέει—in *what way, according as, the reason (of the thing) persuades him, according as he thinks fit.*—Cf. iii. 45, iv. 127.

CH. CXXXIII.—*a.* ἡμέρην δὲ κ. τ. λ.—Cf. ix. 110, on the king's birth-day, when, as on other solemn occasions, such as the beginning of the new year, presents of the most valuable productions of each country were made to the monarch: see the description of the festival *Norooz*, extracted from Morier, i. p. 207, in H. Pers. ch. i. p. 106, seqq.

*b.* οἱ εὐδαίμονες—the *wealthy*; so in v. 8, B., and in i. 196, and in Latin *beatus*: Plautus, Pænul. v. 88, "Bonam quam beatam me esse nimis dici mavolo."

*c.* τὰ λεπτὰ τῶν προβάτων—the *smaller beasts*, such as sheep, goats, &c. πρόβατα, for *cattle*, i. 207, &c. Cf. ix. 93, *a.* ἐπιφορήμασι, *what is brought to table after the meal, sweetmeats, or dessert.*—οὐκ ἀλέσι, *not crowded together, not all at once, i. e. a little at a time*, cf. i. 196, and iv. 184. B.

*d.* ὁἷψ δὲ κ. τ. λ.—Cf. i. 71, *b.*—στέγαρχος, *the master of the house.*

CH. CXXXIV.—*a.* τῶν ἐχομένων, *those who are nearest.* Cf. iv. 169; v. 49; vi. 8.—κατὰ τὸν αὐτὸν λόγον καὶ κ. τ. λ. *On the same principle as, &c.*, cf. Jelf, § 629, 3, *a.*, and v. 8, *c.*—In the last sentence of this ch., τὸ ἔθνος, the *Persians*; i. e. *nearly in the same manner as the Medes, so the Persian nation extended its empire and its prefectures far and wide.* Schw. and B. Cf. H. Pers. ch. i. p. 60, seqq., who seems rather to refer τὸ ἔθνος to the Medes. "We learn, from other passages, that the government of the Medes, like that of other kingdoms, was one of satrapies, each foreign satrapy being intrusted to a Mede; and the system being probably nothing more than a classification of the different nations, each satrap receiving the tribute collected by his more remote neighbour, which was passed from one to the other, till it was handed over to the king's

treasury, by the satrap stationed nearest Media, properly so called," &c.

CH. CXXXV.—*a.* ξεινικὰ δὲ κ. τ. λ.—“The rude victors very soon adopted much of the manners, modes of life, and even the religion of the vanquished; as was the case, also, with other nations resembling them in circumstances, and the degree of civilization they had attained. In the arts of luxury and effeminacy, the Persians became the pupils of the Medes, the Babylonians, and Lydians; just as the Mongols, who overthrew the Chinese empire, adopted *their* manners. Nomad tribes are peculiarly prone to adopt such changes, owing to their unsettled mode of life, and because the desire of sensual gratifications is the only motive which spurs them to conquest. H. Pers. ch. ii. p. 220.

*b.* κουριδίας γυναῖκας, *wedded wives*, opposed to παλλακαί, *concubines*; as in v. 18, vi. 138. B. Cf. H. Pers. ch. ii. p. 257.

CH. CXXXVI.—*a.* Ἀνδραγαθίῃ δὲ . . . . . παῖδας. Cf. Psalm cxxvii. 5, “Blessed is the man,” &c. The idea was encouraged among the Persians by the laws of Zoroaster for the furtherance of marriage, and his praises of fruitfulness in women. H. Pers. ch. ii. p. 247. ὃς ἂν—ἀποδέξῃ, (*sc.* τούτου) ὃς ἂν κ. τ. λ. Cf. Jelf, § 817, 7, *Omission of the Demonstrative before the Relative*. Cf. also on the *conjunctive* (ἀποδέξῃ), § 829, 1. If ἂν is joined to the relative and the conjunctive, it generally belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, “*be he who he may*,” and in consequence of this indefiniteness, the conjunctive is used where in English the indic. stands: ὃς ποιῇ, *he who does it*; ὃς ποιῇ, *he who may do it*; ὃς ἂν ποιῇ, *whosoever may do it*, or *does it*.

*b.* τὸ πολλόν, cf. Jelf, § 436, γ, *ellipse of the substantive of which the adj. is the attributive*, as here, in *abstract notions*. So τὸ καλόν, *the beautiful*. Cf. vi. 14, *a.*, 113, *a.*, vii. 157, *b.*, there quoted. μέχρι εἰκοσαέτους. Xenophon fixes the termination of the Persian education at 17, Cyrop. i. 2, § 4, &c. With regard to the 3 points of education, Xenophon and others agree with Hdtus; but at the present day the Persians are much changed in the 3rd respect. B. Cf. also iii. 72, the speech of Darius. πρίν—γένηται. Cf. Jelf, § 842, 4. Πρίν is used with the conjunctive of something future—and only after negative clauses and principal tenses. In the last sentence ἄσπην i. q. ἀηδίαν, *affliction, grief*. B.

CH. CXXXVII.—*a.* ἀποκ.—ἀλλ’ ὅκοσα ἤδη τοιαῦτα ἐγένετο, *sc.* τέκνα, supplied from the general notion of the sentence. Jelf, § 893, *e.*, *Brachylogy*.

CH. CXXXVIII.—*a.* λέπρην ἢ λεύκην—*scaly leprosy, or white leprosy*. S. and L. D.

*b.* λευκάς περιστερὰς, *white (i. e. leprous) doves*, not *naturally* white; for, according to Hammer, Vienna Review, ix. p. 17, the Persians held this colour, when natural, in great respect, as the type of innocence. B.



CH. CXXXIX.—*a.* τελευτῶσι πάντα . . . Σίγμα.—Denied by Scaliger, Hyde, and Gataker, but defended by B., on the authority of Creuzer and Schlegel, on the ground that it refers only to the nom. case of the masculine proper names, and those also of the ancient Persian language, of which hardly any thing is known.

CH. CXL.—*a.* πρὶν ἂν ὑπ' ὀρνιθος κ. τ. λ.—It is certain from history, that the Median priest-caste, the Magi, became established among the Persians as early as the foundation of their monarchy by Cyrus—and that the first consequence of their appointment was the introduction of a certain religious ceremonial in the court of Persia. It by no means, however, follows from this that the Persians at once laid aside the manners and customs of their forefathers, and as it were became suddenly converted into Medes, but rather that a mixture and union of their ancient and newly-adopted opinions and customs took place. The laws of the Persians were cited with those of the Medes, their national deities were still revered as before, and in his time Herodotus (as in the passage in the text) remarked certain diversities observable in the ceremonies of the Persians, as compared with those of the Magians. H. Pers. ch. ii. p. 249, and cf. p. 221. On πρὶν ἂν with the infinitive, cf. Jelf, (*Oratio Obliqua*,) § 889, *c.*, and 885, 3.

*b.* κατακηρώσαντες κ. τ. λ.—Cf. on this custom Cicero Tusc. Quæst. i. 45. B. An instance of the preservation of a body thus enclosed is quoted by L. from the Annual Regist. of 1774, that the body of Edward I., which was covered with wax A. D. 1307, was found perfect by the Society of Antiquaries in 1774.

*c.* κτείνοντες . . . πετεινά.—This practice arose from their belief in the doctrine of a good and an evil principle, the sources of all good and ill, which is the foundation-stone of the whole structure both of the religious and political philosophy of Zoroaster, and the existence of a kingdom of light and a kingdom of darkness; in the former of which reigns Ormuzd, the author and giver of all good; in the latter, Ahriman, the source of all evil, moral as well as physical. H. Pers. ch. ii. p. 244. These kingdoms are eternally opposed to each other, and hence the followers of the good Principle were bound to destroy all that proceeded from the evil; such as noxious creatures, serpents, scorpions, and the like. The dog, the friend of man, it will be observed, belonged to the good Principle.

*d.* ἔχεται, ὡς καὶ ἀρχὴν ἐνομίσθη—*let it rest, as it was at first established.* By this phrase, Hdtus means that he is unable to suggest any satisfactory reason for a custom, which marks so decided a difference between the Magi and the priests of Egypt; and that therefore he has merely stated that such a custom exists, and so *let the matter rest without further discussion.* B.

CH. CXLI.—*a.* The history is now resumed from i. 92.—λόγον, *an apologue, a fable.* Thus Æsop, λογοποιός, *a writer of fables*, in ii. 134. B.

*b.* παύεσθέ μοι ὀρχ.—Cf. Jelf, § 598, quoted in vi. 86, *b.* ἐμέο

αἰλέοντος κ. τ. λ. Qui sacras literas curant, recordabuntur Servatoris verba, apud Matth. xi. 17. Schw.

c. ὀργῇ ἐχόμενος.—Cf. i. 88, a.

CH. CXLII.—a. τοῦ οὐρανοῦ—τῷ καλλίστῳ.—Cf. Jelf, § 442, a. b., quoted in i. 183, a. τρόπους τέσσερας παραγωγέων, *four kinds of deflections, varieties of language*, i. e. *four different dialects* of the Ionic. So also the other dialects in Greece were subdivided, varying in the different states where each was spoken.

b. Μίλητος.—The founder of Miletus is said to have been Neleus, s. of Codrus; and as, besides it, he founded two other cities, it may be concluded, as their dialect was the same, that these were Myus and Priene; hence the inhabitants of Myus, when their city was devastated by an inundation, betook themselves to Miletus and formed one state with them. B. On Neleus, cf. ix. 97.—On the Ionian colonies, from the Oxford Tables, p. 6: "The Ionians, (headed by Neleus and other sons of Codrus,) joined by some Thebans, (a colony of these afterwards came to Priene,) Phocians, Abantes, and other Greeks, founded 12 cities on the southern coast of Lydia and the northern of Caria, B. C. 1044. The most remarkable of these were Phocæa and Ephesus." On the remaining states B. quotes Raoul Rochette as follows: "That Ephesus and Colophon both existed before the coming of the Ionians, who turned out their inhabitants to make way for themselves; that Lebedus was in the same way at first in the hands of the Carians; that Teos was first founded by the Æolians, and then received those Minyæ of Orchomenos who accompanied the Ionian colonists, cf. i. 146; that Clazomenæ and Phocæa were both built at a later period, the first by colonists from Colophon, the second by Athenians in company with Phocians, whence probably its name was taken. On the 3 remaining states nothing appears certain." On the Ionian states and their colonies, as well as the Dorian, &c., read H. P. A. Survey of the Gk Colonies, &c., § 76—81. Twelve of these towns, says H., the most celebrated of which were Phocæa, Ephesus, and Smyrna, formed, for the space of about 90 miles, an almost uninterrupted series of various establishments and edifices, and presented to the stranger, as he arrived by sea, an imposing spectacle of civilization and splendour, &c. Cf. also vi. 6, a., and H. Pers. ch. i. § The Peninsula of Asia Minor, p. 107, seqq., the whole of which sect. is deserving of the Oxford reader's attention.

c. Ἐτι δὲ τρεῖς ὑπολ.—Χῖοι μὲν νῦν καὶ Ἐρυθ.—μοῦνοι.—But besides those which I have mentioned, there are three Ionian cities, two of which are situated on the islands Samos and Chios, but Erythræ, the third, is situated on the continent. Now, νῦν, the Chians and Erythræans use the same dialect, but the Samians have one peculiar to themselves. Stephens, Gk Particles, p. 111. On the force of the particle, cf. v. 119, b. On ἐπ' ἑωυτῶν, *by themselves*, cf. Jelf, § 633, 3, e.

CH. CXLIII.—a. ἦσαν ἐν σκέπῃ τοῦ φόβου, *were sheltered or screened from fear*: cf. Jelf, § 531, Separative Gen. Cf. vii. 172.



*b. ὅτι μὴ, except, besides.*—Cf. i. 18, *b. καὶ ἰδὸν ἰδρύσαντο κ. τ. λ.*—Cf. i. 148, *a.*

CH. CXLIV.—*a. Κατάπερ κ. τ. λ.* The six Dorian colonies here enumerated were the *only* settlements of that nation in these countries; others were formed from Rhodes, and others claimed their descent directly from Lacedæmon. B. Cf. H. P. A. § 79, seqq., and Müll. Dor. i. p. 118, seqq. H. Pers. ch. i. p. 70, observes that the Doric colonies, of which Halicarnassus was the most considerable, did not come up to those of Ionia in the fertility of their soil, or extent of their commerce; they were, however, treated by the Persians on the same footing with the others.

*b. Τριοπίου Ἀπόλλωνος*—Triopium in Caria. *C. Κριο.* Apollo and Diana, it will be remembered, were the peculiar deities of the Dorian race. Cf. i. 69, *c.*

*c. τρίποδας.*—Cf. i. 92, *b.*

*d. ἐξεκλήϊσαν . . . Ἀλικαρνησόν.*—Halicarnassus afterwards became subject to and the residence of the sovereigns of Caria, cf. vii. 99, *a.*, and was peopled with Leleges by Mausolus. Cf. H. P. A. § 79; cf. also i. *a.*

CH. CXLV.—*a. ὅτι καὶ ὅτε ἐν κ. τ. λ.*—Ion, s. of Xuthus kg of Athens, from whom the Athenians were called Ionians, was said to have led a colony to Ægialus, cf. vii. 94, *a.*, on the coast between Elis and Sicyon, then subject to Selinuntus, kg of Sicyon, whose d. Helice he married. Thence they were afterwards driven by the Achæans, and betook themselves to Attica, whence, with the sons of Codrus, they again migrated to Asia, and there built their 12 cities. B. Cf. i. 142, *b.*, H. P. A. § 185, and Smith's C. D., *Ionia*.

CH. CXLVI.—*a. ἐπεὶ ὥς . . . μωρίη πολλή λέγειν.*—This observation was perhaps directed, cf. D. p. 86, against the pride of Hecataeus of Miletus and others who boasted of the purity of their Ionian descent; whence follows the enumeration of the other tribes who took part in colonizing the Ionian states. B. On these other tribes cf. H. P. A. § 77.

*b. Φωκέες ἀποδάσμιοι*—*Phocians separated (from the remainder of their countrymen).* These Phocians from Greece must not be confounded with the Phocæans of Asia Minor, in i. 142 and 163. Pausanias, vii. 2, explains ἀποδάσμιοι by saying that all the Phocians took part in these colonies, except those of Delphi. Cf. ii. 103, and Thucyd. i. 12, B., and on the migration here referred to, v. 57, *a.*

*c. ἀπὸ τοῦ πρυτανείου κ. τ. λ.*—This refers to the custom of Gk colonists taking fire from the Prytaneum of the parent city, when they set forth on their journey. The practice, cf. H. P. A. § 74, was one of those by which the perpetuity of the kindred duties between the parent city and the colony was symbolically set forth. Of the same nature was the establishment in the colony of the worship of the same deities, associating with them the founder as a hero, the participation in the chief festivals of the parent state, adopting the same emblems on the coinage, and treating the Am-

bassadors of the mother city with various marks of respect at festivals, sacrifices, &c. Cf. also *Colonia*, Smith's D. of A.

*d. νομίζ. γενναιότατοι εἶναι.*—Cf. Jelf, § 672, *Nom. with the Infinitive*. When the same person is both the subject and object of a verb *declarandi* or *sentiendi*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nominative stands with the inf., as οὐκ ἔφη αὐτὸς λέγειν = αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

*e. οὐνόματι.*—Cf. Jelf, § 603, *Modal Dat. 2*. The *mode* or *manner*, or wherein any thing takes place, is in the dative. ἦν γινόμενα, cf. viii. 136, *a*.

CH. CXLVII.—*a. Γλαύκου*—The Glaucus of Homer, Il. ii. 875, vi. 206, prince of the Lycians in the Trojan War.

*b. Ἀπατούρια*—One of the most ancient festivals of Attica, whose origin B. refers to the year 1190, B.C., and consequently long before the migration of the Ionians into Asia. It was held, he considers, in honour of Bacchus, or rather of Dionysus Melanegis, who, according to the legend, *deceived* Xanthius, from which word ἀπατᾶν, some wrongly derive the name. It was at this festival the children were admitted into the phratriæ, cf. H. P. A. § 110, and the young men into the list of citizens. It was the great political and religious festival of “the union of the πάτορες, or members of the πάτραι.” The etymology of the word is discussed in Müller, Dor. i. p. 95. The most natural transition appears to be πατήρ, (in composition πατῶρ,) πατόριος, (whence πατούριος, ἀπατούρια,) πάτρα; hence Ἀπατούρια, *a festival of the paternal unions*, of the πατορίαί, of the πάτραι:—the festival at which all the Patræ connected by marriage met, and took part in the same rites and sacrifices, and thus formed a certain political division, called a *Phratria*, from φρατήρ, i. q. frater. See also the excellent note on the Apaturia in Sheppard's Theophrastus, p. 88. The real etymology is from πατήρ and ἀ copulative, like the Sanscrit *sa*, which comes from the same root as ἄμα.

*c. ὀρτήν, accusat. cognate to a notion implied in the verb.* Jelf, § 548, *d. κατὰ—σκῆφιν, on or for the pretence.* Cf. Jelf, § 629, 3, *c. Κατὰ, Causal*; the object at which any one looks and frames any action or motion. Cf. ii. 152, *b*.

CH. CXLVIII.—*a. ἔξαρ. Ποσειδέωνι Ἑλικωνίῳ*—*set apart for, or in honour of Heliconian Poseidon*. The dat. commodi. Cf. Jelf, § 598, quoted in vi. 86, *b*. The name Heliconian was from Helice of Achaia, in which the Ionians had built a temple while in that country, cf. i. 145, *a*.; hence at their migration they carried with them his worship, and built the temple here referred to, preserving the ancient appellation. L. observes, on the authority of Eustathius, that the Eolians formed their possessives from the gen. case plur., thus Ἑλικώνιος from Ἑλικῶν, gen. of Ἑλικαί. The temple stood in the territory of Priene, whose inhabitants presided at the sacrifice. Thucyd. iii. 104, speaks of the festival of τὰ Εφεσία



among the Ionians, which if it was the same as is here called the *Πανιώνια*, would appear (cf. H. § 77, n. 18) to have been transferred to Ephesus at a later period. Cf. further on the Festival, the references given in i. 18, *b*.

*b*. Σάμω, transmissive dat. with verbs of *going towards, meeting, approaching, &c.* Jelf, § 592. κατάπερ τῶν Περσέων κ.τ.λ. Cf. i. 139, *a*.

CH. CXLIX.—*a*. Κύμη, ἡ Φρικωνίς καλεομένη.—On the Æolic colonies, from the Oxford Tables,—“B. C. 1124, Æolic migrations successively headed by Penthilus, a s. of Orestes, Archelaus his grandson, and Graïs his great grandson, who occupy the coasts of Mysia and Caria, the islands of Lesbos, Tenedos, and the Hecatonnesi, cf. i. 151. On the mainland they erected 12 cities, the most distinguished of which were Cyme and Smyrna. Their chief settlements however were in Lesbos. All their towns were independent, and possessed peculiar forms of government.” Cf. Smith’s C. D., *Æolis*. H., P. A. § 76, observes that, besides these, many others were subsequently founded from Lesbos and Cyme, extending along the Troad to Abydos, cf. i. 151, and Thucyd. iv. 52, and along the opposite Thracian coast; such as Sestos, Hdtus ix. 115, and Œnos, Thucyd. vii. 57. Magnesia on the Mæander was also considered an Æolic settlement, but on the other hand, Smyrna, one of the 12, early passed into the hands of the Ionians. Pol. Ant. § 76. He also adds, (n. 11,) on the authority of Strabo, that Cyme was named Φρικωνίς, from Mt Phricion in Locris, the former dwelling-place of these chiefs, who derived their origin from Agamemnon. On the idea, apparently unfounded, that the 12 cities composed a league, *Panæolium*, similar to that of the Ionians, holding their federal festivals at the temple of Apollo Grynæus, see n. 12 of the same §. ὥρ. δε ἤκουσαν οὐκ ὅμ., *but not equally well off for seasons*. Gen. of position. Cf. Jelf, § 528, quoted in i. 30, *c*.

CH. CL.—*a*. Σμύρνην, originally called Ephesus, according to H. P. A. § 76, n. 18; referring to Strabo, who is quoted by L., to the effect that the name Smyrna belonged at first to a division of Ephesus, whose inhabitants founded the city here alluded to, and gave it the name of that part of Ephesus which they had at first occupied; but the Æolians subsequently obtained possession of the city, which they were again forced to leave, owing to the attack of the Smyrnæans and Colophonians, with whom the ejected inhabitants had taken refuge. This account, which makes Smyrna to be primarily an Ionian colony from Ephesus, differs from that of Hdtus, who considers it Æolian at first, but, taken from them by the Colophonians, an Ionian settlement. Either account will equally explain the allusion in i. 16.

*b*. τὰ ἐπιπλα.—Cf. i. 94, *g*.

CH. CLI.—*a*. τῶν ἐν τῇ Ἰδῇ οἰκημένων. Such were Antander, and those cities thereabouts which Thucyd. speaks of as αἱ Ἀκταῖαι

καλούμεναι, also Gargara, Assus, and others, in number 30, as B. conjectures: cf. Xenoph. Hell. III. i. 16. H. P. A. § 76, n. 14. From v. 94, it appears also that the Æolians had the whole of the Troad, which they laid claim to from its having been conquered by Agamemnon, and to which the Athenians, as having also shared in the Trojan expedition, asserted an equal right. Sigæum is there mentioned as having been taken from the Mitylenæans by Pisistratus. Cf. Thirlw. ii. p. 62, and v. 65, b., 91, 94.

b. πέντε μὲν πόλ. κ. τ. λ. Lesbos reckoned 5 cities, Mitylene, Antissa, Pyrrha, Eresus, and Methymna, all of which Mitylene appears subsequently to have united under its government. Cf. Thucyd. iii. 2. H. P. A. § 76, n. 9. τὴν γὰρ ἑκτὴν (πόλιν)—έόντας ὁμαίμους. Adjective and participle not agreeing either in gender or number with the substantive of which they are the immediate attributives; by the *constructio κατά σύνεσιν*. Jelf, § 379, a.

c. Ἑκατὸν νήσοισι, now *Mosko-nisi*, in number about 40, in the strait between Lesbos and the mainland. πόλιν, *dat. transmissivæ*; with verbs, &c. of *pleasing*. Cf. ix. 79; vi. 129. Jelf, § 594, 4.

CH. CLIII.—a. κόσοι πλῆθος, *how many in number*. Cf. Jelf, 579, 4, *Adverbial Accus.* ἔλλεσχα, i. e. τὰ ἐν λέσχη γέγονε, *their subject of conversation*.—λέσχη, *conversation*, ii. 32; ix. 71.—ἀπέριψε, cf. iv. 142, a. With regard to the narrative that follows, ch. 153—161, in which Hdtus relates, in his simple style, the story of the Lydian Pactyas, who made the unsuccessful attempt to deliver his country from the dominion of Cyrus, cf. D.'s remarks, p. 88, on the *improbability* that our author had before him, or made use of, the works of Charon of Lampsacus—"a popular and credulous writer contemporary with and perhaps rather earlier than Hdtus." Cf. also vi. 37, b., and Müller's Lit. of Anc. Greece, ch. xviii. p. 263.

b. ἐπιτρέψας . . . . Πέρσῃ. Cf. H. Pers. ch. ii. pp. 226 and 269, on the careful separation made between the civil and military powers in the Persian system of government by satraps, the foundation of which beneficial arrangement was laid at the very commencement of the empire, by the appointment of receivers of the royal treasury, together with that of commanders of the forces.

c. κομίζειν, *transferre, deferre*, in regios scilicet Thesaurus. B.

d. τὴν πρώτην, *at first, for the present*, ὥραν or ὅδον being usually supplied. S. and L. D. The verb εἶναι put absolutely, as in ἐκὼν εἶναι for ἐκὼν. Matth. Gr. Gr. § 546. This is considered erroneous by Jelf, § 679, 2, who says, εἶναι is here the predicate of Ἴωνας, and the construction is correct without it. Cf. vii. 143.

e. Σάκαι.—Cf. iii. 93, d., vii. 64, a.

f. ἐπ' οὗς, *against whom*. Cf. Jelf, § 635, 3, b. ἐπεῖχε. Cf. i. 80, d.

CH. CLV.—a. κατ' ὁδόν, *on his road*. Cf. Jelf, § 629, I. b. φροντίζω μὴ ἄριστον ᾗ, *it is a matter of anxious consideration to me whether it would not be best, &c.* On φροντίζω, *anxious consideration*, cf. Xen. Anab. ii. 3, 25. ὥσθ' οἱ Ἕλληνες ἐφρόντιζον; and on μή, *whether*, cf. Jelf, § 814. ὥς εἴ τις κ. τ. λ. Taken perhaps from Stasinus,



Νήπιος ὃς πατέρα κτεινὰς παῖδας καταλείπει—a proverbial saying in Greece. Cf. Aristot. Rhet. i. 15, § 14. B.

b. ἐγὼ ἐμῇ κεφ. ἀναμ. φέρω—I now bear the consequences, or take the responsibility on my own head (lit. wipe off, like a stain, on my own head. S. and L. D.). This, imitated, as B. thinks, from Homer, Odyss. xix. 92, ὃ σὺ κεφαλῇ ἀναμάξεις, perhaps refers to wiping the knife on the head of the victim, after killing it; which constituted part of the *μασχαλίζειν*. Cf. the Schol. on Soph. Electra, 445. A little above φαίνομαι πεποιηκέναι, I seem or appear to have done. Cf. Jelf, § 684, obs. 2, c.

c. ἀναρμάρ.—τῶν—καὶ τῶν νῦν ἐστεώτων. Privative Gen. Cf. Jelf, § 529, l. τῷ σὺ κ. τ. λ.—From i. 153, we learn that it was not Pactyas, but Tabalus, who was governor of Sardis: unless therefore we suppose that Cræsus intentionally spoke thus, as considering that Pactyas, from having the care of the treasures, had, ipso facto, the care of the city also, it is only left us to suppose that Hdtus has fallen into an inaccuracy; for the supposition of W., understanding τοῦτον, sc. τὸν Τάβαλον, after ἀδικέων, appears little agreeable to the diction of Hdtus. Schw.

d. τάδε αὐτοῖσι ἐπίταξον κ. τ. λ. This passage is noticed by H. Pers. ch. ii. p. 219, as “one of the 3 methods, at different times adopted, for the maintenance of dominion acquired by the Persians through conquest. I. The most natural and simple, by keeping on foot standing armies in the conquered districts at their expense. II. By transplanting, cf. ii. 104, a., such conquered nations as, having been once overcome, had proved refractory. III. A perhaps still more extraordinary method adopted for the same end; compelling by positive laws certain powerful and warlike nations to adopt habits of luxury and effeminacy. In this way, from the most warlike people of Asia, the Lydians soon became the most effeminate: a lot, which, within a short time, was shared by their conquerors also, uncompelled by any legal enforcement of luxury.”

e. κατηλέυν.—Cf. i. 94, c.

CH. CLVII.—a. ὄρξετο φεύγων—hastened away in flight. Cf. Jelf, § 694. μοῖραν ὅσῃν δὴ κοτε ἔχων, partem, quantulacunque erat. Jelf, § 823, Attraction of the relatives, οἷος, ὅσος, ἥλικος.—συμβουλῆς περὶ, with regard to the counsel they must take in this matter. B. ἀνῶσαι, to refer it, cf. vi. 66, a.

b. ἐν Βραγχίδῃσι. Cf. i. 46, d.

CH. CLVIII.—a. ἔσχε μὴ ποιῆσαι.—Cf. Jelf, § 749, l. With verbs expressing the semi-negative notions of fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, &c., the infinitive is used with μὴ, instead of without it, as we might expect; so that the negative notion of the verb is increased thereby. Cf. iii. 128, 66, ix. 51.

CH. CLIX.—a. ἐκ πάντων. Cf. viii. 83, b.

CH. CLX.—a. Ἀθηναίης Πολιούχου.—The Chians, as an Ionian colony from Athens, thence transported her worship. The title,

like Πολίας, denotes the guardianship of the acropolis or citadel, of which at Athens she and Ζεύς Πολιεύς were the especial protectors; πόλις being particularly and originally applied to that part of the city.

b. ἐπὶ τῷ Ἀταρνεῖ μισθῷ, on condition of (receiving) Atarneus as their pay. Cf. vi. 29, viii. 106. Schw. Cf. Jelf, 634, 3, g. The town of Atarneus, *Dikeli*, on the coast of Mysia, over against Lesbos. A few lines above, ἐπὶ μισθῷ ὅσῳ δῆ, mercede quantulacunque est. Cf. Jelf, § 823, *Attraction of the relatives*, οἶος, ὅσος, ἡλίκος.

c. οὔτε οὐλὰς κριθῶν πρόχυσιν—neither barley to sprinkle, on the head of the victim. Cf. S. and L. D. under Οὐλαί, and Horace, “Farre pio et saliente mica,” and Ovid, “Far erat et puri lucida mica salis.” Cf. also *Sacrificium*, Smith’s D. of A.

d. οὐδεὶς πέμματα ἐπέσσετο, no one cooked (or, baked) himself cakes. πέμ. Accus. of cognate substantive. Jelf, § 548, a. ἀπείχετο—were kept away. As this verb is scarcely ever found in this sense in the passive, some conjecture ἀπέργετο; but as ἀπέχειν is found in the act., as *keeping off, removing*, viii. 20, 22, there appears no reason why it should not be here used passively in the same sense. B.

CH. CLXII.—a. τὸν ὁ Μήδων κ. τ. λ. On the circumstances, cf. i. 119. χώματα χῶν, *heaping up mounds*. Cf. Jelf, § 571.

CH. CLXIII.—a. τὸν τε Ἀδρίην—the Adriatic.—By *Τυρσηνίη*, Bredow observes, we are not to understand *Tyrrhenia* alone, cf. i. 94, h., but all Italy; for what we call Italy is by Hdtus rather considered as a part of Tyrrhenia. Ἰβηρίην, *Spain*. The name Tartessus (probably the *Tarshish* of the Scripture) was applied by the inhabitants of the East to all the most remote regions of the West, but by the Phœnicians particularly to the S. of Spain; whence we find it given both to the Bætis, *Guadalquivir*, and to the island formed by the two mouths of that stream, and also to the town, if such existed, there situated, and to all the region thereabouts. Hence it would seem that if there was a town of the name, and not only a country, it was founded by the Phœnicians, whose yoke it afterwards cast off. B. Cf. Smith’s C. D. and H. Phœnic. ch. ii. p. 315, 316; cf. also iv. 152, b.

b. ἐναυτίλλοντο . . . πεντηκοντέροισι. Cf. i. 2, b. The use of penteconters, (*vessels of the long shape, of 50 oars, usually employed for warfare*), by the Phocæans, for the purposes of merchandise, was necessitated at that time, from the naval power and frequent piracy of the Tuscans. B. Cf. H. Afr. Nat. p. 77, and vi. 17, where Dionysius of Phocæa retaliates on them.

c. Ἀργανθώνιος. Alluding to this passage, H. Phœn. ch. ii. p. 319, observes that it is quite certain that the Phœnician colonies in Spain, if not independent from the first, became so at a very early period; for when the Phocæan Greeks first voyaged to Phœnician Spain, which happened in the period of Cyrus, about 556 B. C., they found Tartessus existing as a free state, with its own king, who bore himself so civilly towards the Greeks



as plainly to show, that he was not unaccustomed to the visits of strangers.

*d. τὸν Μηδὸν*—the *Medes*, cf. i. 2, *d.*, or *Persians*; among the Gks the Persians were very commonly signified under the appellation of Medes. B. Cf. vii. 62, *a.* [τὰ] πάντα, *in all.* Cf. Jelf, § 454, *obs.* 1.

*e. χώρης*—ἔκου βούλονται. Cf. Jelf, § 527, *Gen. of Position.* On βούλονται, cf. Jelf, § 886, 3. In the compound *oratio obliqua*, we often find a curious mixture of the *oratio obliqua* and *recta*. The principal clause is in the *oratio obliqua*, and then follows a dependent clause, in which the verb stands in the form of the *oratio recta*, marking the most important words in the sentence by giving them in the mood in which they would have originally been uttered; as here, (inf. and accus. as the *oratio obliqua*,) ἐκέλευε—ἔκου βούλονται, (originally ἔκου βούλεσθε).

CH. CLXIV.—*a. ὥς οἱ καταχρᾶ*, *that it is enough for him, that he is satisfied, &c.* Cf. iv. 118, vii. 70, quoted by B., who calls attention to the use of the pres. indic. in this passage. Cf. Jelf, § 886, Indic. in *oratio obliqua.* προμαχεῶνα, *tower or bulwark*, rather than *battlement*. So also in iii. 151.

*b. καὶ οἶκημα ἐν κατιρῶσαι*—to consecrate one edifice, viz. to the king; κατιρόω, Ion. for καθιερόω; in token of their subjection to the Persian power, W.; for whatever belonged to the monarch was considered sacred, and hence this building might be considered as consecrated, or dedicated, to him. Schw. ἡμέρην μίαν, *during one day.* Cf. Jelf, § 577, *Accus. of Time.*

*c. ἐπιπλα.*—Cf. i. 94, *g.*—γραφή, *painting.*—ἐπὶ Χίου, *towards Chios.* Jelf, § 633, I. 1, *b.* Cf. vii. 31.

*d. τὴν δὲ Φωκαίην κ. τ. λ.* The migration of the Phocæans is fixed by Schultz and L. in B. c. 542. B.

CH. CLXV.—*a. τὰς Οἰνούσσας*—islands near Chios, between it and the mainland, five in number, now called *Spalmadori*. Cf. Thucyd. viii. 24.

*b. ὠνεομένοισι.*—Cf. i. 68, *f.*

*c. Κύρνον*—*Corsica*, said to be so called from Cynrus s. of Hercules. Diodor. Sicul. v. 13. B.

*d. ἀνεστήσαντο πόλιν*—they raised, or built themselves a city. S. and L. D.

*e. Ἀλαλίη.*—Afterwards Aleria, on the E. coast of the island; founded B. c. 564. Smith's C. D.

*f. τοῦ στολεν.*—*Privative Gen.* Cf. Jelf, § 529. μύδρος σιδήρεος—a mass of red-hot iron, and in gen. a lump of any metal, even not hot. S. and L. D. Cf. Hor. Epod. xvi. 25. Aristides, according to Plutarch, bound himself by a similar oath; whence Φωκαέων ἀρά became proverbial. B.

CH. CLXVI.—*a. Τυρσηνοὶ καὶ Καρχηδόνιοι.*—On the Tyrseni or Tuscans, cf. i. 94, *h.* From the naval power possessed by both these nations, their alliance is accounted for; afterwards we find

them united in league, cf. Pind. Pyth. i. 139, seq.—Niebuhr considers that only the Tuscans of Agylla, afterwards called Cære, are here to be understood, and not the whole body of the nation, as from i. 167 we find that the Agyllæans alone had to expiate the murder of the captives. B. On the commercial treaties between Carthage and the Etrurians and Romans, a great part of which related to the suppression of piracy, cf. H. Carthag. p. 77.

b. Καδμείη τις νίκη κ. τ. λ.—*a kind of Cadmean victory*, (in which the conqueror received more harm than he inflicted,) *a dear-bought victory*. Schw. Either from Cadmus' victory over the dragon, in which he lost all his men but one, or from the combat of Eteocles and Polynices. In Plato de Legg. i. 11, Καδμεία παιδεία, *a ruinous education*. The victory mentioned in the text, is not to be confounded with that which Thucyd., i. 13, says the Phocæans gained over the Carthaginians, when founding Marseilles; as that place was founded nearly 60 years before the time here spoken of. Creuzer, in B.

c. ἀπεστράφατο γὰρ τοὺς ἐμβόλους—*for they were bent back in their beaks, they had their beaks twisted back*. Cf. Jelf, § 584, 2, *Use of Accusative to define the Part.*—Σχῆμα καθ' ὅλον καὶ μέρος. Cf. iv. 71, b., vi. 38, vii. 69.

CH. CLXVII.—a. Τῶν δὲ κ. τ. λ.—Schw. considers the gen. αὐτῶν, *the Phocæans*, to depend on the comparative πολλῶ πλείους, q. d. *that the Carthaginians and Tuscans made far more captives out of the crews of the vessels that were destroyed, than the Phocæans; and these they divided by lot, &c.* The rendering of B., who also understands αὐτῶν of the Phocæans, but considers it to be the genitive partitive, seems better: *Far the greater part of the Phocæan crews of the vessels that were destroyed, the Carthaginians and the Tuscans divided by lot, and led them out and stoned them.* διαφθειρυσέων—*disabled, shattered*, rendered water-logged by the blows of the enemies' beaks, so as only barely to float with the deck above water, unable to defend themselves, or to escape.

b. Ἀγυλλαιοισι—*inhabitants of Agylla*; afterwards called Cære, Cervetri, (cf. i. 166, a.,) an ancient Pelasgic city of Etruria, the *urbs Agyllina* of Virg. Æn. vii. 652. Its inhabitants obtained the Roman franchise, without the suffragium. Smith's C. D., *Cære*, which see. Cf. Hor. i. Epist. vi. 62, &c.

c. ἐκτήσαντο πόλιν κ. τ. λ.—*they obtained possession of the city, &c.*; i. e. the Phocæans were not the first builders of this city: but won it from some other nation, who before held it. The Ænotrians formerly inhabited the Bruttian territory and Lucania, and before the invasion of the Sabelli, the W. coast as far as Posidonia. Cf. Niebuhr, Hist. of Rome, i. 15, 68. B. The city Ὑέλῃ, afterwards called Elea, and, by the addition of the digamma, Velia.

d. ὥς τὸν Κύρνον . . . κτίσαι—*condere Cyrrum*, i. e. *Cyrrum ut heroem colere sacris*. B. Observe that the word κτίσαι, means either to *found a city*, as the Phocæans at first understood it, or, to *estab-*



*lish rites* in memory of the hero Cynus, the s. of Hercules; the sense intended by the oracle.

CH. CLXVIII.—*a.* ἐκτίσαν . . . . Ἀβδηρα. This 2nd foundation of Abdera, now *Polystilo*, near the mouth of the Nestus in Thrace, by the Teians B. c. 544. Timesius of Clazomenæ first colonized Abdera, about B. c. 656. Cf. Smith's C. D., *Abdera*.

CH. CLXIX.—*a.* διὰ μάχης—Ἀρπάγω—*went through battle against Harpagus*. Cf. Jelf, § 601, *Dat. Incommodi*. Μιλήσιοι δὲ, ὡς καὶ κ. τ. λ. Cf. i. 143.

*b.* τὸ δεύτερον Ἰωνίη ἐδεδούλωτο.—On the conquests of Ionia, cf. i. 6, 28; and i. 92, *a*.

CH. CLXX.—*a.* ἐς Σαρδῶν. Here, as well as in v. 106, and vi. 2, Hdtus mentions Sardinia as the greatest of the islands, a mistake which D., p. 40, lays rather heavily to his charge. We must remember that he is only mentioning the opinions of others, and not his own; and there is more excuse in his following the commonly received account, as it does not appear he was ever able to visit it himself, and it was considered the most important province of the Carthaginians; affording them supplies of corn only surpassed by their African dominions, as well as precious stones and metals. B. Cf. H. Afr. Nat. ch. ii. p. 25—28.

*b.* ἐπὶ διεφθαρμένοισι Ἴωσι—*after the Ionians were ruined*; so ἐπ' ἐξεργασμένοις ἐλθεῖν—to come too late, after the thing was done: viii. 94, ix. 77, &c. Jelf, § 634, 2, *b.*, and 699, *obs.* 2.

*c.* ὃς ἐκέλευε ἐν κ. τ. λ.—For other instances of this policy, cf. i. 98, *b*.

*d.* τὸ δὲ εἶναι—and this was to be, &c. On the demonstrative force of the article here, cf. Jelf, § 444, 5. εἰ—εἶεν. Cf. Jelf, § 855, 1. The opt. with εἰ is used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible.

CH. CLXXI.—*a.* ἅμα ἀγόμενος κ. τ. λ.—A Persian practice, which when they began their career as conquerors they adopted, and always maintained, that the conquered nations should swell the numbers of their host, and accompany them in their more remote expeditions. Cf. iv. 87. H. Pers. ch. ii. p. 217. Cf. also vii. 108, *a.*, ix. 1, *a*.

*b.* Κᾶρες. Of the tribes that claim particular notice, with regard to their naval power and piratical pursuits, are, besides the Tyrrhenian Pelasgi, cf. i. 163, *b.*, the Carians and Leleges, whose naval empire was destroyed by Minos, kg of Gnosus, about B. c. 1250, and who, from being possessed of all the islands and shores of the Archipelago, were confined by him to a narrow district on the coast of Asia Minor. H. P. A. § 6. What Thucyd., i. 4, says, viz. that Minos expelled the Carians from the Cyclades, need not be considered contradictory of the account in Hdtus; for probably he expelled only those who were unwilling to submit, and sent colonies

in their place, leaving, however, the rest who acknowledged his authority. Cf. Aristot. Pol. ii. 7, 2, B., and H. Pers. ch. i. p. 71.

c. ὄχανα—handles, these consisted of two bands fastened crosswise on the under side of the shield, cf. S. and L. D., distinguished from τελαμῶνες, the broad leather belts, often mentioned in Homer. Il. ii. 388, &c. B. Cf. Smith's D. of A., *Clipeus*.

d. ἐν Μυλάσοισι Διὸς Καρίου—In this town (*Melasso*, Smith's C. D.) was the temple of Zeus Στράτιος, cf. v. 119, a title that marks the warlike character of the nation. B. Cf. Smith's C. D., *Mylasa*, and v. 66, a.

CH. CLXXII.—a. δοκέειν ἐμοί—as it seems to me. Cf. Jelf, § 864, 1, *Remarks on ὡς, ὥστε, with infin. in a seemingly independent parenthesis*. We frequently find a seemingly independent parenthesis introduced by ὡς with the infin. The force of such a sentence is very often restrictive. The principal clause, the result or effect of which it expresses, must be supplied. Cf. ii. 10, iv. 36, vii. 24, &c. Very often these sentences are expressed shortly without ὡς; as οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δεῖν, *ita ut paululum, multum absit*: cf. vi. 30. προκεχωρήκασι δὲ γλῶσσαν κ. τ. λ.—*but they have more approached in tongue to the Carian than, &c.* Cf. Jelf, § 579, 1. τῶν τε ἄλλων ἀνθρ.—*both from all the rest of men*. Cf. Jelf, § 454, 3.

b. μέκρι οὖρων . . . . ἔποντο. Cf. on similar conduct of the Segestans in carrying Diana out of their city, Cicero in Verr. iv. 35. V.

CH. CLXXIII.—a. Οἱ δὲ Λύκιοι—"Of the districts on the S. coast of Asia Minor, the Lycians were the most civilized. At an early period, according to Strabo, their cities formed a federal league, resembling that of the Achæans. They held congresses, and were governed by a president styled Lysiarchus, with other subordinate magistrates. The date of this constitution is uncertain, but the Lycians are always spoken of as a free people up to the Persian invasion, when they sank under the attacks of the generals of Cyrus; i. 28, 176. Their subsequent revolts prove that they had been reduced to the state of a conquered province, although we do not find any satrap of Lycia expressly mentioned." H. Pers. ch. i. p. 80. Cf. Smith's C. D., *Lycia*. They served in Xerxes' fleet, vii. 92.

b. τὴν γὰρ Κρήτην κ. τ. λ.—The most ancient inhabitants of Crete, cf. Diod. Sic. v. 64, 80, were the Eteocretæ, *true Cretans*, or *aborigines*, whose kg was Cres; afterwards came the Pelasgi; thirdly the Dorians, under Tectamus s. of Dorus. And lastly a mixture of barbarous tribes, who adopted the language of the inhabitants they found already there. The Minos here mentioned was the grandf. of the Minos mentioned by Thucydides as famous for his naval power. (H. P. A. § 20.) On the Cretans, cf. vii. 169—171, *infr.* B. On the institutions, &c. of Crete, cf. H. P. A. §§ 21, 22. And on the Doric migration to Crete, Müller, Dor. i. p. 36, 37, and on the Cretan character, vol. ii. p. 414. ἐπεκράτησε τῇ στάσει—*pre-*



ailed with his party, by means of his faction. Cf. Jelf, § 609, *Instrumental Dat.*

c. Μιλούαι . . . . . Τερμίλαι. Cf. vii. 77 and 92. ἀνὰ χρόνον—in course of time. B. Cf. Jelf, § 624, 2, and vii. 10, ἀνὰ χρόνον, with time, there quoted. τὰ μὲν Κρητ. κ. τ. λ.—partly Cretan, and partly Carian. Cf. Jelf, § 764, 3, b.

d. τόδε νενομίκασι—have adopted this custom. Cf. Jelf, § 548, c. 561. καταλέξει. By the future here the notion of custom, or a case of probable occurrence, is conveyed. Cf. Matth. Gr. Gr. § 502, 4, and Jelf, § 406, 2, 5. Müller, *Etrusc.* i. p. 403, remarks that in the Etruscan inscriptions also, the name of the mother is much oftener found than that of the father. B.

CH. CLXXIV.—a. ὅσοι Ἑλλήνων.—Cf. Jelf, § 442. The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adjective instead of being defined by it. This occurs in the following cases. The subst. stands with the plural adj., which retains the gender of the subst., as, οἱ χρηστοὶ τῶν ἀνθρώπων. The genitive is partitive. Λακεδαιμονίων ἄποικοι Κνίδιοι.—Cf. Herm. Pol. Ant. § 79. Müller's *Dor.* i. p. 142, and Smith's C. D., *Cnidus*.

b. Τριόπιον.—Cf. i. 144, b.

c. ἀργμένης δὲ ἐκ τῆς κ. τ. λ. The ordo is τῆς Βυβασσίας ἀργ. ἐκ τῆς Χερ.—cum *Bubassus regio a Chersoneso inciperet*. L. B. Hence Bybassia was without the peninsula called Cnidia, which was, with the exception of the isthmus that joined it to the mainland, πλὴν ὀλίγης, surrounded by water; therefore, where the peninsula, which belonged to the Cnidians, ended, Bybassia on the mainland began, and there the Cnidians began to dig through their isthmus. Cf. Jelf, § 530, obs. 4, *Separative Gen.*

d. αὐτῆς—i. e. the Chersonese, or peninsula.

e. ὠρυσσον.—On the imperf. here, cf. i. 68, f. τὸ ἀντίξοον—opposition. S. and L. D. Jelf, § 436, γ. quoted in i. 136, b. Cf. also vii. 49, a.

CH. CLXXV.—a. πώγωνα . . . ἴσχει. ἴσχει (ἔχει), i. q. παρέχει—displays. Cf. viii. 104, where the phenomenon is said to have occurred only twice. B.

CH. CLXXVI.—a. καὶ ἔπειτα ὑπῆψαν κ. τ. λ.—ac deinde ignem subjecerunt, accenderunt, ita ut tota arx flammis absumeretur. The infin. used with verbs of giving, taking, causing, &c., to express the aim or object, and generally answers to the Latin supine. Jelf, § 669, 2. On three occasions did the Xanthians thus display their heroic love of liberty; the first as here related, the second against Alexander, and the third against Brutus. W.

b. φαρμένων Ξανθίων εἶναι—who assert that they are Xanthians. Cf. Jelf, § 672, 3, *Infinitive*. When an adj., or a participle, or a subst. follows the infin. as part of the predicate, it is in the same case as the personal subject which precedes (gen., dat., or acc.); as ἔφη σε εὐδαίμονα εἶναι.

CH. CLXXVII.—*a.* τὰ κάτω τῆς Ἀσίας.—Cf. i. 6, *a.* In this expedition, Cyrus probably conquered Bactria and the Sacae. Cf. R. p. 300. Ἀσσύριοι, cf. i. 102, *b.*

CH. CLXXVIII.—*a.* Νίνον κ. τ. λ.—*after that Nineveh was laid waste.* Cf. Jelf, § 541, 2, *Gen. absolute of time.* Cf. i. 106, *c.*

*b.* Βαβυλῶν.—The description here given is, without doubt, that of an eye-witness; cf. chs. 181—183, 193—200, and especially the remark in ch. 183, concerning the statue of Jove, ἐγὼ μὲν μιν οὐκ εἶδον. B. Cf. H. as quoted below. In some respects, viz. the height of the walls, 200 cubits, it is manifest Hdtus speaks on the authority of others; for at the time he visited Babylon the walls were not of this, their original, height; having been pulled down by Darius, iii. 159, either to the height of 100 cubits, according to Curtius, or of 50 cubits, according to Strabo. Reckoning according to Hdtus the whole compass of the walls at 480 stades, or 60 miles, the space within the walls will be, according to Prideaux, 14,400 square stades or furlongs; “but all of this was never fully inhabited, the city not having had time to grow up thereto. For within 25 years after the death of Nebuchadnezzar, the royal seat of the empire was removed thence to Shushan, or Susa, by Cyrus, which put an end to the growing glory of Babylon; for after that it never more flourished. When Alexander came to Babylon, Curtius (v. 1) tells us, no more than 90 furlongs were then inhabited, which, understood as 90 in length, and the same in breadth be allowed, it will follow that no more than 8100 square furlongs were then built upon, so that there must have been 6300 square furlongs unbuilt upon, which Curtius tells us were ploughed and sown.” R., § 14, p. 335, seqq., remarks, that the 480 stades of Hdtus, taking the stade at 491 feet, would give about 126 square miles, or 8 times the area of London. The measure given by Ctesias and Clitarchus of the circuit of Babylon, (360 stadia,) is by R. preferred to that of Hdtus, as it corresponds with the number of days in the year; a practice observed by ancient nations in building cities, as well as in other undertakings. So Cyrus divided the Gyndes into 360 channels, i. 190. B. Cf. the walls of Ecbatana, i. 98, *e.* See the account of Babylon, its buildings, antiquities, &c., in Prid. Conn. i. pt. i. bk. ii., or in E. Orient. H. Ency. Metr. p. 220, seqq., and the extremely interesting dissertation on the Babylonians in H. Bab. ch. i. p. 387, seqq. πόλις—εἰούσης τετραγώνου. *Gen. abs.* instead of *nomin.* We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the *gen. absolute* is frequently supplied from the context. By this construction the notion of *cause* is rather called out. Jelf, § 710, *a.*

*c.* πηχέων, attributive *gen.*, in definitions of size. Jelf, § 521, *obs.* εὔρος, adverbial *acc.* Cf. Jelf, § 579, 4. πῆχυς—the cubit, or *ell.*, =  $1\frac{1}{2}$  ft.; originally the length of the human arm from the elbow to the wrist, or to the knuckle of the middle finger. Smith's D.



of A., *Cubitus*. See more in S. and L. D.—*δάκτυλος*—*the finger's breadth*, something less than an inch, about seven-tenths. On the measurement of length in Hdtus, see D. p. 69.

CH. CLXXIX.—*a. ἵνα*—*where, or, how, i. e. to what purpose*. Cf. Schw. Lex. Herod. *ὀρύσσοντες ἅμα*, cf. Jelf, § 696, *obs.* 5. Participle used to express time, which is also more accurately expressed by the addition of the temporal adverbs, *αὐτίκα, ἐνθὺς, ἅμα, &c.*

*b. ἐλκύσαντες δὲ κ. τ. λ.*—So in Latin, *ducere lateres, to mould or make bricks*. Cf. also ii. 136, and Nahum iii. 14. W. On the building materials of Babylon—the two kinds of bricks, those dried in the sun, and those burnt in kilns—and the two kinds of cement, lime and bitumen, cf. the very interesting extracts from Rich and Porter in H. Bab. ch. i. p. 380, 389, *seqq.*

*c. διὰ τριήκοντα δόμων κ. τ. λ.*—*between every thirty layers or rows of bricks*, (cf. Jelf, § 627, i. 2,) *stuffing in between (strengthening it with) hurdles of reeds*. Cf. R. p. 337, *seqq.* and H. l. l. p. 380.

*d. παρὰ τὰ ἔσχατα, οἰκήματα κ. τ. λ.*—*along (parallel to, cf. Jelf, § 637, iii. 1, c.) the edges of the wall they built edifices of a single room, turned towards each other*. These edifices or towers were placed probably at certain distances from each other along the wall, containing each but one room, and that looking not outwards from the city, but either way laterally, towards the adjoining towers on its right and left hand.

*e. τῶν οἰκημάτων*—Gen. of Position, cf. Jelf, § 525. *πεθρ . . . . περιέλασιν*—*space for a 4-horse chariot to drive round the walls; i. e. a road-way wide enough for, &c.; perhaps, space enough for a chariot to turn in*. Tavernier, *Travels*, ii. c. 8, quoted by Schw., says that near the supposed site of Babylon he saw the remains of a wall of such thickness as to admit 6 chariots to run upon it abreast. The statements of Hdtus, Pliny, Ctesias, Clitarchus, Curtius, and Strabo of the circuit of Babylon, and of the height and breadth of the walls, are given in R. p. 354, *note*. On the gates of brass, Prideaux remarks, “hence it is that when God promised to Cyrus the conquest of Babylon, he tells him that ‘he would break in pieces before him the gates of brass.’ Isaiah xlv. 2.” Read the extremely interesting ch. xix. in vol. iii. of Grote’s *Gr.*, and an article upon it in *Edinb. Rev.* Jan. 1850.

*f. Ἴς οὐνομα αὐτῇ*.—*Hit, on the Euphrates, 128 G. miles above Hillah; see R. p. 350, where springs of bitumen are still found*. Cf. also H. Bab. p. 392.

CH. CLXXX.—*a. Ἐρυθρὴν θάλασσαν*—*here, the Persian Gulf*. Cf. i. 1, *b.*

*b. τὸ ὦν δὴ τεῖχος κ. τ. λ.*—*The wall then on either side, i. e. both on the E. and W. side of the river, has arms stretching down to the river*. In the next sentence, *τὸ δὲ ἀπὸ τοῦτου*—*and on the space along the river’s bank on either side from one arm to the other; i. e. from N. to S.; αἱ ἐπικαμπαὶ κ. τ. λ.*—*the transverse arms, (or, bends of the wall,) viz. a rampart of burnt bricks, extend along either bank of*

*the river.* Observe that the verb agrees by attraction with the substantive in apposition, (αἰμασίῃ,) instead of the preceding nominative (αἱ ἐπικαμπαί); thus, αἱ ἐπικαμπαί—αἰμασίῃ (in apposition) παρατείνει. Jelf, § 389, obs. 2. The meaning is, *from the point where the arms of the wall touch the river, thence, on either side, a winding rampart of burnt bricks, at right angles to the arms of the wall, extends along the space enclosed by those arms on each bank of the river.* In addition to this explanation of B., observe that the river runs through the middle of the city from N. to S., that the wall first mentioned is the *outer* wall of the city, on the E. and W. sides of the river, and extending from N. to S.; next, that the *arms* of these walls are at right angles with them, and are stretched from E. to W. down to the river's edge, and hence make up together the N. and S. front of the city; further, that from the ends of these arms, (i. e. τὸ ἀπὸ τούτου,) another winding wall of burnt brick runs at right angles to these last-mentioned arms, along the river's edge, on both sides, and consequently from N. to S.; and parallel with the first-mentioned wall, so as to defend the city from any attacks that might be made with vessels coming down the river. From the gates being left open in this wall along the river's bank, Cyrus was enabled to take the city. Cf. i. 191. See the plan of Babylon in R., or in the maps to Hdtus. Read H. Bab. ch. i. p. 386, seqq., or Prid. Conn. pt. i. bk. ii. p. 95, seqq.

c. οἰκίῶν τριορόφων κ. τ. λ.—*of houses 3 or 4 stories high.* The number of the streets was, of course, 50; each 15 miles long, and each at rt angles with the other; for the gates being 100 in number, from the 25 on the N. side of the city, went 25 streets in straight lines to the 25 gates on the S. side of the city; and these Hdtus means by τὰς τε ἄλλας: so also from the 25 gates on the E. went 25 streets to the gates on the W., running transverse to the others, and each divided into two parts by the river. Besides these, Prid. remarks, there were 4 half streets, built only on one side, as having the wall on the other; which went round the four sides of the city, each of them 200 ft broad, while the rest were about 150. Hence the whole city was cut out into 676 squares, each of which was four furlongs and a half on every side, that is, two miles and a quarter in compass. κατατέμνηται τὰς ὁδοὺς—Cf. Jelf, § 545, 3.

CH. CLXXXI.—α. ἐν δὲ φάρσει κ. τ. λ.—*and in the centre of each division of the city, fortifications were raised.* It is doubted on which side of the river the palace here spoken of stood. Diodorus places it on the W. side and the temple of Belus on the E., and he is followed by R. See his plan of Babylon, in the map opposite p. 335. Prid. also considers the new palace, the one probably alluded to by Hdtus, to be on the W. side, while the old palace and the temple of Belus stood on the E. This opinion is considered as erroneous by H. Bab. ch. i. p. 388, seqq., on the authority of Rich and Porter. "The principal ruins lie on the E. bank—of these, 3 immense



mounds are found in succession from north to south; the 1st called by the Arabians *Mukallibe, the overturned*, which is the largest. This building has been erroneously taken for the ancient temple of Belus, its structure being quite opposed to the pyramidal form in which this was built. It was probably the fortress which defended this quarter of the town, in which the royal palace was situated. 2ndly, *el Kasr, the palace*, in the ruins of which relics may be traced of the celebrated hanging gardens. 3rd, the Amram hill; p. 156—159. On the W. bank is the tower-like ruin called the *Birs Nimrod, Nimrod's tower*, which corresponds with the ancient temple of Bel in form, dimensions, and situation." Cf. the extracts from Mr. Rich's Travels in Early Orient. Hist. Ency. Metr. p. 268. πολλῶν τέφρ., instrumental dat. Cf. Jelf, § 609, 1.

b. Δίος Βήλου ἱερὸν κ. τ. λ.—Belus, i. q. Bel and Baal, *the Lord*; hence as the chief god of the Babylonians, Hdtus adds Δίος to explain to the Gks his degree of dignity; Hammer considers him to be the same as the sun, an opinion apparently more probable than that of Gesenius, viz. that the planet Jupiter was worshipped under this title. B. The tower that stood within the temple is by H., B., and Prid. held to be the tower of Nimrod, generally called the tower of Babel. H.'s opinion is founded principally on the travels of Porter, who distinguished the remains of 3 out of the 8 stories, and found that the length and breadth of the *Birs Nimrod*, cf. the preceding note a., agree with what is stated by Hdtus, so far as they can be determined from a mountain-heap of ruins. "Bel is supposed to have been the same with Nimrod, and to have been called Bel from his dominion, and Nimrod from his rebellion, this latter word signifying *Rebel*, and referring to his revolting from God to follow his own wickedness. The height of the tower being a furlong, full 600 ft, and therefore higher than the greatest pyramid by 119 ft, it was prodigious enough to answer the description in the Bible of the tower of Babel, and it is by several authors attested to have been all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. Furthermore, Callisthenes, who accompanied Alexander to Babylon, is said to have found that the Babylonians had astronomical observations, taken from the top of the tower, for 1903 years backward from that time; which carries us up to the 115th year after the flood, i. e. 14 years after the tower of Babel was built, which was completed in the year Peleg was born, 101 years after the flood." Prid. Con. pt. i. bk. i. Cf. E. Orient. H. Ency. Metr. p. 222 and 268, and the very interesting accounts of these ruins in Sir Ker Porter's Travels, extracted in H. l. l. σταδίου, cf. Jelf, *Relative Gen.* § 518, 1, and on the gen. πύργων, § 512, 2.

c. μεσοῦντι—ἀναβάσιος—and when one is some where about the middle of the ascent. Cf. Jelf, § 525, *Gen. of Position*. καὶ οἱ τράπεζα παρακίεται.—Gesenius, quoted by Cr., considers this to refer to the custom called by the Romans *lectisternium*, and practised as well

by them and the Gks, as by the Asiatic nations. See the story of Bel in the Apocrypha. B. Cf. Arnold, Hist. of Rome, vol. iii. p. 117, (after the disaster of Thrasymenus)—“for three days those solemn sacrifices were performed, in which the images of the gods were taken down from their temples, and laid on couches richly covered, with tables full of meat and wine set before them, in the sight of all the people, as if the gods could not but bless the city where they had deigned to receive hospitality.”

*d. οἱ Χαλδαῖοι*—i. e. the race of priests in Babylon, who applied themselves particularly to astronomy, astrology, philosophy, and soothsaying; see Dan. ii. 2, 4; and who in the time of Strabo are said to have dwelt by themselves in a particular part of the city, viz. the east side, cf. H. Bab. ch. i. p. 411, and alone to have had the name of Chaldæans, while the rest of the people were called Babylonians. The nation of the Chaldæans, B. considers formerly to have dwelt in the plains watered by the Upper Araxes, and to have been a nomad and warlike tribe, greatly given, like the Arabs, to plunder. This, the reader will recollect, agrees with the first notice we have of them in Scripture, viz. that three bands of them carried off Job's camels, Job i. 17; as well as with H. Bab. ch. i. p. 383, “We must distinguish the ancient inhabitants, the Babylonians, who dwelt here before the invasion of the Chaldæans, from the latter race, who, about the year 630, B. C., became the dominant people of Babylon. A revolution then took place in Asia, similar to that which Cyrus afterwards effected. A nomad people under the name of Chaldæans, perhaps identical with the Scythians, cf. iv. 11, *a.*, descending from the Mts of Taurus and Caucasus, overwhelmed Southern Asia and made themselves masters of the Syrian and Babylonian plains. Babylonia, which they captured, became the chief seat of their empire, and their king, Nebuchadnezzar, by subduing Asia to the shores of the Mediterranean, earned his title to be ranked among the most famous of Asiatic conquerors. Thus was founded the Babylonian-Chaldæan empire, which about half a century later was in its turn overthrown by Cyrus.” The reader will be careful not to confound the Chaldæans, the priests so called, (cf. H. *l. l.* p. 383, 410,) with the Magi of the Persians, in whose religion a far greater degree of purity, as B. notes, is to be observed, as admitting of no images or statues of the gods; cf. i. 131, *a.*; while the Chaldæans were particularly given to the worship of idols. Hence their manner of worship was held in detestation by the Jews and Persians, and hence the sacrilege of Xerxes, i. 183.

CH. CLXXXII.—*α. κοῦρᾱται . . . γυνή*.—The female attendants on the gods mentioned by Hdtus at Babylon, Thebes, and Patara, were of the same kind as those who were known in Asia and Greece under the name of *ιεροδοῦλοι*. Such in Corinth was the *ιεροδουλία*, and in Athens the *Hetærarum Societas*, instituted by Solon. B. Even in Egypt there appears to have been women attached to the temples, though not as priestesses. Cf. ii. 35, *d.*



*δ. ἐπεὶ γένηται.* The *conjunctive* is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, and the verb of the principal clause is in a principal tense, &c. Jelf, § 841, 1. οὐ γὰρ ὦν . . . . αὐτόθι.—According to Servius, Apollo dwelt during the winter at Patara, and during the summer at Delos; hence “Delius et Patareus,” Hor. iii. Od. iv. 64. B. Cf. Smith’s D. of A., *Oraculum*.

CH. CLXXXIII.—*α. ταλάντων ὀκτασίων.*—*Material Gen.*, Jelf, § 538. τὰ τέλεα τῶν προβάτων—The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases, &c., when, as here, the adj. is in the neuter sing., sometimes in the neuter plural. Cf. viii. 100, τὸ πολλὸν τῆς στρατιῆς: vi. 113, i. 185, v. 58, iii. 154. Jelf, § 442, *a. δ.* ἐτι τὸν χρόνον ἐκεῖνον—even at that time, i. e. up to the time of Xerxes; as is manifest from what follows. B. adds nothing on the possibility of the statue mentioned in the text being the same as that which Nebuchadnezzar set up in the plains of Dura, Dan. iii. 1. If the height given by Hdtus be correct, that is, 12 cubits, it could not be the same; for that mentioned in Daniel was 60 cubits in height, that is, the image and pedestal together, as Prid. observes, who goes on to show that the image itself was 27 cubits, i. e. 40½ ft, which exactly agrees with what Diod. Sic. ii. 9, says, that “Xerxes, after his return from his Grecian expedition, plundered the temple of its immense riches; among which were several statues of massy gold, one of which was 40 ft in height,” doubtless the same as that spoken of by Daniel, which contained, according to Diodorus, 1000 talents of gold. Unless, therefore, the text be incorrect, or the account given by the priests to Hdtus erroneous, the statue here mentioned as taken away by Xerxes could not have been the same as that spoken of by Diodorus and Daniel; which was more than double the height given by Hdtus. On ἐγὼ μὲν μιν οὐκ εἶδον, cf. i. 187, *δ.*, and on the motives of Xerxes in plundering the temple, besides that of recruiting his exhausted treasury after his calamitous expedition into Greece, cf. i. 181, *δ.* It is also mentioned by Arrian, quoted by W. Cf. also H. Bab. ch. i. p. 387, note, 395, 397.

CH. CLXXXIV.—*α. ἐν τοῖσι Ἀσσυρίοισι λόγοισι.*—Cf. i. 106, *δ. γενεῇσι*, *Instrumental Dat.* Cf. Jelf, § 609, 1. With comparatives and analogous words, that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced. So πολλῶ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον. Cf. vi. 58, ἀριθμῷ—*certo numero*. 89, ἡμέρῃ μίῃ—*by one day*. 106, πάλ. λογ.

*δ. Σεμίραμις.*—On the legendary history of this queen, read E. Orient. H. p. 217—220, and the article *Semiramis* in Smith’s D. of Gr. and R. Biog., which ends thus: “There is no occasion to suppose two different queens of the name: the Semiramis of Hdtus

is probably as fabulous as that of Ctesias, and merely arose from the practice of assigning the great works in the East of unknown authorship to a queen of this name." Cf. also H. l. l. p. 396.

c. *πελαγίζειν*—*to overflow, or, to form a sea.* So, speaking of Babylon, Isaiah, xxi. 1, says, 'The burden of the desert of the *sea*, and in Jer. li. 36, I will dry up her *sea*.'

CH. CLXXXV.—a. *Νίτωκρις*.—This queen is by H. Bab. ch. i. p. 383, supposed to have been the wife of Nebuchadnezzar, and so, according to Hdtus, mother to Labynetos or Nabonadius, the Belshazzar of Daniel, the last kg of Babylon; by W. and by Prid. she is considered to be the d.-in-law of Nebuchadnezzar, and wife to Evil-Merodach his s., and in that manner m. to Belshazzar. Cf. i. 77, b.; and E. Orient. H. p. 264. In the first sentence, *αὕτη δὲ συνετ. γενομένη κ. τ. λ.*, the participle is put in parentheses, when they have a subject in common with the principal proposition, and in this case the verb in the principal proposition extends its influence to the parenthesis. Matth. Gr. Gr. § 556, obs. 1, 2.

b. *Νῆνον*.—Cf. i. 106, c.

c. *πρῶτα μὲν κ. τ. λ.*—On these works cf. H. Bab. ch. i. p. 375, seqq., and Prid. Conn. pt. i. By other writers they are attributed to Nebuchadnezzar, and perhaps, as Prid. observes, Nitocris his d.-in-law finished what he had left unperfected at his death, and that procured her with Hdtus the honour of the whole. *διὰ τῆς πόλιος μέσης*—*through the middle of the city.* Cf. Jelf, § 459, 1, on the adj. placed without the article.

d. *ὥστε δὲ τρις κ. τ. λ.*—"Hdtus relates as a curious fact, that the Euphrates had been rendered so serpentine by the number of canals dug above Babylon, that in its passage to the city, it passed three times the Assyrian village of Ardericca, and certainly on three different days. It is evident from this passage that Ardericca lay above Babylon, and that the aim of this undertaking was to defend the country from the Medes, and to facilitate the navigation of the vessels from the higher countries. Hence it seems probable that these alterations were made in the districts where the bed of the Euphrates is full of rocks and sandbanks, and that they formed an immense series of sluices and floodgates, making the river navigable, but at the same time so lengthening it, both by the time occupied in going through the numerous locks, and by the numerous windings of the canal, as to make it a three days' voyage to pass the village of Ardericca. But all that seems extraordinary vanishes, if it be considered that the canal was cut in this zigzag manner to diminish the fall occasioned by the steepness of the land. Thus the two outer branches of the canal, in passing to and fro, touched the two extreme points of the village: while the centre also passed by it, which fully explains the length of the voyage, while the time it occupied may be accounted for by the delay occasioned in passing the great number of locks. This, to be sure, is no more than a conjecture, but it seems a more probable one, than that which makes



the length of the canal alone require a navigation of three days' duration." H. Bab. ch. i. p. 374.

e. ἀπὸ τῆσδε τῆς θαλάσσης—i. e. *the Ægean, or, the Mediterranean*. Cf. i. 1, b. The voyagers would, after navigating the Mediterranean, leave their vessel at some port of Syria, and then go by land to the Euphrates, and taking ship, sail down the river with the stream. The preposition ἐς after καταπλέοντες is rejected by Schw., but the words may be taken in a sensus prægnans; *when they have come down to the Euphrates*, that is, from the mountains they must pass in crossing from the Mediterranean, and proceed thereon to Babylon. B.

f. μέγαθος καὶ ὕψος ὅσον τί ἐστι.—This B. renders, *tantæ est illud opus magnitudinis et altitudinis quantæ vix quidquam aliud invenitur*. The ellipsis in the sentence, according to his construction of it, he does not give. The words ὅσον τί ἐστι, it would seem, have an idiomatic sense, such as, *so great is it!* hence render, *worthy of admiration, so great is it in size and height!* Schw. considers it used for ὅτι τοσοῦτό ἐστι. On the work here spoken of, cf. H. l. l. p. 375, "But according to Hdtus," &c. &c.

g. ἔλυτρον λίμνη—a reservoir for a marsh (the pools of standing water left by the river); the lake acting as a drain for the morass formed by the overflowing of the river, and thus saving the fields. ἐς τὸ ὕδωρ, till they came to water. H. Bab. ch. i. p. 376, explains it of stagnant water. It seems to me that water naturally springing up, i. e. springs, are meant. On ἔλυτρο. Accusat. of equivalent notion, cf. Jelf, § 548, c., and 571.

h. ἐκ τε τῶν πλόων . . . μακρή.—Here after ἐκδέκεται understand τοὺς πολεμίους—i. e. that after the enemies had done navigating the river, when they disembarked to go by land to Babylon, they would have to march round the extent of the lake, and hence their journey would be the longer, and their progress would be more easily prevented, than if they could at once advance straight on the town. B. τὰ σύντομα τῆς ὁδοῦ.—Cf. i. 183, a.

CH. CLXXXVI.—a. ταῦτα μὲν δὴ κ. τ. λ.—*These works, or fortifications, she (the queen) raised around her city* [having taking them] *from the excavation*; i. e. she applied the earth that had been dug up in the formation of the lake to make the embankments spoken of. τοιήνδε ἐξ αὐτ. κ. τ. λ.—and after them, cf. i. 86, c., she made the following addition. τῆς—*φαρσέων*—the city consisting of two divisions, or quarters. On the Relative Gen. *φαρσέων*, cf. Jelf, § 518, 2, a.

b. ἐς τὸ ὥρυσσε χωρίον. On the transposition of χωρίον, cf. Jelf, § 898, 2. τὰ χεῖλα τοῦ ποταμοῦ . . . ἀνοικοδόμησε—she built up the banks of the river, &c., i. e. lined them with a facing of brick; constructing quays on both sides of the river. This work, cf. Prid., was carried on for the length of 160 furlongs, or 20 miles; and therefore must have begun  $2\frac{1}{2}$  miles above the city, and continued down  $2\frac{1}{2}$  miles below it; for through the city was no more than 15 miles.

c. ἐς δέον.—Cf. 119, c.

d. γέφυρα.—This bridge was, cf. Diod. Sic. ii. 8, five stades in length, and was probably built of this length by the queen, not only so as to cross the usual bed of the river, which, according to Strabo, was only one furlong across, but also to correspond with the width of the stream, when it happened to overflow. On the ruins of this bridge, see Buckingham's Travels, p. 482. B.

CH. CLXXXVII.—a. οὐ γὰρ ἀμείνων.—An instance of "Meiosis," signifying not only that *it will not be better*, but that *it will be much worse*.—Cf. iii. 71 and 82; Hesiod, Op. et Di. 748, quoted by W.

b. δεινὸν—μὴ οὐ κ. τ. λ.—Cf. Jelf, § 750, 2, b. Μὴ οὐ is also used in the sense of *quominus quin*, with the infin. After δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which imply a negative notion. ἀνοιξας δὲ—The same thing is related by Josephus, Antiq. vii. 15, xiii. 8, to have happened to Herod on opening the tomb of David, in which Solomon was said to have laid up great treasures; and Ælian mentions that the same fortune attended Xerxes on opening the sepulchre of Belus. B.

CH. CLXXXVIII.—a. ταύτης . . . τὸν παῖδα. Cf. i. 185, a.

b. Λαβυνήτου. Cf. i. 74, b.

c. βασιλεὺς ὁ μέγας.—The usual title of the Persian monarchs among the Gks, with which L. compares the title of the Sultan, the Grand Seignior. On the power and privileges of the Persian monarch, cf. H. Pers. ch. ii. p. 260, seqq. "The king's table also was regulated by a system of etiquette no less absolute—as lord and owner of the whole empire, it was thought unworthy of him to taste any but the best and most costly productions of his dominions—the waters of the Choaspes—salt from the neighbourhood of the temple of Jupiter Ammon in the centre of the African desert—wine from Chalybon in Syria—wheat for his bread from Æolia," &c., &c. The Choaspes, the *Kerah*, or *Kara-su*, a river of Susiana, not to be confounded with the Eulæus, the *Ulai* of Dan. viii. 2, now the *Karoon*. Smith's C. D. καὶ δὴ καὶ. Cf. Jelf, § 724, 1, quoted in i. 30, a.

d. τοῦ μόνου, Partitive gen. with verbs of *eating*, *drinking*. Jelf, § 537. τοῦ ὕδατος, Partitive gen. Jelf, § 533, 3.

CH. CLXXXIX.—a. Γύνδη ποταμῷ. Cf. v. 52, where this river, with others, is mentioned as crossed on the great road from Ephesus to Susa. R. p. 327, considers that Hdtus has confounded together two distinct rivers, to both of which he has given the name of Gyn-des, considering them as the same, and that the one here meant must be the *Mendeli*, and that mentioned in v. 52, the *Diala*. B.

b. Δαρδανέων.—For this, as their situation is unknown, some conjecture *Δαρνέων*, as R., or *Ἀρμενίων*. The situation also of the city is not clearly known, being by Strabo placed at some distance from the sea, and by Xenophon, Anab. ii. 4, 25, not below the Tigris, but much above it. Hence R., p. 328, infers that Hdtus had no very certain knowledge of these regions. B. adds that, on the authority



of modern travellers, Opis stood at the juncture of a small stream, the *Kufri*, with the Tigris.

*c.* ἰρῶν ἵππων.—Cf. vii. 40, *b.* συμψήσας, *sucking him into his vortex.* B. ὑποβρύχιον, *under water.*

*d.* κατέτεινε . . . . διώρυχας.—This, cf. Schw. Lex. Herod., is put for ὑπέδεξε διώρυχας, κατατείνας αὐτὰς σχοινοτενέας, *he marked out by stretched lines 180 channels, &c., πάντα τρόπον, in every direction.* Cf. i. 199.

*e.* αὐτοῦ ταύτη—in *that very place.* Cf. also i. 210, 214, iii. 77, iv. 80, 135. B., and Jelf, § 605, *obs.* 3.

CH. CXC.—*a.* ἐς τριηκοσίας κ. τ. λ. On this number, cf. i. 178, *b.*

*b.* προεσάξαντο . . . . πολλῶν. Enough, according to Xenophon, *Cyrop.* vii. 5, 13, for more than 20 years. B. On ἐτέων, *Temporal gen.*, cf. Jelf, § 523.

CH. CXCI.—*a.* τῷ ἀχρηίῳ τοῦ στρατοῦ—i. e. *the part of his forces most unfit for active service, the least effective portion.* Cf. i. 211, and i. 207, explained by τῆς στρατιῆς τὸ φαυλότατον. B.

*b.* ἕτερα τοιαῦτα.—Cf. i. 120, *b.*

*c.* τὸν γὰρ ποταμὸν κ. τ. λ. “Into this lake, which usually resembled a morass, they could introduce the waters of the Euphrates by means of a canal; and it was by doing this that Cyrus conquered Babylon, when he forced his way into the city by the bed of the river.” H. Bab. ch. i. p. 376.

*d.* κύρτη—lit. *a fish-trap made of wicker-work.* Cf. Theocritus, *Idyll.* xxi. 11. B. ὡς λέγεται κ. τ. λ.—Cf. Jelf, § 898, 4, *Consolidation of Sentences.*

*e.* ὑπὸ δὲ μεγάθεος κ. τ. λ.—*by reason of the size.* Cf. Jelf, § 639, 2, *b. a.* According to Aristotle, *Polit.* iii. 2, (quoted by B.,) it was not known, even on the third day after, in some parts of the city that it was taken: considering its size, cf. i. 178, *b.*, this does not appear impossible, and at first the enemy might have entered into only one division of the city, viz. where the palace stood in which Belshazzar’s festival was held. Cf. *Jeremiah*, li. 31, “One post shall run, &c., to show the king of Babylon that his city is taken *at one end.*” The siege, according to Xenophon, had lasted nearly two years—“In the taking of Babylon (says Prid.) ended the Babylonish empire, having lasted from the beginning of the reign of Nabonassar, who first founded it, 209 years, and just 50 years after it had destroyed Jerusalem. Cf. i. 181, *a.* Herein were accomplished the many prophecies delivered by Isaiah, Jeremiah, Habakkuk, and Daniel against it. It is to be observed, that in reference to the siege and taking of the place, it was particularly foretold by them that it should be shut up and besieged by the Medes, Elamites, and Armenians, *Isa.* xiii. 17, xxi. 2; *Jer.* li. 11, 27, seqq.; that the river should be dried up, *Jer.* l. 38, li. 36; that the city should be taken at the time of a feast, *Jer.* li. 39, 57, while her princes and her wise men, &c. were drunken.”—Cf. also H. Bab. ch. i. p. 376, 397.

*f.* καὶ τὸ κάρτα—*very much indeed, in good earnest.* S. and L. D.

Rather, τὸ κάρτα, *the thorough certainty, the real truth*. The article joined with adverbs of quality and modality, when the adverb stands for a substantive. Cf. iii. 104, τὸ κάρτα ψύχει. Thucyd. viii. 1. Jelf, § 456, c. τότε πρῶτον ἀραίρητο κ. τ. λ.—B. c. 538, cf. Clinton's Fast. Hell. ii. p. 8. Babylon was again taken by Darius. Cf. iii. 159.

CH. CXCII.—a. Σατραπήην—On the Persian system of government by satraps, cf. i. 153, b., iii. 117, b., 127, b.; H. Pers. ch. ii. p. 269, seqq., and cf. p. 264, 228; and on the fertility of Babylonia, Bab. ch. i. p. 378, and ch. ii. On ὄκου, cf. i. 68, c.

b. ἀρτάβη . . . Ἀττικῇσι. Hence, as the Artaba contained 3 chœnices more than the medimnus, it = 51 chœnices. The medimnus contained, cf. Smith's D. of A., 11 gallons, 7 pints, and a fraction of about one-tenth. Of the chœnix the size is differently given, varying from about 1½ pints to nearly 4 pints. It probably was of different sizes in the different states. Cf. H. l. l. p. 140, 141; and on the importation of Indian dogs, ch. ii. p. 207.

CH. CXCIII.—a. τῶν Ἀσσυρίων.—On the extent of this name, here applied particularly to the *Babylonians*, cf. i. 102, b. A description of the province of Babylon, about A. D. 363, when Babylon had been converted into a royal park, is given in Gibbon's Decl. and Fall, vol. iv. p. 166, ch. 24.

b. κηλωνητοῖσι—*tollenones, cranes with large buckets attached to draw up water; swipes*. S. and L. D. πρὸς ἥλ. τετρομ. τὸν χειμ.—i. e. turned towards the point of the horizon where the sun rises at the winter solstice. (From Blak.'s, Hdtus, note 653.)

c. Νῖνος πόλις—Cf. i. 102, b., 106, c. αὐτὴ ἐωντῆς, cf. Jelf, § 782, g., quoted in ii. 25, b. κέγχρον, *millet*.

d. εὖ εἰδὼς κ. τ. λ. This plainly shows that Hdtus visited this country. Cf. i. 178, b. τὰ καρπῶν ἐχόμενα, cf. i. 120, a.

e. τοὺς σύκεων τρόπον κ. τ. λ.—Pococke, quoted in the Oxf. Tr., says, "the male bears a large fruit something like millet, which is full of white flour; and unless the young fruit of the female is impregnated with this, the fruit is good for nothing. And to secure it, they tie a piece of the fruit of the male to every bearing branch of the female." Cf. H. Bab. ch. i. p. 379.

f. ἵνα πεπαίνῃ κ. τ. λ.—*that the fly (gall insect, Cynips of Linnæus, S. and L. D.) may enter into it and cause the fruit to ripen*. ὀλυνθοί, *wild figs*. Cf. S. and L. D.

CH. CXCIV.—a. τὰ πλοῖα κ. τ. λ. Such vessels, cf. H. Bab. ch. ii. p. 428, are still in use on the Tigris, and are called *Kilets*; Rennell says *Kufah*, i. e. *round vessels*; he states that they are now but seldom made of skins, being merely reeds smeared over with bitumen. In shape they are like a sieve, and draw only a few inches water. Cf. Lucan. Pharsal. iv. 134. The ark, the cradle of Moses, was formed of the bulrush of the Nile and daubed over with pitch, we may suppose bitumen. R. p. 264.

b. νομέας, *the ribs of the vessel*, cf. ii. 96. ἐδάφεος τρόπον, *bottom-wise, to serve as a bottom*.



c. οὔτε πρύμνην κ. τ. λ.—*making no difference in the stern, nor narrowing the prow; making no difference between stern and prow.* φοινικηίου . . . οἶνον. Cf. ii. 37, e.

d. διαθέωνται.—cf. i. 1, e. ἀπ' ὧν ἐκήρυξαν, *they straightway are wont to offer for public sale, from ἀποκηρύττειν.* On ὧν, Ion. for οὖν, cf. Jelf, § 737, 3, quoted in ii. 39, a.

CH. CXCV.—a. λινέω—*linen, flaxen, made of flax.* Cf. ii. 81, ii. 305, and H. Bab. ch. ii. p. 417.

b. Βοιωτίῃσι ἐμβάσι.—*Bæotian shoes. A kind of felt shoe, S. and L. D., probably worn low on account of the heat of the country.* B.

c. σφρηγῖδα . . . σκῆπτρον.—*On the signet-rings of the Babylonians, cf. H. Bab. ch. ii. p. 419, 421, and Aristoph. Aves, v. 508, quoted by L.*

CH. CXCVI.—a. Ἐνετοὺς—cf. v. 9, a. ὡς ἂν—*γενοίαιτο.* The opt. is used with ἂν, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed. Jelf, § 845. γάμων ὥραϊαι, *Causal Gen.* Cf. Jelf, § 494.

b. ἀλέας.—Cf. i. 133, c. κατὰ μίαν ἐκάστην, *each singly.* Cf. Jelf, § 629, 3, f.

c. ἐπὶ συνοικῇσει—*on condition of marriage.* Cf. Jelf, § 634, 3. c. εὐδαίμονες—Cf. i. 133, b.; ἐκδοῦναι, *to give in marriage, i. 93, f. ἔσκειν, were.* Cf. vi. 133, b. ἂν—ἐλάμβανον, *used to receive, were wont to receive.* Cf. Jelf, § 424, 3, β., on ἂν with the Impft, to denote frequency.

d. ἡ μὲν κ. τ. λ.—*that assuredly he would marry her.* Cf. Jelf, § 728, 3, a. καταπορνεύει.—Cf. i. 94, a., and H. Bab. l. l.

CH. CXCVIII.—a. ἐν μέλιτι.—Cf. the method of embalming among the Persians, i. 140, b., and Corn. Nepos, Agesil. viii. 7, who says that they poured melted wax “quod mel non habebant” round the body of Agesilaus to preserve it. B.

b. περὶ θυμίημα κ. τ. λ. This custom, as well as that mentioned in the following ch., is alluded to in the Apocryphal Bk of Baruch, ch. vi., the Epistle of Jeremy, v. 43, “The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.”

CH. CXCIX.—a. On the luxurious habits of the Babylonians, cf. H. Bab. ch. ii. p. 414, seqq.

b. στέφανον θώμιγος, *a circle, or, chaplet of cord.* Whether it is to this, or to the σχοινοτενέες διέξοδοι, that the words in Baruch, “The women also with cords about them” (περιθεμένας σχοινία), refer, does not appear certain; but the fact is indubitable, and is mentioned by Strabo and Ælian quoted by B. κατέαται, Ion. for κάθηνται, *sit.* Cf. ii. 86, οἱ ἐπ' αὐτῷ κ. τ. λ., *those who are appointed for this purpose, i. e. those who practise this art:* the met. seems taken from workmen sitting in their shops at work.

c. ἐπικαλέω τοι κ. τ. λ.—τοι, i. e. σοί, tibi, in tuam gratiam, ut tibi propitia adsit dea. B. I beseech the goddess Mylitta to favour thee: in S. and L. D., I call upon the name of the goddess in adjuring thee, i. e. I adjure thee by the goddess Mylitta. Mylitta, i. e. genetrix, omnium parens, in Chaldee. B. On this goddess, worshipped under many titles, cf. i. 105, c., 131, d. The custom which obliged their women to prostitute themselves, as well as that of exposing sick persons in the market-place, and of the public auction of marriageable virgins, can alone be explained on the principle that many of their civil institutions were of such a nature as only to be calculated for a city into which there was a continual influx of strangers. H. Bab. ch. ii. p. 416.

d. ὄσαι μὲν . . . . μεγάθεος—participes pulchritudinis, endowed with a certain degree of beauty and stature: ἐφάπτεσθαι τινος, aliquid attingere, aliqua re potiri, præditum esse aliqua re, nec tamen omnino, sed aliquantum. Wytten. quoted by B. Cf. viii. 105, a.

CH. CC.—a. ἄτε μάζαν μαζ.—having kneaded them like a cake, made them into a cake. Cf. Jelf, § 548, 2, a., Accus. of cognate Substantive. Cf. § 572.

CH. CCI.—a. Μασσαγέτας—They appear to have belonged to the nomad tribes which wandered beyond the bounds of the Persian empire, i. e. beyond the Jaxartes; and which, sometimes Sacæ, sometimes Scythians, sometimes Tartars, are not even at the present day known by any one common appellation. The Massagetæ, as well as the Issedones, both of them belonging to the Mongolian race, were undoubtedly Scythians. B. R. p. 47, to whom B. refers, says, "It would seem Hdtus was not decided whether to esteem the Massagetæ as a Scythian nation or not, but subsequent writers have most universally reckoned them so. So that the proper Scythians of Hdtus were those at the Euxine, and those of succeeding writers at the Caspian (or rather the Aral) and Jaxartes. For from i. 201, 215, and 216, our author implies that the Massagetæ were not confessedly a Scythian nation."—See R. p. 47, 132, and 217, who sums up the principal points of similarity between them and the Scythians. "Not to mention that the nomad life was common to both, we shall only observe, I. That the clothes and food of the Massagetæ resemble those of the Scythians. i. 215. II. That both nations lived in waggons or carriages. i. 216, and iv. 46, 121. III. That they fought chiefly on horseback. i. 215, iv. 46, 136. IV. That they sacrificed horses to their deities. The Massagetæ in particular to the sun, i. 216, iv. 61." On the Issedones, cf. iv. 25, d., and R. p. 134, and H. Scyth. ch. i. throughout. πρὸς ἡῶ, towards the east. Cf. Jelf, § 628, 1, 1, a.

CH. CCII.—a. ὁ δὲ Ἀράξης.—It is doubtful whether the Araxes of Hdtus is the Oxus, (Jihoun), the Jaxartes (Syhoun), or the Volga. Smith's C. D. Cf. also D. p. 58, and p. 105. Hdtus appears to have been very ill-informed about the Araxes, &c.—If the account of this river, which had not ceased to flow, could become so perplexed,



it is not perhaps too bold to suggest in connexion therewith, that the traditionary account of Cyrus' death in the country of the Massagetæ, might also, under the influence of time and distance, have lost some of its truth. The note (677) in Blak.'s Hdtus is worth consulting on this subject.

*b.* ἡ δὲ Κασπίη κ.τ.λ. Hdtus rightly describes the Caspian as a sea distinct from all others; i. e. a lake. The dimensions, given in the next ch., are not far from the truth, but the width is too great, if meant for the Caspian alone; but as Alexander, and all geographers from his time to that of Delisle, included the *Aral* as part of the Caspian, it is probable that Hdtus did so too, since he conducts the Jaxartes into the *Caspian*, and not into a *separate lake*. The real length of the Caspian from N. to S. in a straight line is about 740 miles. The knowledge of the unconnected state of the Caspian was lost in the time of Eratosthenes, Strabo, and Pliny, but regained in that of Ptolemy. R. p. 193, and Smith's C. D.

*c.* τὴν μὲν γὰρ . . . πᾶσαν—the sea within the Pillars of Hercules, the Mediterranean, ἡδὲ ἡ θάλασσα, i. 185. Cf. i. 185, *e.* and D. p. 62.

*d.* ἡ Ἐρυθρὴ—not the Persian Gulf only, as in i. 180, *a.*, but in the wider signification, the Indian Ocean. Cf. i. 1, *b.* It is plain that Hdtus thought that Africa could be circumnavigated, as he joins the Atlantic and Indian Oceans. B. Cf. iv. 42; and D. p. 60.

CH. CCIII.—*a.* μῆκος μὲν . . . εὖρος δὲ.—On the length of the Caspian see note *b.* in preceding ch. In breadth, R. says, it contracts itself to less than 130 miles at the N. neck, and to about 100 at the S.

*b.* τὰ πολλὰ πάντα—all (of them, i. e. the nations) for the most part living, &c. Here πάντα seems to agree with ἔθνεα, and τὰ πολλὰ is adverbial accus. Cf. Jelf, § 578, *obs.* 2. Cf. v. 67.

*c.* ζῶα—Cf. i. 70, *a.*

CH. CCIV.—*a.* μετέχουσι μοίρην. Cf. Jelf, § 535, *obs.* 1. The Massagetæ occupy the greatest share in commonage. μετεχ. implies a joint possession, = μετὰ ἄλλων ἔχουσι. Blak.'s Hdtus, note 686. Μασσαγέται. Cf. i. 201, *a.*

CH. CCV.—*a.* ἐποιέετο—began to make, set about undertaking. Cf. i. 68, *f.*, on this force of the imperf. διάβασιν, (as a means of crossing,) in opposition to γεφύρας. Cf. Jelf, § 382, 1.

CH. CCVII.—*a.* παθήματα . . . γέγονε. Perhaps taken from the proverbial saying παθήματα μαθήματα. Cf. Thucyd. ii. 87, καὶ ὅσα ἡμαρτάνομεν κ.τ.λ., and Æschyl. Agam. 185, πάθη μάθος κ.τ.λ. —On τὰ ἔμπαλιν ἢ οὔτοι, (the reverse of what these men entertain,) cf. Jelf, § 503, *obs.* 2. Ἦ is also used instead of the gen. after comparative notions.

*b.* χάρις τοῦ ἀπηγημένου—præter id, quod expositum est. Pft in passive sense of a deponent verb. Cf. Jelf, § 368, 3, *a.* προβάτων—Cf. i. 133, *c.*

*c.* ὅσον ἄν—διεξίωσι—On the conjunctive with ἄν, cf. Jelf, § 829, 4. στρατὶς τὸ φλαυρότατον, cf. 191, *a.*

CH. CCVIII.—*a.* Γινῶμαι . . . συνέστασαν—These opinions clashed

together. Cf. vii. 142, *a*, and viii. 79, *a*. ὡς αὐτοῦ διαβ., gen. abs. of participle instead of nom. Cf. i. 178, πόλις—λούσης τετρ., and ii. 111, τ. ποτ. κατελθόντος—κυμ. ὁ πόταμος ἐγ. Jelf, § 710, *a*.

*b*. κατὰ ὑπέσχετο—*according as she promised*. κατὰ Ion. for καθά, i. e. καθ' ἃ.—Cf. iii. 86.

*c*. τῷ περ . . . ἐδίδου—Before undertaking an expedition, on account of the uncertainty of its result, the Persian monarchs were wont to name their successor. Cf. vii. 2, *a*. W.

CH. CCIX.—*a*. Ἀχαιμενίδῃ—Cf. i. 125, *c*.

*b*. ἐμεν . . . κήδονται—Cf. i. 124, *a*. ἐπεὰν—ἐκεῖ—*thither*. Cf. Jelf, § 605, *obs.* 5.

CH. CCX.—*a*. αὐτοῦ ταῦτη—Cf. i. 189, *e*. ἀντὶ δὲ ἄρχεσθαι—ἄρχειν κ. τ. λ. Hdtus alone uses ἀντί with the infin. without the article; apparently for antithesis. Jelf, § 678, *obs.* 1.

CH. CCXI.—*a*. τοῦ καθαροῦ στρατοῦ—the *sound part of his army*, *what was fit for active service*; opposed to τοῦ ἀχρηίου. Cf. i. 191, *a*., and iv. 135. B.

CH. CCXII.—*a*. ἐπαναπλώειν—Indicat Tomyris *ebrius sursum tendere et quasi in ore natate improba verba*; *so that when the wine has descended into your bodies, foul language floats on, rises to, your lips*. W. Cf. Persius, i. 105, “Hoc natat in labris.”

CH. CCXIII.—*a*. ἵνα ἦν κακοῦ—in *what a calamitous condition he was*. Cf. Soph. Aj. 386. οὐδ' ὅρᾳς, ἵν' εἰ κακοῦ.—The gen. used with adverbs of place, when the relation is not strictly local. Jelf, § 527.

CH. CCXIV.—*a*. περιεγενέατο.—Ion. for περιεγένοντο—*gained the superiority*. The 3d person plur. aor. 2 mid. is frequently in Ionic—έατο for οντο, as in the imperfect, e. g. περιεβαλέατο, Herod. vi. 25. ἐπυθέατο, vii. 172. ἐγενέατο, i. 214, ii. 166. Jelf, § 197, 4. αὐτοῦ ταύτη, cf. i. 189, *e*.

*b*. βασιλεύσας . . . ἔτεα.—Ctesias and others write that he reigned 30 years. In the 7th year after the restoration of the Jews, (B. C. 536,) died Cyrus, having reigned, since he first took the command of the Persian and Indian armies, 30 years; from his taking Babylon, 9 years; and from his being sole monarch, after the death of Cyaxares, or Darius the Mede, his uncle, 7 years; being at the time of his death 70 years old. Prideaux, *an.* 530 B. C. Cf. Clinton F. H. i. p. 12.

*c*. ἐναπῆκε—*immisit*. The 3d sing. i. aor. act. Ion. for ἐναφῆκε, from ἐναφήμι. G. reads ἐναπῆπτε, from ἐναπάπτειν or ἐναφάπτειν, *adligavit superiori ori utris*. Crassus' head is said to have experienced somewhat similar treatment.

*d*. πολλῶν λόγων . . . εἴρηται.—Prideaux remarks that Hdtus, Diod. Sic., and Justin agree in their account of the death of Cyrus, but that Xenophon makes him die on his bed, in his own country: much the more probable account of the two; for neither is it likely that Cyrus, both so old and so wise a man, should engage in so rash an undertaking, neither can it be conceived that after such a blow his newly-erected empire could have been upheld, especially



by such a successor as Cambyses, nor that he, Cambyses, should soon after it be able to wage such a war with the Egyptians, and make such an absolute conquest of the country, as he did. Besides, all authors agree that Cyrus was buried at Pasargada in Persia, in which country Xenophon saith he died, and his monument there continued to the time of Alexander. "Hdtus naturally prefers the account he gives, as throwing in a stronger light the vicissitudes of human nature." Cf. Thirlw. ii. p. 173, and D. p. 105—107. B. follows Ctesias, that he died of a wound in his camp, and then was buried at Pasargada, where both Strabo and Arrian mention this monument as standing in their time. Cf. the very interesting description given from Porter and Morier in E. Orient. H. p. 291, of an edifice which exactly tallies with Arrian's account of Cyrus' tomb, the cuneiform inscription on which was deciphered by Lassen, Professor at Bonn. H. Pers. ch. i. pp. 126, 137, seqq., concludes that the building, of which he there quotes the description of Arrian and Sir K. Porter, is undoubtedly Cyrus' tomb—that Persepolis, the modern *Chehl-Menâr* in the plain of Merdasht, is but a translation of Pasargada, or Parsagada, *the encampment of the Persians*—the name Persepolis being probably applied in a wider signification, so as to comprehend not only the place of Chehl-Menâr, but also the city, or rather the district, in which the multitude of ancient Persian monuments is found, and so extended to the tomb of Cyrus itself, (the ruins, according to Chardin, extending as far as ten leagues round,) which stands in the plain of Mourghaub, a plain which is connected with that of Merdasht, and watered by the *Khur-Aub*, the Cyrus of the ancients.

CH. CCXV.—*a. Μασσαγέται*—Cf. i. 201, *a.*

*b. σαγάρις*—the weapon of the Sacæ and Scythians, vii. 64; also of the Persians and Amazons, iv. 70; whence R. p. 302, considers it *a species of bill-hook*; and S. and L. D. as probably resembling the old English *brown bill*. *νομίζοντες*, *being accustomed*, or *wont*, cf. i. 131, *c.*; sometimes put by itself in the sense of *using* or *employing*. Cf. i. 142, ii. 42, 64.

*c. χρυσῷ δε . . . χρέωντι*.—"The gold and brass with which their country abounded were not found in Great Bucharía, but in the Altai Mts." H. Scythians, ch. i. p. 20; on these mines H. speaks at length in As. Nat. vol. i. *Asia*, p. 27—31.

*d. ἄρδεις*, *arrow-heads*. Cf. also iv. 81.

*e. μασχαλιστήρας*, *belts, girdles*; fr. *μασχάλαι*, *the armpits*. Cf. Æsch. P. V. 71, ἀλλ' ἀμφὶ πλειραῖς μασχαλιστήρας βάλε. Below σιδήρ. δὲ οὐδ' ἀργύρῳ κ. τ. λ. Here the negation is wanting in the first clause, and must be supplied from the second. Jelf, § 776, 2, *obs.* 4.

CH. CCXVI.—*a. φαρετρεῶνα . . . ἀδεῶς*.—Cf. iv. 172, on the Nasamones. R. p. 78, note, says the Facquirs in India leave one of their slippers at the door as a signal of retirement or privacy.

*b. οἱ προσήκοντες . . . θύουσί μιν*. Like customs L. mentions as

having existed among the Hyperboreans and in the islands of Sardinia and Ceos, and at the present time in Arracan.

c. θεῶν δὲ . . . ἵππους. A custom also of the Persians, and in honour of the same deity. B. Cf. also Xenoph. Cyrop. viii. 3, § 5, and Ovid. Fasti, i. 386, Placat equo Persis, &c.

## BOOK II. EUTERPE.

### EGYPT, ITS ANTIQUITIES, INSTITUTIONS, ETC. ETC.

CH. I.—a. Καμβύσης—His reign from 529—521, B. C., and 525, B. C. his conquest of Egypt, Libya, and Cyrene to the frontiers of Carthage, and unsuccessful attempt against Ammonium and Meroe. On the date of Hdtus' visit to Egypt, cf. ii. 3, b. In Ezra, iv. 5, Cambyes is called Ahasuerus, cf. Prid. Conn. sub. *an.* 529. "The internal constitution of Persia appears to have received little development under Cambyes. Like his father, he also was a conqueror.—In estimating the character of this prince, however, as given by Herodotus, great allowance must be made for the hatred borne him by the Egyptian priests, who could never forgive him the humiliation and loss of dignity to which he had subjected them, and were thus led to represent him as brain-sick and epileptical. He is described in a less odious light by Ctesias, except that the murder of his brother leaves him with a stain which is of too frequent and almost uniform occurrence on a change of reign in the Asiatic monarchies. The continual wars which, like his father, he waged at a distance from his own country, and his consequent absence from the seat of government, were little favourable to the advancement of civilization at home. Nevertheless the foundation of the principal cities of Persia and the adoption in the court at that early period of the Median system of education, (to which, viz. to the committing the education of the heir to the throne to the women and eunuchs of the seraglio, may be traced the disorders during the reign and after the decease of Cambyes,) prove that a great alteration had already taken place in the manners of at least the principal tribe." H. Pers. ch. ii. p. 222.

CH. II.—a. Αἰγύπτιοι. "In the language of the earliest inhabitants, Egypt was entitled *Chemi*, or the *Black Earth*; by the Hebrews it was called *MIZRAIM*;" (? i. q. Menes the s. of Ham, Gen. x. 6, said with his posterity to have peopled Egypt after the flood;) "by the Arabians *MESR*, by the Greeks ἡ Αἰγυπτος, and by the Copts *ELKEBIT*." Smith's D. of Gr. and R. Geog., *Ægyptus*. Cf.



particularly E. Orient. H. ch. iii. p. 66, and cf. ch. i. p. 10. Also ii. 12, *b*. Its length from Syene to the Mediterranean is about 526 miles, (Smith's Dict. of Geog., *Ægyptus*,) but its mean width between Syene and Cairo is not more than 9 miles. E. Orient. H. p. 12. On Egypt, its name, history, mythology, &c., &c., read in particular the article *Ægyptus*, above quoted from; E. Orient. H. ch. i. — iv.; and H. Af. Nat., Egyptians. Some of the articles also under *Ægyptus*, by Prof. Anthon. in Class. Dict., are worthy of notice, and there are two extremely pretty and interesting vols. in the Libr. of Entertaining Knowl., called "Egyptian Antiquities," by Long.

*b. ἐπιτυχόντων—homines viles, B., those one first meets with, any chance people, common people, cf. i. 51, d. τρεφ. τροφήν παιδία, on the double accus. here, of the cognate substantive, and of the patient, cf. Jelf, § 548, 2, a. and § 583; and iii. 154, ἐωϋτόν λωβ. λώβ. ἀνήκ.*

*c. τὴν ὥρην . . . αἶγας—at the seasonable time to bring them goats. Sometimes we find the point of time in the accus., but this only in general notions of time, such as seasonably, lastly, where the accus. stands for the cognate substantive. So here τὴν ὥρην = ὥραϊον, neut. acc. Jelf, § 577, obs. 1. ἐπαγινέειν, Ion. for ἐπάγειν.*

*d. φωνὴν ῥήξουσιν—Cf. i. 85, d.*

*e. βεκός.—Perhaps the children cried βεκ, imitating the cry of the goats, and the Gk termination has been added to it. L. It appears, however, that the word βεκ is Phrygian; cf. Volney's Chronol. of Hdtus, p. 28, B., and Aristoph. Nubes, 397, βεκκεσέληνε.*

CH. III.—*a. Ἡφαίστου—i. q. the Egyptian deity Phthah, the parent of the sun. Cf. Creuzer, Symb. i. p. 529. B.*

*b. Ἡλιουπολῖται . . . λογιώτατοι—doctissimi s. rerum peritissimi. Cf. i. 1, a. There were three principal colleges of Egyptian priests, at Memphis, Thebes, and Heliopolis, and of these the last was the most noted. B. To these H. l. l. p. 323, adds Sais. On the priest caste, H. p. 322—327, should be carefully studied. Cf. also ii. 99, a. It is clear that Hdtus went first to Memphis, at that time the capital, and obtained there his information from the priests; and then went to Heliopolis and Thebes for the sake of comparing it with theirs. The historical accounts, ch. 99—142, he noted down as he received them, from the mouths of the priests. He generally mentions what he received from the priests at Thebes, as, for instance, ch. 143. See also p. 367, 368, of the same vol., and D. p. 47—51. His conclusion, particularly drawn from iii. 3—15, is that Hdtus could not have undertaken his travels in Egypt till he was between thirty and forty years old, that is, from 454—444, B. C. Cf. on Hdtus' sources of information, particularly in Egypt, through the medium of the Ionic residents at Naucratis, and elsewhere, Hist. of Gr. Lit., Herodotus, p. 245.*

*c. νομίζων . . . ἐπιστασθαι—thinking that all men have an equal knowledge concerning them, i. e. the names of these deities, which Hdtus would be guilty of no crime in mentioning, as thereby he would*

divulge nothing further as to their mysteries. ἂ δ' ἐπιμνησθῶ κ. τ. λ., *but what I shall mention besides*, (the mere names,) &c. Cf. ἐπεκράτεε, ii. 1, *whom besides, or also, he ruled*. B. See D. p. 48, 49, and 108.

CH. IV.—*a.* διὰ τρίτου ἔτεος κ. τ. λ.—*every third year*—after three years (inclusive of the year then current). “The genitive expresses the time (or space) which is the antecedent condition of the action; and διὰ the extension of the action through that time or space.” Jelf, 627, I. 2. Cf. i. 32, *e.*

*b.* ζῶα—Cf. i. 70, *a.* ἐγγλύψαι, *carved in bas-relief*.

*c.* Μῆνα—Cf. ii. 2, *a.* Cf. E. Orient. ch. iii., *Dynastic Hist. of Egypt*, p. 76, where an endeavour is made to approximate to the real date of the epoch of Menes, and a table given exhibiting the results obtained by Gliddon—“We cannot define with precision the epoch of Menes within 500 years, but all differences considered, between the extreme of 2890, B. C. for remoteness and 2412 for proximity, we would place Menes about 2750, B. C.; supposing the deluge had happened, according to the LXX., 3154 B. C. Cf. also Smith’s D. of Gr. and R. Geog. *Ægyptus*, Pharaonic Era.—“Although Bunsen and other distinguished Egyptologists are disposed to assign an historical personality to Menes, his very name, as the name of an individual man, seems suspicious. It too nearly resembles the Menu of the Indians, the Minyas and Minos of the Greeks, the Menerfa of the Etruscans, and the Mannus of the Germans,—(in all which languages the name is connected with the root, *man*, signifying “to think and to speak,” see Quarterly Review, vol. lxxviii. p. 149.)—to be accepted implicitly as a personal designation.—The Pharaonic era of Egyptian history may be divided into three portions—the old, the middle, and the new monarchy. The first extends from the foundation of the kingdom in B. C. 3892, to the invasion of the Hyksos. The second, from the conquest of Lower Egypt by the Hyksos, and the establishment of an independent kingdom in the Thebaid, to the expulsion of the Hyksos. The third, from the re-establishment of the native monarchy by Amosis to the final conquest by Cambyes in B. C. 525. (Kenrick, *Ancient Egypt*, vol. ii. p. 110.)” See the 10th article, *History*, under *Ægyptus*, in Class. Diet., and ii. 101, *a.*, 102, *a.*

CH. V.—*a.* ἑκεῖνοι—*they*, i. e. the priests.

*b.* ἡμέρης δρόμον, κ. τ. λ.—*the day’s sail* (of 24 hours) equalled nearly 1300 stadia, cf. iv. 86, *a.*, or about 160 miles: ὀργυιά, a *fathom*, 6 ft. Shaw says that the black mud appears by soundings at the distance of 20 leagues, and Pococke, at 7 or 8. See R. § 18, on the Delta of the Nile.

CH. VI.—*a.* Πλωθινήτεω κόλπον—*the Gulf of the Arabs*, from Πλωθίνη, the W. most city of Egypt. Smith’s C. D.

*b.* Σερβωνίδος λίμνης—*El-Arisch*, cf. iii. 5. Κάσιον ὄρος, *El-Kas*. B. The boundary of Egypt and Syria. R. p. 245, &c.

*c.* παρασάγγης—the *farsang* of the Persians = 30 stades, rather



more than a league. Cf. R. p. 331, seqq. Others make it equal to 60 stades; others to 40.

*d. σχοῖνος . . . . θάλασσαν.*—On this and on the next ch., R. p. 16, 19, and 427, observes, in the report of Hdtus as to the extent of Egypt, he uses a stade totally different from that he uses when he refers to Greece or Persia. This appears in a remarkable instance, where he assigns the same number of stades, within 15, to the space between Athens and Pisa, as between Heliopolis and the sea-coast of Egypt; although the former be about 105, and the latter 86 G. miles only; the one giving a proportion of 755, the other of 1012 to a degree. So that he appears to have used stades of different scales without a consciousness of it. It appears that the error arises from his having taken the schoeni one third above the real standard; that is, 60 stades, instead of 40, as it really appears to be. See throughout ch. i. Land and People, of H. Egypt. and article I, of *Ægyptus*, Class. Dict.

CH. VII.—*a. Ἡλίουπόλιος*—In the O. T. *On*, or *Bethshemesh*. Smith's C. D. About 6 miles to the N. E. of Memphis. Cf. particularly E. Orient. H. ch. ii. p. 56—58, and Hist. of Gr. Lit. *Herodotus*, p. 262. Also cf. R. p. 539, and Long, Egypt. Ant. i. p. 47, seqq.

*b. δώδεκα . . . . βωμοῦ*—This altar, cf. vi. 108, stood in the forum at Athens, and was built by Pisistratus, s. of Hippias, and dedicated by him to the twelve gods, whilst he was Archon; which office he must have held while his father Hippias was yet in power, and before 510, B. C., when he finally withdrew from Athens. Hence B. dates its erection 519, B. C., while the power of the Pisistratidæ was yet unbroken. Cf. Thucyd. vi. 54. B. is of opinion that, from the frequent allusions to this altar, in inscriptions where distances are laid down, it served the same purpose at Athens as the golden milestone at Rome, to mark out, by measuring from it the length of roads both through Attica and the other countries of Greece. So also from the interesting relic, London stone, the Roman roads in Britain are said to have been measured. Observe, however, that though the great military roads terminated at the “millarium aureum,” a gilt pillar set up by Augustus in the forum, to which B. alludes, yet that distances were *not* measured to that, but to the gates of the city.

*c. τὸ μὴ ἴσας κ. τ. λ.* Cf. ii. 6, *d. καταδεῖ πεντ. σταδίων*, Privative gen. Cf. Jelf, § 529, 1.

CH. VIII.—*a. Ἐρυθρὴν θάλασσαν*—i. e. the *Sinus Arabicus*, the *Red Sea*. B. Cf. ii. 158, *c.*, and D. p. 61. On its wider signification, cf. i. 1, *b.* On the mts mentioned, cf. ii. 124, *b.*

*b. ταύτη μὲν . . . . ὄρος*—The mt. ending in that part where the quarries are, (i. e. not going on any further from N. to S.,) takes a turn towards that part which I have mentioned, (viz. to the Red Sea, as was said in line 4,) and then continues upwards with that sea, (and thus in an E. or S. E. direction,) extending to the region of frankin-

*cense.* On this mt. cf. also ii. 124, *b.*, ii. 158, and on its length, “a journey of two months,” see the remarks of D. p. 72. On the quarries of Egypt, cf. H. Egypt, ch. i. p. 291—293. “In the S. E. was found Syenite or Oriental granite, used for monoliths, such as obelisks, colossi, &c. The most N. district were mt. chains composed of calcareous stone, whence the pyramids were constructed—the middle district, from Syene to Latopolis or Esneh, of sandstone, of which the temples in U. Egypt are built, of various colours, grey, yellowish, pure white, with veins, occasionally, of light-pink or rose-colour.” Cf. also E. Orient. H. ch. i. p. 14.

*c.* κατελυμένον—covered, from κατελύω, obvolvo, obtego. W.

*d.* ὡς εἶναι Αἰγύπτου—for what is considered to belong to Egypt, so as to be the country of Egypt, q. d. that from Heliopolis, Egypt strictly so called, extends to no great width. B. So Jelf, § 869, 6, *ut in Ægypto, for Egypt.*

CH. IX.—*a.* οὔτοι συντεθειμένοι κ. τ. λ. Here Hdtus reckons 4860 stades from Heliopolis to Thebes, and in c. 7, *supr.*, from the sea to Heliopolis, 1500; therefore, according to this calculation, there would be 6360 stades from the sea to Thebes; while in this ch. he makes it but 6120. So that there is a mistake of 240 stades; probably the fault of the transcribers. Schw. On the exact agreement of the measurements of Hdtus with those made by the French, of the ruins of Thebes, from the sea 850 miles, and from Elephantine 225 miles, cf. E. Orient. H. p. 44.

CH. X.—*a.* Νείλου ἑόντος πενταστόμου—Cf. also c. 17, *infr.*, where, as here, in enumerating the mouths of the Nile, Hdtus makes only 5 instead of 7, omitting the Bolbitine and Phatnitic, or Bucolic, as being artificial. B. For an account of the mouths of the Nile, collected from ancient and modern authorities, cf. R. sect. 19, E. Orient. H. ch. i. p. 19. H. *l. l.* p. 299, and the map opposite, p. 286. A few lines above, ὥσπερ γε τὰ περὶ Ἴλιον κ. τ. λ. “How readily our author’s memory turned to the different districts of his native land from his later home at Thurium, is shown by his comparison of some small portions of the sea-coast about Ilion, and in Ionia, with the larger localities of Egypt.” D. p. 40.

*b.* Ἐχινάδων—Small islands at the mouth of the Achelous; *Curzolari*, Smith’s C. D. Cf. Thucyd. ii. 102.

CH. XI.—*a.* μῆκος μὲν κ. τ. λ. “Hdtus reckons the gulf itself 40 days’ navigation: wherefore we may take the whole to Cape Gardafui at full two months’. The whole is about 30 degrees; equal to 71 days, at 23 miles per day.” R. p. 696. Cf. also p. 197, *seqq.* Niebuhr, the father of the Roman historian, D. p. 62, mentions, sailed the whole length of the Red Sea in 34 days, so that Hdtus’ calculations were tolerably correct on this subject. According to Arrowsmith, Eton Geog. 23, p. 572, who probably reckons it only as far as the Straits of Babelmandel, and not to C. Gardafui, it is 1200 miles long, and 170 across in the widest part. From making the breadth so small, Breiger, quoted by B., concludes that Hdtus



is here speaking only of the breadth of the upper extremity of the sea, the *Sinus Heroopolites*, *Sea of Suez*.

b. ἐκ τῆς βορρῆς θαλάσσης—*from the sea on the north*, here meaning the *Mediterranean*, cf. ii. 32, e., as distinguished from ἡ νοτίη θάλασσα, the same as ἡ Ἐρυθρὴ, the *Indian Ocean*: of which the Red Sea or the Arabian, as well as the Persian Gulf, was part: cf. i. 1, b. Cf. particularly on the relative force of the terms, *the sea on the north*, and *the sea on the south*, iv. 13, c.

c. σχεδὸν μὴ . . . . χώρης.—This passage is explained by Blomfield, Gloss. Choeph. 449. συντετραίνειν, *to bore through or penetrate, so as nearly to meet one another. An intimos recessus penetrant idem fere terræ spatium dissecantes, ut initium hujus cum fine illius concorāet, quod ad parallelismum attinet; parvo autem spatio inter se distant.* The sense of which appears to be, that *the two arms of the sea* (the one being the Red Sea, and the other supposed by Hdtus formerly to have existed, the first running from S. to N. from the Indian Ocean, and the other from N. to S. from the Mediterranean) *carried out their extremities nearly to the same extent*, (so that the end of the one sea was nearly in the same parallel with the mouth of the other,) *but were separated from each other only by a small tract of land.* If I have rightly understood the above explanation of Blomfield, it differs from that given in S. and L. D., where παραλλάσσοντας is explained of *passing by, and overlapping each other.*

d. ἔλπομαι.—*I think or reckon.* In the same sense in the oracle, i. 65, &c. B.

CH. XII.—a. προκειμένην κ. τ. λ.—*extending farther into the sea than the adjoining country*, to wit, Libya.

b. μελάγγαιον τε καὶ κατερρήγνυμένην—*both of a black soil and crumbling.* Hence Egypt was anciently called *Χημία*, cf. ii. 2, a.

CH. XIII.—a. ὁ ποταμὸς κ. τ. λ.—On the inundations of the Nile, cf. E. Orient. H. ch. i. p. 17, seqq., and H. l. l. p. 287, seqq.

b. Μοίρι οὕκω ἦν κ. τ. λ.—Dating Hdtus' visit to Egypt at 450 B. c., cf. ii. 1, a., and Mæris 2040 B. c., (Chronol. E. Orient. H.,) the number of years intervening will be about 1500.

c. οὐ γὰρ . . . . ἀποστροφῇ—*for they have no other refuge against the want of, i. e. resource for obtaining, water.*

CH. XIV.—a. εἰ μήτε ὕσεται κ. τ. λ. This was the opinion of many of the ancients, cf. also iii. 10: travellers, however, have observed rain in Egypt; less in Upper Egypt, in which, see Pococke i. p. 195, during the space of eight years it had been known to rain hard but twice for about half an hour, but much more frequently in Lower Egypt, especially during the winter. Cf. H. l. l. p. 286.

b. οἱ οὐτε ἀρότρῳ κ. τ. λ. Cf. Deuteron. xi. 10, "For the land—is not as the land of Egypt—where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." Cf. H. l. l. p. 288, seqq.

c. ὕς. From the probability of the swine eating instead of tram-

pling in the seed, and from the use of oxen, and not swine, in treading out the grain, Deuteron. xxv. 4, the word βοῦς has been here, and in the following line, conjectured instead of the ὕς and ὕσι in the text. L. considers that Hdtus was mistaken as to the time when the pigs were let into the fields; which, perhaps, was done *before* the corn was sown, that they might eat the roots of the aquatic plants, which might injure the grain; but B. confirms the use of the pigs to trample the grain in, from Plutarch Sympos. iv. p. 670, and other authors; though their employment in treading it out he is unable to confirm, and would therefore read βοῦσι, but for the unanimous authority of the MSS. Perhaps the employment of swine instead of oxen in treading out the corn, arose from the reverence among the Egyptians to the latter animal, and their consequent unwillingness to use it for a servile purpose. H. l. l. p. 337, agrees with the account given in the text as it stands.

CH. XV.—a. Περσέως . . . σκοπιῆς. This watch-tower stood on the prom. of Canopus, immortalized since as *Aboukir*. B.

b. τὸ παρὰ θάλασσαν κ. τ. λ. Reckoning the distance along the coast from the Canopic to the Pelusian mouth at 40 schœni, and each schœnus at 40 stades, cf. ii. 6, d., which gives a total of 1600 stades, the calculation of Hdtus will not be far from that of modern geographers, who make the distance about 34½ G. miles.

c. Τάριχηίων. This name is found added to that of more than one place in Egypt; cf. ii. 113; it was derived probably from their preserving in those places the embalmed bodies. W.

d. πολλοὺς . . . ὑποκαταβαίνοντας—*many were left behind in their old possessions, and many gradually descended into the lower and more recently formed regions.* From this passage H. l. l. p. 310, infers that Thebes or U. Egypt was first inhabited, and thence the rest of Egypt was colonized and derived the seeds of civilization, &c. With regard to the assertion of Hdtus that directly follows, “that there was once a time when the whole of Egypt was called Thebes, not only the fruitful valley of the Nile, but also the Eastern and Western borders,” cf. H. l. l. p. 432, and compare the answer of the oracle given in ii. 18. Cf. also Diod. i. 50, quoted by B.

e. αἱ Οἴβαι κ. τ. λ.—*Thebes was called Egypt.* Cf. i. 93, f. Though Hdtus mentions this famous city elsewhere, ii. 3, 56, 58, yet he gives no account of it: that he visited it, may be inferred from the conversations held in ii. 143, and cf. ii. 3; besides which, it would be extraordinary, that having gone as far as Elephantine, ii. 9, he should not have seen and stopped at Thebes. Unless therefore he intended to add a description of it at some later period, which from some reason he neglected, the conjecture of Creuzer would appear probable, that he purposely omitted it, as Hecatæus had already given an account of it. Cf. H. l. l. p. 430. Cf. on it Homer, Il. ix. 383, seq.; Tacitus, Ann. ii. 60; and Diod. i. 49. The Gk name of Thebes, Διόσπολις, indicates that it was the *No*, or *No-Ammon*, of the O. T., the possession of Ammon, the Egyptian Jupiter. Cf.



ii. 42, *g*. It stood on both banks of the Nile, where *Medynet-abu* now stands, on the W. side of the river, and *Luxor* and *Karnak* on the E. B. The name Thebæ is perhaps derived from the Egyptian word *Thbaki*, the city, and the No-Ammon of the Hebrews and Diospolis of the Greeks are mere translations of *Thbaki-antepi-Amoun* of the Egyptians, i. e. City of the Most High. E. Orient. H. p. 45. On Thebes and its monuments, cf. the ch. so entitled, in H. Egypt., and the plan of the city in the same vol. Read also E. Orient. H. ch. ii., Thebes, p. 38—45, and Long, Egypt. Ant. i. p. 62, seqq.

*f*. τῆς κ. τ. λ.—These measurements refer not to the city, but to the territory, the Thebaid, or U. Egypt, from Heptanomis to the borders of Æthiopia. B.

CH. XVI.—*a*. τρία μέρη κ. τ. λ. The division of the world, W. observes, was a point of great doubt among the ancients, some making but two continents, Asia and Europe, considering Africa to be a portion of the last; as Sallust, Bell. Jug. c. 17; others again considering it to consist of three, as Lucan. Pharsal. ix. 410, but still connecting Africa with Europe; while Isocrates, Paneg., and Silius Italicus, i. 195, hold it rather to belong to Asia. “Hdtus, R. observes, p. 3, and 411, “excludes Egypt from Africa, as well as from Asia; which can only be accounted for on the ground that he does not, like others, distribute the habitable world into *continents*, but *regions*; and that Egypt might be considered as a region of itself. He seemed to think Egypt, if we may so say, *extra-continental*: in effect, he thought the *land of Egypt* alone constituted the natural and proper limits or boundary of Asia and Africa. Thus in iv. 39, he says Asia *terminates* at Egypt, and in iv. 41, that Libya begins where Egypt ends. Again, in ii. 65, Egypt is said to be *near to Libya*, (to which may be added, that in iv. 197, when enumerating the nations of Libya, he says nothing of the Egyptians.) On the other hand, in iv. 41, 42, he says, except in that part which is *contiguous* to Asia, the *whole of Libya* is surrounded by sea, &c. It certainly appears on the whole that Hdtus had either no decided opinion of his own on the subject, or that in one of the places he has merely expressed the opinions of others, without explaining his own.” See also D. p. 59—62.

*b*. τοῦ Δέλτα . . . . Νεῖλος—but the Nile parts into two streams at the apex of this Delta, &c. Cf. E. Orient. H. ch. i. p. 17—21, and H. l. l. p. 287, seqq.

CH. XVII.—*a*. καταδούπων . . . . Ἐλεφαντίνης—These were the bounds of Egypt towards Nubia; the first is now called the lesser cataract, *Chellal*, not far from Syene. Elephantine, an island and a city, the boundary of Egypt from the Pharaohs till the Romans; cf. Tacit. Ann. ii. 61,—just below the cataracts, near Syene, it is now called *Jeziret-el-zahir*, i. e. *the flowery island*. B., and E. Orient. H. ch. ii. p. 36.

*b*. μέχρι μὲν . . . . Νεῖλος κ. τ. λ.—On the mouths of the Nile cf. ii.

10, *a.*, and refs. ἡ δὲ δὴ—τῷ Ν. ἐστὶν ἡδε, *but the direct path or course of the Nile is the following.* On the dativus commodi here cf. Jelf, § 597, *obs.* 2, and V. 8, *a.*

CH. XVIII.—*a.* Μαρέης—This city stood beyond the Delta, on the S. side of the lake Mareotis: it was noted for its wine even till the time of the Romans. Cf. Virgil, Georg. ii. 91, &c. The region where it stood, now almost a desert, is called *Mariuth*. B. Cf. Horace i. Od. 37, 14. The city *Apis* stood on the coast of the Medit. on the border of the country towards Libya. Smith's C. D.

*b.* βουλόμενοι . . . ἐργεσθαι—cf. ii. 41, *a.*, iv. 186.

*c.* καὶ οὐκ ὁμολογέειν αὐτοῖσι—and *do not use the same language with them.* Cf. i. 142. W. ὁ δὲ θεὸς—φᾶς κ. τ. λ. cf. iii. 15, *d.*, and ref. to H.

CH. XIX.—*a.* ὅτι κατέρχεται κ. τ. λ.—ὅτι, *why, wherefore.* Cf. Matth. Gr. Gr. 477, *e.* “From the constant rains in the upper districts of Ethiopia from May to Sept., the Nile begins to rise in Egypt about the time of the summer solstice in the middle of June. It continues to rise till the end of July, though still confined within its channel, but in the first half of August it overflows its banks, inundates the neighbouring territory, and its waters continue without intermission to extend themselves till Sept. About this time it begins gradually to fall, but so slowly that it is not till the end of October that the waters return completely into their bed.” H. *l. l.* p. 287.

*b.* ἀπολείπων τὸ ῥέθρον—*decreasing as to, i. e. in its stream, or, bulk of water.* Cf. vii. 43, *a.*

*c.* αὔρας—*foggy vapours.* B. *Cool breezes from the water.* S. and L. D.

CH. XX.—*a.* τῶν ἡ ἐτέρη κ. τ. λ. Thales' opinion, according to Seneca. B. Cf. E. Orient. H. ch. i. p. 17. On the Etesian winds, cf. vi. 140, *a.* “Agatharchides appears to have been the first who discovered the true cause of the overflow of the Nile.” Agatharchid. ap. Diod. i. p. 50. H. *l. l.* See also D. p. 69.

CH. XXI.—*a.* ἡ δ' ἐτέρη κ. τ. λ. The opinion of the Egyptian priests, according to Diod. i. 37, also of Euthymenes of Massilia, of Dicæarchus, and of Hecatæus of Miletus, cf. ii. 143, *a.*, who visited and described Egypt. B.

CH. XXII.—*a.* ἡ δὲ τρίτη κ. τ. λ. The opinion of Anaxagoras, and of Euripides, Frag. ex Archelai tragæd. and Helen. 3. B. Observe the force of the particles ὦν and δῆτα here; “But the third supposition, though by far the most plausible, is furthest from the truth. For *it is plain*, δῆ, that this is not better founded than the rest, since it asserts that the waters of the Nile are supplied by melted snow. For the Nile flows from Libya through the midst of Ethiopia and thence into Egypt. How *then* (ὦν), *I ask* (δῆτα), could its waters be supplied by snow, seeing that it flows from the hottest regions of the earth to those that are of a colder temperature?” Stephens' Gk Particles, p. 102, seqq.

*b.* τῶν τὰ πολλά—sub. τεκμήρια, W.; but the sentence does not



appear to need it; render, *of which reasons the greater part are of such a kind, that to a man capable of forming an opinion on such subjects, it would not appear even probable that the increase of the Nile should be owing to snow.* B.

c. ὅτι ἄνομβρος κ. τ. λ. In this, as regards the mountainous parts of Ethiopia, Hdtus was mistaken. Strabo and Callisthenes both ascribed the overflow of the Nile to its true cause; viz. the violent rains that fall in Ethiopia from May to September. W. Cf. ii. 19, a. Homer appears to have known it, from the epithet of δῦπετής, *swelled by the rains*, applied by him to the Nile, Odys. v. 477. B.

d. ἐπὶ δὲ . . . ἡμερῇσι κ. τ. λ.—*but as a consequence of snow falling there needs must be rain within five days.* Cf. Jelf, § 699, obs. 2. 'This remark applied, probably, to Halicarnassus or Thurii, where Hdtus lived, and hence he has transferred it to Ethiopia, as if it were a universal rule. As regards the cranes, and the cause of the blackness of the natives, cf. Seneca Quæst. iv. 2, and Eurip. Helen. v. 1497. W.

CH. XXIII.—a. Ὁ δὲ περὶ Ὠκεανοῦ λέξας. Hecataeus of Miletus is meant, cf. ii. 21, a. sup. The *obscure cause, which contains nothing to convince us*, mentioned shortly after, refers to the river Oceanus, the mighty stream said to encompass the whole disc of the earth. Cf. iv. 8, and Homer Il. xiv. 245. B. Cf. also D. p. 59.

b. ἢ τίνα τῶν κ. τ. λ. Cf. ii. 53, c.

CH. XXIV.—a. τὴν χειμερινήν κ. τ. λ. The origin of this notion of Hdtus is explained by Bredow, Uranologia, Herod. p. 7, 13, quoted at length in B. "It arose from his belief that the earth was a flat surface, on which the heavens were fitted like a hollow hemisphere; the extremities of which joined the edges of the world: during the summer time in Greece, the sun held a middle course in the heavens, but when the cold came on, he was driven further south, to Libya, &c., where, accordingly, it was summer, while it was winter in Greece. Hdtus of course considered Greece to be in the middle of the earth; an idea, as regards Delphi, continually found in the Tragedians. Cf. "Philosophy of Hdtus," Blackwood's Mag. Jan. 1842; and D. p. 59—62, and p. 68.

CH. XXV.—a. Ὠς—δηλῶσαι.—Cf. Jelf, § 864, l. ὑπολείπεσθαι περὶ ἐωϋτόν.—Also the opinion of the Stoics, who thought that the sun was, as it were, fed with water. Cf. Cicero, Nat. Deor. ii. 15. B. Cf. D. p. 69.

b. αὐτὸς ἐωυτοῦ κ. τ. λ.—*much inferior in bulk of water to what it generally is, viz. than in summer.* Cf. Jelf, § 782, g. If the subject at one time is compared with itself at another, so that AN INCREASE OF DEGREE is signified, the genitive of the reflexive pronouns ἐμαντοῦ, σεαυτοῦ, ἐαυτοῦ is used, and after this last αὐτὸς is added. Sometimes, as here, the difference of time is marked by ἢ, and an expression of time. Cf. v. 28, a., viii. 86, b., ἢ πρὸς Εὐβοίῃ.

CH. XXVI.—a. διακαίων κ. τ. λ.—*Sol qui exurat suum transitum, i. e. omnia quæ transeat exurat: burning up, heating to excess.* S. and

L. D. On the comparison of the Nile and the Danube cf. ii. 33, see D. p. 65, 66, 68.

CH. XXVII.—*a.* τῆς αὐρῆς κ. τ. λ. Cf. ii. 19, *c.*

CH. XXVIII.—*a.* ἀρχὴν—from of old, from at first. Cf. i. 9, *a.*

*b.* Νείλου τὰς πηγὰς κ. τ. λ.—Cf. Hor. iv. Od. 14, 15, Te, fontium qui, &c. Diod. Sic. i. 37, also mentions the universal ignorance on this point. The name Nile seems connected with the Indian term *Nilas*, *black*, E. Orient. H. p. 15; which see for the allusions to it in the Greek and Latin poets. Many consider that Bruce, in placing the fountains of the Nile near the village of *Gisch* in Abyssinia, has mistaken one of the rivers that fall into the Nile for the Nile itself. The confluence of the *Bahr el Azrek*, the *Blue River*, the Abyssinian and E. branch, and the *Bahr el Abiad*, i. e. the *White River*, is in about lat. 16° N.,\* and the name of Nile, it should seem, should be restricted to the united waters of the Blue and White Rivers; but which of these two great streams has better claim to be regarded as the main branch of the Egyptian river, is yet a question. The “White River” has never been explored; and this, as *he* considers it to be the more remote as well as the largest stream, R., p. 441, holds to be the true head of the Nile; placing its source, not in Abyssinia, but in some country very far to the S. W. of it, and perhaps as far S. as the parallel of 6°, but less remote than Hdtus, Ptolemy, or the Arabian Geographers supposed. That Bruce visited the E. sources of the Nile, R., p. 436, entertains no doubt; but these he denies to be the proper heads of the Nile. Cf. particularly Early Orient. Hist. ch. i. p. 16, Smith’s C. D., *Nilus*, and D. p. 64—66.

*c.* γραμματιστῆς κ. τ. λ.—the secretary, steward of the college, or bursar; “appointed to manage the common treasure of the temple, arising from the revenue of the estates attached to it.” H. l. l. p. 326.

*d.* Σοῖνης—Assouan. On Elephantine cf. ii. 17, *a.*

*e.* Κρῶφι . . . . Μῶφι—Crophî, according to Champollion, quoted by B., means *la mauvaise*; and Mophî, *la bonne*.

*f.* ταῦτα γενόμενα ἔλεγε,—τὰ γενόμενα, *ea quæ sunt et reapse contingunt.* —W.

CH. XXIX.—*a.* ἄνω ἰόντι, dat. commodi. Cf. Jelf, § 599, 1, *Dat. expressing reference to.* κατάπερ βοῦν, i. e. they fasten ropes to the vessel on both sides, for the purpose of drawing it along, in the same manner that the priests were wont to fasten ropes on the horns of restive oxen to drag them up to the altar.

*b.* ἥδη—immediately after, or from this point. When applied to space ἥδη denotes to point where a new country or territory immediately begins. Jelf, § 719, 4, *a.* 1. Ταχομφῶ—According to H. Ethiop. ch. ii. p. 175, 457, seqq., the island *Kalabshe*, or perhaps another 20 miles further on. Qu. *Derar*. Smith’s C. D., *Tachempsah*, i. e. the place of many crocodiles. B.

\* At a place called *Khartoum*. See Melly’s account of the junction of the two streams in his “*Khartoum and the Niles*.”



c. ἔχεται . . . . μεγάλη. This great lake does not now exist: it might have been only a temporary inundation, or the features of the country may have been changed since, and the lake filled up with sand. Cf. H. Ethiop. ch. ii. p. 175, and on the course of the Nile above Egypt, p. 343, seqq.

d. καὶ ἔπειτα . . . . Μερὸν. Part of this description is quoted and admired by Longinus de Sublim. § 26. See the remarks in Spurdens' translation. "We may safely conclude, 1st, that the ancient island of Meroe is the present province of *Atbar*, between the river of the same name, or the Tacazze, on the right, and the white stream and Nile on the left. It is between 13° and 18° N. lat. In recent times it has formed a great part of the kingdom of Sennaar, and the S. part belongs to Abyssinia. 2ndly, Meroe was an extensive district, surrounded by rivers, whose superficial contents exceeded those of Sicily rather more than one half. 3rdly, Upon this island stood the city of the same name—a little below the present *Shendy*, under 17° N. lat., 5½° E. long." H. Afr. Nat. i. State of Meroe, ch. ii. Cf. also Smith's C. D., *Meroe*.

e. Δία θεῶν καὶ Διόνυσον—Jupiter Ammon, and Osiris, are meant. Cf. ii. 41, a., 42, c. f., and particularly H. Ethiop. ch. ii. State of Meroe, p. 209, seqq. "Ammon was the original oracle god of Africa; if afterwards, as was the case in Egypt, other deities delivered oracles, yet they were of his race, of his kindred," &c. τῇ ᾧ, *quocunque*. Cf. Jelf, § 605, obs. 5, *Local Dat.* The adverbial datives are used both in the transmissive as well as the local force of the dative.

CH. XXX.—a. Ἀυτομόλους.—These deserted, according to Diod. Sic. i. 67, from a different reason to that here given; viz. because Psammetichus, when marching into Syria, gave the honour of the right wing to foreign soldiers, and placed the Egyptians on the left. The foreign soldiers of Diod. were probably the Ionians and Carians mentioned in ii. 152. If this be correct, it agrees with the conjecture of Ἀσασμάχ for Ἀσμάχ, i. e. εὐωνομίται, *those placed on the left*. B.

b. Ἀιγυπτίων τῶν μαχίμων—*of those of the war-tribe, soldier-caste*. Cf. E. Orient. H. ch. iv. p. 154, and H. Egypt, ch. ii. p. 327—330. φυλακαὶ κατεστ.—πρὸς Αἰθιόπων κ. τ. λ. *Custodiæ collocatæ sunt adversus Æthiopes*, &c., properly, *before* the Ethiopians, &c.; but the gen. denotes them as the cause of the guard, as in Latin *munimenta ab hoste*. Jelf, § 638, I. 2, e. On the island of Elephantine, cf. ii. 17, a.

c. Δάφνησι κ. τ. λ.—Mentioned in ii. 107; it stood about 16 miles S. of Pelusium, and is the *Taphnes* and *T'ahpanhes* of the O. T. It was thither "the rebellious Jews under Johanan retired, and not long after Nebuchadnezzar took it, and placed his throne in the entry of it, as Jeremiah had pointed out by the hiding of stones. Jer. xliii. 7—11. Ezek. xxx. 18." Prid.

d. Μαρέν.—Cf. ii. 18, a.

e. τρία ἔτη κ. τ. λ.—Cf. Aristot. Rhet. iii. 16, § 5.

*f. οὐκ ἔα*—was for not allowing them, tried to dissuade them. Cf. v. 96, *a.*, and Jelf, § 398, 2, also ix. 2, *a.*

*g. τῶν δὲ τινα*—In Machiavelli, Hist. of Florence, viii., a similar speech is attributed to Catherine Sforza. B.

*h. τούτους ἐκέλευε ἐξελόντας*—Here ἐξελόντας, which refers to the Egyptian deserters, governs τούτους, i. e. the Ethiopians, who were dispossessed of their territory. With regard to the extent of Ethiopia, R., p. 430, remarks, that, by it Hdtus designs the whole of the S. part of Africa, extensive, as from his own descriptions, he must have conceived it to be. Cf. also H. Ethiop. p. 147, seqq.

CH. XXXII.—*a. λέσχη*—Cf. i. 153, *a.* On the Ammonians, cf. ii. 42, *f.*, iv. 181, and iii. 25. The temple of Jupiter Ammon appears undoubtedly to have stood in the Oasis of *Sivah* or *Seewa*. See R. § xxi. p. 576, and H. Carthagin. ch. vi. p. 99—104, for a very interesting account; also Smith's C. D., *Oasis*.

*b. Νασαμῶνας*—Cf. iv. 172, *a.*

*c. τῆς γὰρ Λιβύης κ. τ. λ.*—Cf. also iv. 181, where the same three-fold division of Libya is mentioned; this appears to be still preserved in the names *Barbarei*, or *Tell*, the fertile land, *Biledulgerid*, or the land of dates, and *Sahara*, or the sand. This is the more probably true, as it is a division made in accordance with the nature of the country. The regions that lie beyond the desert of *Sahara* are fertile and cultivated; at the present time known under the name of *Nigritia* or *Sudan*, of which, from the end of this ch., we may conclude that Hdtus was not altogether ignorant. B. Cf. H. Ethiop. ch. i. p. 148.

*d. Σολοέντος ἄκρης*—Cape Cantin, according to R. p. 421, D'Anville, and Smith's C. D. cf. iv. 43. B. follows Ritter, in considering it to be *Cape Spartel*.

*e. τῆς γὰρ Λιβύης . . . θάλασσαν*—with regard to those parts of Libya which extend along the sea on the north, i. e. the Mediterranean. Cf. ii. 158, *h.*, and R. p. 36.

*f. ἐπεὶ ὦν—ἔναι*, cf. Jelf, § 889. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus. and infin., depending on a verb of saying, &c., expressed or implied, instead of the *verbum finitum*. ὕδασι τε καὶ κ. τ. λ.—On this expedition, cf. H. Carthag. ch. vi. p. 92, seqq., "Though the number of real adventurers was but five, yet their attendants must have been more numerous, so as to form a small caravan; in no other way is travelling possible in these regions." ἄπτεσθαι καρποῦ, not, to gather, but to eat or taste fruits. Cf. Thucyd. ii. 50. The fruit meant was probably that of the *butter-tree*. H. l. l. p. 94.

*g. ἀνδρας μικρούς*.—It is evident from this account, that the Nasa-mones reached the Negro lands beyond the desert, and came to a Negro people. H. l. l. p. 93, *men of diminutive stature*, but not dwarfs.

*h. ἐς πόλιν*—This city, H. l. l. 94, and R. p. 431, consider to have been probably the present *Timbuctoo*, and the river the *Niger*



or *Quorra*, which is now ascertained not to be the upper part of the Nile. The Niger is by the natives called the *Ioliba*, i. e. *Great river*; this agrees well with the words *πόταμον μέγαν*. What Hdtus here says of this river having crocodiles, he appears to have forgotten in iv. 44, where he mentions the Indus as the 2nd river which had crocodiles, the Nile being the first; unless, indeed, he really considered this river to be part of the Nile. See Smith's C. D., *Niger*.

CH. XXXIII.—*a. γόητας κ. τ. λ.* “We know from Mungo Park that a belief in magic and amulets generally prevails among the negro nations.” H. l. l. p. 93

*b. συνεβάλλετο . . . . αἰρέει.* Cf. note *h.* in the preceding ch.

*c. τῷ Ἰστροῦ . . . . ὁρμαῖται.* Rendered by Schw. *parallelum Istro cursum habet*. B. thinks that Hdtus is not intending to speak of the courses, but of the fountains, or sources, whence the Nile and the Ister flow; meaning that *they both took their rise opposite each other, from the same quarters*; that is, *in the same quarter of the S. part of the world in which the Nile begins its course, in that same in the N. does the Ister rise*; and to elucidate this, he adds that *the Ister divides Europe in the midst*, in the same way as the Nile divides Africa. *μέτρα*, however, *per se*, cannot mean either “sources,” or “courses.” The real point of comparison is that the Nile runs through Libya, just in the same way as the Danube through Europe, and the proof adduced is, that they disembogue into their respective seas nearly opposite each other. Render, *it proceeds upon equal measures*, meaning, I think, that *it pursues an analogous course to the Danube, and that the courses of the rivers are proportionate*. Cf. also the following note. On the course of the Ister, cf. also iv. 49, and Pind. Olymp. iii. 25.

*d. Πυρήνης πόλις*—This city is scarcely mentioned in any other writer. As it is certain that the Danube does not take its rise in the Pyrenees, as Hdtus seems to think from the name of this city, but in Mt Abnoba, in the Black Forest, L. and others have endeavoured to connect the word *Pyrene* with the names of two small streams, *Brigen* and *Pregen*, which take their rise near the Danube. But from what has already been said, concerning the fountains of the Nile and the Danube being opposite to each other, and their flowing in a parallel direction, it can hardly be doubted that our author here *does* intend to speak of the country of the Pyrenees Mts, and places the fountain of the Danube over against where, he considered, the Nile took its source. B. This is also evident from the position of the Celtæ in iv. 49. Cf. Smith's C. D., *Pyrene*.

*e. Κελτοί . . . . στηλέων.* All that was beyond the straits of Gibraltar, towards the ocean from the promontory of Calpe, where the Pillars of Hercules were considered to stand, was called without these Pillars. Thus Cadiz (cf. iv. 8, *a.*) and the extreme part of Lusitania was considered without the Pillars of Hercules. Arnold, Hist. of Rome, i. p. 491, says, speaking of the Barbarians of the

west of Europe, that "though it may be true that the Kelts or Gauls had long before the fourth century of Rome crossed the Alps, and that Keltic tribes were to be found in the heart of Spain, yet they had no connexion with the civilized world, the Carthaginians had no opportunity of enlisting them into their armies, nor had the Greek traders acquired any direct knowledge of them. Their name was known only through the reports of those Phœnicians who navigated the Atlantic and the Bay of Biscay on their way to the tin mines of Britain. And this explains the strange description of their position given by Herodotus, 'that the Kelts dwell without the Pillars of Hercules, and that they border on the Kynesians, who live the farthest to the west of all the people of Europe.' This is clearly the language of some Phœnician Periplus of the western coasts of France and Spain: the Kynesians must have lived on the coasts of Portugal, Gallicia, and Asturias; and perhaps on that of Gascony and Guienne; beyond these, as the voyager pursued his course along the land, he came to the country of the Kelts, who occupied the whole coast north of the Garonne, and were very probably intermixed with the Iberian Kynesians on the coasts of Gascony and Navarre. The Greeks, when they read this account, little suspected that these same Kelts reached from the shores of the ocean inland as far as the Alps, and, possibly, nearly to the head of the Adriatic; and that while they heard of them only as dwelling without the Pillars of Hercules, they were advanced in the opposite direction almost within the horizon of Greek observation, and in a very short time would unexpectedly appear like a wasting torrent in the heart of Italy." With reference to the identity of the Keltæ and Galatæ, from p. 522 of the same vol., "They are undoubtedly only different forms of the same name; the first was the form with which the Greeks were earliest acquainted, at a time when their knowledge of the Kelts was confined to the tribes of Spain and Gaul. The great Gaulish migration of the fourth century before Christ introduced the other and more correct form "Galatæ;" yet many writers continued to use the old orthography, and in fact, with the exception of the Galatians of Asia Minor, the other Gauls in all parts of the world are generally called by the Greeks according to their old form of the name, not Galatæ, but Keltæ."

*f.* Κυνησίοισι, called in iv. 49, *Cynetes*; cf. the preceding note.

*g.* Ἰστροίην—also called *Istropolis*, on the coast of the Euxine, near the mouth of the Danube. Smith's C. D. Also mentioned in iv. 78.

CH. XXXIV.—*a.* ἡ δὲ Αἴγυπτος . . . . κέεται. That this is an error of Hdtus, owing to the limited state and means of obtaining geographical knowledge in his time, is now well known. Observe in this sentence ἀντίη with *Gen. of Position*, Jelf, § 525, and in the next, ἀντίον with *Dat. expressing reference to*. Cf. i. 14, *d.*

*b.* πέντε ἡμερέων κ.τ.λ. Cf. i. 72, *d.*



CH. XXXV.—*a.* ἔργα λόγου μέζω—*wonders too great for description.* On τὰ πολλὰ πάντα, cf. i. 203, *b.*

*b.* ἀγοράζουσι—in foro agunt et versantur. On καπηλεύουσι, cf. i. 94, *c.*

*c.* οἱ δὲ ἄνδρες . . . ὑφαίνουσι.—“Weaving undoubtedly employed a large part of the population—as it was the business of men, it was therefore not merely a domestic affair, but carried on in large manufactories.” On the perfection to which the art was carried, cf. E. Orient. H. ch. iv. p. 165, H. Egypt. ch. iv. p. 453, seqq. Cf. also iii. 47, *c.* ἐπὶ τ. κεφ., upon their heads. Cf. Jelf, § 633, I.

*d.* ἱρᾶται—takes the office of priestess. This applies probably only to the more ancient times under the Pharaohs. Though women did not then act as priestesses, yet, cf. ii. 54, they held inferior offices in the temples in Egypt, like the ιεροδοῦλοι in Greece. Cf. i. 182, *a.*

*e.* τρέφειν, . . . βουλομένῃσι.—Cf. Soph. Antig. 337. ὦ πάντ' ἐκείνω κ. τ. λ.

CH. XXXVI.—*a.* Οἱ ἱεῖες . . . ξυρεῦνται.—“The Jewish priests also followed the custom of the Egyptian, and, it is said, cut off the hair of their beard with scissors once every fortnight while they served at the temple.” Cf. H. on the Egyptian Priest-caste, Egypt. ch. ii. p. 323—327.

*b.* ὑπὸ τοῖς θανάτοις—at the time of the deaths, i. e. of their friends, &c. Cf. Jelf, § 639, iii. 2, *b.* Ὑπό. with Acc. Temporal, (as here,) Extension in time—which is conceived as extending under and parallel to the object. Cf. ix. 58, *a.* The Jewish priests also were forbidden, except in certain circumstances, to mourn and disfigure themselves. Cf. Levit. xxi. 1, 5.

*c.* γράμματα γράφουσι κ. τ. λ.—On the Egyptian modes of writing, read particularly E. Orient. H. ch. iv. p. 183—194. Briefly, “The characters used by the ancient Egyptians, before their conversion to Christianity, (after which they adopted the Greek alphabet with a few supplementary letters,) were threefold; 1. Hieroglyphic; 2. Hieratic; and, 3. Demotic. The *first* was formed by images of visible objects; the *second*, by very coarse and indistinct outlines of the whole or of parts of such images; and the *third*, by a further reduction of such outlines in a similarly crude and negligent style. The *first*, from which the others were derived, was originally, beyond a doubt, a simple system of picture writing, representing ideas by their visible images, when possible, or by obvious symbols, when any direct representation was impossible.”—In hieroglyphics four kinds of characters were employed; 1. Pure hieroglyphics or images; 2. Symbols; 3. Phonetic characters; 4. Enigmatical.—The *hieratic* or *sacred* character consisted of nothing more than imperfect and dashing sketches of the hieroglyphics, which thus assume the form of a rapid and flowing hand.—The common Egyptian character, called *demotic* from its popular use, epistolographic from its fitness to letter-writing, and *enchorial* from its being peculiar to that country, and distinct from the Greek, so

familiarly known there under the Ptolemies, seems to have been derived from the hieratic by nearly the same process as that was from the hieroglyphic. It is however more simple; not strictly alphabetic, because a small number of images or figures are still found in it; some symbols also occur; but these figures and symbols are almost invariably so curtailed and simplified, as to lose all resemblance to the objects expressed. The whole, therefore, has the appearance of a written alphabetic character, &c." Condensed from the above; which is well worth a most careful study; comprising, as it does, and reviewing, the works of the most famous writers on this subject of ancient and modern times. Cf. also H. Egypt. Prelim. Observat. p. 255, seqq., who enters into the discussion at great length.

CH. XXXVII.—*a.* τὰ τε . . . εἵνεκεν—It has been much disputed whether the Jews or Egyptians first practised circumcision. B. considers it certain that the Egyptians were the first who practised and taught it to other nations; but that the Jews derived their knowledge of it directly from God's command to Abraham; later, however, in point of time than the Egyptians, and from a different cause; as to the Jews it was a religious rite, and to the Egyptians a point of cleanliness. Cf. E. Orient. H. ch. iv. p. 156, "Circumcision was generally practised, (in Egypt,) as among other oriental nations, and was indispensable to initiation into the sacred mysteries. The want of it is called in Joshua, v. 9, 'the reproach of Egypt,' a phrase implying two things—that circumcision was regarded in Egypt with peculiar honour, and that the Hebrew slaves, for their neglect of it during their servitude, were spurned as a race of impure and degraded foreigners." It was practised also by the Colchians, &c. ii. 104.

*b.* οἱ δὲ ἱερεῖς κ. τ. λ.—Cf. on the same custom among the Jewish priests, Numb. viii. 5—8, and xix. 7.—διὰ τρίτης ἡμέρης, *every third day*.

*c.* ἐσθῆτα . . . λινέην—*garments of flax*, i. e. *linen*: by this word, however, it is probable that *cotton* is also to be understood; H. Egypt. ch. ii. p. 327; cf. also i. 195, *a.*, ii. 81, *a.*; Ezek. xxvii. 7, Proverbs vii. 16, and Isaiah xix. 9.

*d.* οὔτε τι γὰρ κ. τ. λ.—Cf. ii. 28, *c.*, H. Egypt. ch. ii. pp. 325, 326, on the estates attached to the temples; and E. Orient. H. ch. iv. p. 153.

*e.* οἶνος ἀμπέλινος. Hdtus adds ἀμπέλινος, to distinguish it from the οἶνος ἐκ κριθέων generally used in Egypt, ii. 77, *because*, as he there adds, *they have no vines in that country*; an assertion which doubtless applied only to that part of Egypt marked out for the cultivation of corn. For though the juice of the grape came far more into use after the reign of Psammetichus, yet it is evident that the ancient Egyptians were neither unacquainted with the vine, nor with wine made from it; as this passage and ii. 60 shows, as well as the testimonies of Strabo and Diod. Sic. i. 36. On the



wine from barley, or beer, mentioned in ii. 77, cf. Diod. Sic. i. 20, 34, who says that it was called ζῆθος, now called by the Egyptians *Busa*. B. That the vine was known in Egypt at a very early time is manifest from Numb. xx. 5, W.: add also the dream of the chief butler in Gen. xl. 9—11. Dried grapes were also placed in the body of the bullock, cf. ii. 40, and Osiris is identified by Hdtus with Bacchus, the known inventor of wine. They had also palm-wine, ii. 36; used also by the Babylonians, i. 193, cf. iii. 20. Cf. H. Egypt. ch. iv. p. 450.

f. ἰχθύων . . . . πάσασθαι.—A fish was, among the Egyptians, according to Clemens Alexand. Strom. v. § 7, the symbol of hatred, from the legend of the fishes tearing the body of Osiris, when cast into the Nile by Typhon. B.

g. κνάμους . . . . οὔτε τρώγουσι κ.τ.λ.—they neither eat raw nor boiled. Abstinence from beans is said to have been derived by the Pythagoreans from Egypt; cf. Cicero de Div. i. 30, &c.; it is less generally known that hence also none of the initiated in the Gk mysteries were allowed to taste them, as having been considered impure by Ceres, when she blessed mankind with all other kinds of seeds for his use. The sacred bean among the Egyptians was probably the Lotus, or *Nelumbium speciosum*, whose root and fruit were articles of food, ii. 92; and from its sanctity, all other beans were, in process of time, held sacred. B. On the two kinds of Lotus, cf. H. Egypt. ch. iv. p. 448—450.

h. ἐπεὶ . . . . ἀντικατίσταται.—This refers to the Sacerdotal Caste, the different establishments or colleges of which were kept as distinct from each, as the order itself was from the other castes. See H. l. l. ch. ii. p. 323, 324, seqq. B. Instances among other nations of the separation of the priest caste were the Magi, the Druids, the Levites, the Brahmins, and at Athens the families of the Eumolpidæ, Ceryces, Eteobutades, &c. On the impress stamped upon Egyptian life by the predominance of the sacerdotal caste, as the prevailing element in Egyptian society, cf. ii. 164, a. and b.

CH. XXXVIII.—a. Ἐπάφου—Cf. ii. 153, and iii. 27, 28.

b. τρίχα ἡν κ.τ.λ.—Cf. also Diod. i. 88, and Plutarch de Isid. et Osirid. p. 363. B. Only red oxen were sacrificed among the Egyptians, both because Typhon was red, and because the Apis was black; cf. iii. 28. B. L. remarks “that the Jews borrowed from the Egyptians the sacrifice of a red heifer without spot.” That such was the colour of the victim whose ashes were used for the purpose of purifying the unclean is certain; cf. Numb. xix. 2, and Heb. ix. 13; but the colour of the victim was most probably not derived from the Egyptians, but was typical of Christ, spoken of in Isaiah lxiii. 1—3, as clothed in red apparel, which, as the colour of blood, denoted either his death, or the bloody destruction of his enemies.

c. εἰ καθαρὴ τῶν προκ. σημείων—if it be without blemish touching the appointed marks:—ἡν δὲ τούτων πάντων ἡ καθαρὸς—if in all these

respects it be without blemish. This is explained by Jelf of the *Gen. Privat.*, and so in S. and L. D. also; but it seems to me erroneously, as the beast was plainly to *have* the marks, and *not* to be without them. ἐν ἄλλῳ λόγῳ—in *alia narrationis parte*. Id de quo hic agitur, habes iii. 28. Schw.

d. γῆν σημαντρίδα—of the same nature probably with the *Creta Asiatica* spoken of by Cicero in *Verr.* iv. 26, &c., cf. Plutarch de *Isid. et Osirid.* p. 363, who mentions that the seal bore the figure of a man kneeling with his hands behind his back, and a sword presented to his throat. B.

CH. XXXIX.—a. Κεφαλῇ—καταρησάμενοι—As an expiatory sacrifice on whose head they laid their sins, and devoted to destruction. Cf. the sin-offering, *Levit.* xvi. 8, 21, 22; *Numb.* viii. 12. ἀπ' ὧν ἔδοντο, *they sell it them straightway*. In the continued narrations of Hdtus, οὖν is found in its Ionic form ὦν, in the sense of *straightway*, and between a preposition and the verb with which it is compounded. Jelf, § 737, 3, cf. also § 643, *obs.* 2, *Tmesis in Compound Verbs*.

b. φέρουσι, τοῖσι κ. τ. λ.—*ferunt (caput) ii, quibus forum est et quibus Græci adsunt mercatores, hi igitur caput in forum ferunt et vendere solent; quibus vero Græci non adsunt, hi caput in flumen conjiciunt*. B.

CH. XL.—a. ἐξαίρεσις—the taking out and inspection of the entrails. Cf. ii. 57, b.

b. ἐπεὰν δὲ ἀποτύψωνται—but when they have done beating themselves. Cf. ii. 73, ἀποπειρηθῇ. The burning of the ox's body after taking off the limbs and stuffing it with spices, alludes, according to Creuzer, to the mutilation and subsequent embalmment of Osiris. The stuffing of the animal, with the exception of the oil to make it burn, he refers to the discovery of corn and the cultivation of the vine. B. See also the remarks of H. Egypt. ch. ii. p. 358, seqq., on the popular feasts and sacred rites of the Egyptians; which, notwithstanding the influence of agriculture and the arts of peace and the teaching of the ruling caste, bear evident marks of the rude state in which the lower classes remained, as to their character and manner of thinking; above which, in a moral point of view, they seem to have been very little raised, &c.

CH. XLI.—a. τὰς δὲ θηλέας κ. τ. λ. This regulation, which lasted till the Emperor Constantine, arose from the utility of the female for breeding, and also from the cow being the symbol of Isis, and the emblem of the creative power of nature. "The name Ἰσις, according to some = *ancient*, hence applied to the moon. Iablonski considers it = *the cause of abundance*, and that it was applied by the Egyptian priests to the moon, from her supposed influence on the atmosphere, winds, rains, &c., and they regarded it like the sun, Osiris, as one of the sources of the inundation of the Nile. B. Also by Osiris was understood the Nile itself, cf. ii. 90, b., and by Isis the land of Egypt or the fruitful earth; cf. H. Egypt. ch. ii. p. 342. The ox and the cow seem to have been their symbols, and emblems



of the generative force of nature; the horns on the head of the image of Isis probably referring to the horns of the new moon. On the successive changes which the ideas concerning Isis and Osiris underwent, cf. Smith's D. of Gr. and R. Biog., *Isis*. Briefly, Isis and Osiris, at first, = the goddess of the earth and the god of the Nile; next = the divinities of the moon and sun; finally identified with Demeter (cf. ii. 59, *d.*) and Dionysus. Cf. also notes on ii. 42, 144, and particularly E. Orient. H. ch. iv. p. 195, on the Theology of Egypt, and cf. p. 71.

*b.* γράφουσι, *represent*. γράφειν, *pingere, et omnino imagine exprimere vel in tabula vel lapide*. B.

*c.* οὔτε μαχαίρῃ . . . οὐδὲ . . . γεύσεται.—So in Gen. xliii. 32, "The Egyptians must not eat bread with the Hebrews, for that is an abomination to the Egyptians:" the prohibition probably extended to other nations also. B.

*d.* ἐς τὸν ποταμὸν ἀπίασι.—*The river* is the Nile; into which the cows were probably thrown from a belief in its generating and prolific power. B.

*e.* βάρις—cf. ii. 96, *a.* B.

*e.* Προσωπίτιδος . . . νήσου.—Formed by the Sebennytic and Canopic branches of the Nile. B. The Athenians sent to aid Inarus against the Persians, were besieged and defeated there, 455 B. C. Cf. Thucyd. i. 104, 109.

*f.* Ἀτάρβηκις—from Ἀτὰρ or Ἀθῶρ, (*night*), the Egyptian name of Venus, cf. ii. 156, *a.*, and *Baki* or *Bek*, a city; Iablonsky, quoted by B., an etymology which agrees with Pliny and Strabo, who call this city *Aphroditopolis*. The word *Bek* is also found in *Balbec, the city of the Sun*. L. Athor, one of the eight great deities. E. Orient. H. ch. iv. p. 196.

CH. XLII.—*a.* Ὅσοι . . . ἰδρυνται ἰρὸν—ἰδρυνται = ἰδρυμένον ἔχουσι, or ἰδρύκασιν ἑαυτοῖς; so ii. 44, ἰδρυσάμενοι ἔκτηνται. L. has rendered it ridiculously. Schw. On Thebes, cf. ii. 15, *e.*

*b.* νομοῦ—*nome, district*. It is the opinion of H. l. l. ch. ii. p. 315, seqq., that each Nome belonged to its own particular temple and college of priests, and was kept distinct from the other Nomes by the difference of religion and rites; so that these Nomes being, at their origin, appended to the temples, and every new settlement of priests constituting one of these Nomes, they were in their earliest form just so many independent states of the priest caste. It is therefore in this sense that the Egyptian tradition ascribed this division to Sesostri; because he was sole monarch of all Egypt. Thus we arrive at the conclusion, that, "the most ancient states of this country were originally settlements of the priest caste, who by accustoming the inhabitants to fixed dwellings and to agriculture, by the introduction of a religious worship formed according to the locality, and supported by local circumstances, wove a political band by which they connected these rude tribes with themselves." Cf. Appendix to this vol., *Nomes*.

c. Ἰσιος καὶ Ὀσιρίος—Cf. note a. in preceding ch. As a summary of the opinions of the most noted writers on Egyptian Theology, see E. Orient. H. ch. iv. p. 195, seqq., Theology of Egypt, and Article 12 of *Egyptus*, in Class. Dict. “The secret doctrine of the Egyptian priests contained, like every other mysterious system practised in the habitable globe, a Divine Triad; which some writers refer to traditions of the Trinity, and others to the triple offspring of Noah. The Egyptian Triad consisted of the Father, of whose deity every thing is part, a single, indivisible, infinite, and eternal being, who created the egg of the world by his word, and produced from himself a subordinate Creator, a son like unto the father. This is the second person of their Triad, and is the same with *Kneph*, the god of Thebes, cf. ii. 74, a., the deity, without any beginning or end, and with *Amoun*, cf. note g. infr. The sun is the third Demiurgus, who, incarnate, becomes Osiris, the author of all good, and he it is who completes the Egyptian Triad. To him was added the moon, Isis: the one the father, the other the mother of all things. In the three seasons, which, though strangers to one another, form the year by a marvellous concert and agreement, these two deities govern, produce, and nourish every thing connected with this visible universe.” By some Osiris is considered the same as Mizraim s. of Ham, who peopled Egypt after the deluge. Cf. ii. 2, a. The great gods were eight in number, four male and four female. E. Orient. H. p. 196. Perhaps this Ogdoad took its rise from a tradition of the 8 persons preserved in the ark, the egg that floated on the waters; all knowledge of the ante-diluvian world being lost, and its origin ascribed to what was but the re-peopling of it by Noah and his triple offspring. There were also twelve gods of the second order; cf. E. Orient. H. p. 197.

d. Μένδητος—in the Delta, on the south side of the lake Tanis (*Menzaleh*), Ru. near *Matarieh*. Smith’s C. D. Cf. ii. 46.

e. Ἡρακλῆα θελῆσαι κ. τ. λ.—B. quotes Creuzer’s explanation of this fable. His theory, Symbol. ii. p. 205, appears to be the same with that propounded by Dupuis; viz. “that *Hercules*, or *Horus*, (see the extract from Creuzer’s Symbols, ii. 276, under *Horus*, Class. Dict., and ii. 144, a.,) is no other than the sun, and that his twelve celebrated labours were nothing else than a figurative representation of the annual course of that luminary through the signs of the Zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. Many ages before the pretended Tirynthian hero is said to have performed his exploits, Egypt and Phœnicia, which certainly did not borrow their divinities from Greece, had raised temples to the sun under the name of *Hercules*, and had carried his worship to the isle of Thasos, and to Cadiz. Here was consecrated a temple to the year, and the months, which divided it into 12 parts, that is, to the twelve labours or victories,



which conducted Hercules to immortality. It is under the name of Hercules Ἀστροχίτων, or, *the god clothed with a mantle of stars*, that the poet Nonnus designates the sun, adored by the Tyrians." The coincidences between the 12 fabled labours and the Zodiacal signs are ingeniously pointed out by Dupuis, whose remarks are given at length in the article *Hercules*, Class. Dict., to which I am indebted for the preceding.—The fable related by Hdtus refers to the entering of the sun in the spring into Aries, the first of the Zodiacal signs among the Egyptians, and from this sign of Aries is to be derived the ram's head and horns, with which they decorated Jupiter Ammon. This last is the observation of Creuzer.—So also R. p. 593, that if Hercules denoted the sun, and the ram the first sign of the Zodiac, the whole may be an allegory of the opening of the year. Cf. Appendix to this vol., *Scriptural facts disguised in Hdtus*. It is to be remembered, that, besides their Hercules, the Gks also compared their Apollo with the Egyptian Horus, as a solar deity. Cf. ii. 144, and particularly on the Oriental origin of the legend of Heracles, ch. v. p. 84, of E. Hist. of Greece.

In the following sentence, τέλος δὲ—τὸν Δία μηχ. κριὸν ἐκδείρ. προσέχουσιν κ. τ. λ. Cf. Matth. Gr. Gr. § 650, e., "When two propositions are placed together, of which the first expresses generally what the second defines more exactly, they are often placed without any connexion, especially after τοῦτο, τόδε, οὕτως, and such *asyndeta* are often found, as in the sentence in the text, even where no proposition with τοῦτο, &c., precedes.

f. Ἀμμώνιοι.—"These people," cf. R. §§ 20, 21, "dwelt in the Oasis of Ammo, (where, near the temple, was the famous fountain of the Sun, iv. 181,) now called the Oasis of *Siwah*; where Browne discovered, in 1792, the site of the temple of Ammon, 5 degrees, nearly, W. of Cairo. In 1798 Hornemann discovered the Fons Solis. In 1816 Belzoni visited the spot, and tried the temperature of the fountain. He had unfortunately no thermometer, but judging from his feelings, he found it might be 100° at midnight, 80° in the morning early, and at noon about 40°. The truth appears to be that no change takes place in the temperature of the water, but in that of the surrounding atmosphere; for the well is deeply shaded, and about 60 ft deep. The account of Hdtus, who was never on the spot, is evidently incorrect. He must have misunderstood his informer."—*Ammo*, Class. Dict. A plan of Ammonium, or *Siwah*, and an interesting account of the ruins of the temple, from Browne, Hornemann, and Minutoli, is given in H. Ethiop. ch. ii. p. 209; read also Carthag. p. 100. Cf. Hist. of Gr. Lit., *Herodotus*, p. 256.

g. Ἀμμοῦν . . . Δία. "Ammo, (Plutarch de Isid. et Osir. 354,) the Egyptian name for Jupiter; particularly worshipped at Thebes, *No-Ammon*; cf. ii. 15, e. Jablonski derives Ammo from *Am-oein*, *shining*. According to Champollion the younger, *Amon*, or *Amen*, means in Egyptian, *secret, concealed*, or *he who reveals his secret*

*powers.* It is sometimes, the same writer informs us, united with the word *Kneph*, another appellation of the Supreme Being, and from this results the compound *Amenebis*, or Amen-Neb, which is found on a Gk inscription in the Greater Oasis." Latronne, quoted in the art. before mentioned. Cf. particularly E. Orient. H. ch. iv. p. 204, "The Egyptian Theology embraced much that remained of patriarchal faith—the first religion of the world. In fact, the name of the great god, Amon, Hamon, or Khem, is but a disguised form of the name of their prime father—Ham." Pococke, in Lit. of A. Gr. p. 248, note, suggests the Hebrew *Amon*, *faithful*, connecting the myth with Abraham's sacrifice of Isaac. Cf. Appendix to this vol., *Scriptural facts disguised in Hdtus.*

h. τύπτονται . . . τὸν κριὸν—*plangunt arietem, they beat themselves for, they mourn for, the ram.* Cf. ii. 61, 132. W. Cf. Jelf, § 566, 4, *obs.*

i. θήκη—a *burying-vault*. Est enim Hdto θήκη *conditorium*, sive *camera in qua pluribus sarcophagis locus.* Cf. iii. 16, seqq. Schw.

CH. XLIII.—a. οὐδαμῇ Αἰγύπτου—*no where in Egypt.* Gen. of position—used when the notion of position (local, moral, or temporal) is determined by its relation to something else, which is in the genitive. Cf. i. 163, ὅκου τῆς χωρ. Jelf, § 527.—ὅτι τε τοῦ Ἡρακλέος τούτου κ. τ. λ. Both Amphytryon and Alcmena derived their origin from Perseus, descended from Belus, kg of Egypt. B. ἀποδεδέχεται. Ion. for ἀποδεδειγμένοι εἰσί. (Cf. vii. 76, b.) *have not been appointed, have not been given the rank of, gods.* Cf. iii. 63, ἀπέδ. ἐπίτρ., *appointed steward*, and iii. 88, Βασ. ἀπέδ., *was appointed kg.*

b. ἐπεὶ τε ἐκ τῶν ὀκτῶ—*ἐγένοντο—since what were the eight gods became the twelve; since the number of the gods was increased from eight to twelve.* Cf. ii. 42, c. Amasis, from 570 B. C.—526 B. C. Cf. Clinton's F. H. vol. i. p. 14. Above, οὐχ ἦκισ. ἀλλὰ μαλ. To call particular attention to a leading notion or thought, the Gks frequently express it twice—once positively, and then negatively, or *vice versâ*; (Parallelismus antitheticus;) cf. Thucyd. vii. 44. Jelf, § 899, 6, *Pleonasm.*

CH. XLIV.—a. αὐτόθι—Ἡρακλέος—The Hercules of the Phœnicians was possibly the same deity, the lord of the solar system, whom the Egyptians worshipped. Cf. note e. on ch. 42. His title in Tyre was *Melkarth, the king of the city, or the strong king.* B. Cf. v. 43, c. See also D. p. 45.

b. ἡ μὲν χρυσοῦ . . . λίθου—On χρυ. ἀπεφ. cf. i. 50, d. The meaning of *σμαράγδου* is doubtful; for neither is emerald found of the size here spoken of, nor, if it were, could it emit any light during the night; on the contrary, the larger it is, the more dull, B.: probably some *semi-transparent stone*, like the *aqua-marina*. S. and L. D. H. Bab. ch. ii. p. 420, conjectures it might possibly have been *lapis lazuli*, like the pillars of the Jesuits' church at Rome. λάμποντος μέγαθος, *shining greatly.* Some substantives, standing in the equivalent acc., have assumed from long usage a purely adverbial



sense, as κράτος—*strongly*, Æsch. Suppl. 763; τάχος &c. So here μέγαθος = *μεγάλην λαμπάδα*. Jelf, § 579, 7. B. thinks something must have dropped out of the text, expressive of the size of the columns.

c. εἶναι δὲ ἔτεα . . . . δισχίλια—Tyre, after Zidon, the most ancient city of Phœnicia, Strabo xvi. p. 1097; Isaiah, quoted by W., also alludes to her antiquity; cf. xxiii. 7, "Is this your joyous city, whose antiquity is of ancient days," &c. The antiquity here assigned by the priests is too great, as they would thus, B. observes, place the foundation of their city at 2760 B. C., that is, before the Flood. According to Hales, Tyre was founded B. C. 2267, and Zidon at a still earlier period; Zidon, any how, flourished at a very early age, cf. Gen. xlix. 13, "Zebulun shall dwell at the haven of the sea—and his border shall reach unto Zidon;" and Josh. xi. 8, "And chased them unto the great Zidon." As to the temple that the priests asserted was coeval with their city, cf. H. Phœn. ch. i. p. 295, who observes that it had been long demolished and another built in its place by kg Hiram, the friend and contemporary of Solomon. But even that the temple built by Hiram was the one seen by Hdtus, as H. seems to suppose, may be doubted; for Old Tyre on the continent was taken by Nebuchadnezzar, after a 13 years' siege, 572 B. C., on which the inhabitants retired to the island, where they built New Tyre, the city Hdtus must have visited, subsequently taken by Alexander the Gt. On Tyre and the prophecies concerning it, read Ezek. xxvi. —xxix., and Isaiah xxiii., and Keith upon Prophecy, under *Tyre*. ἐπων. ἔχ. Θασ. εἶναι.—*having the surname of Thasian*. The verbs *ὀνομάζειν, ὀνομάζεσθαι*, frequently add εἶναι to the nom. or acc. Cf. iv. 33. Jelf, § 475, 2, *obs.* 3, and cf. § 666. Infin. without the article, after verbs or adjectives which express the notion of *ability, causing, &c.*, and after verbs expressing action, to denote the object or effect thereof.

d. ἐς Θάσον, ἐν τῇ . . . . γενέσθαι. Heracles was worshipped at Thasos principally in the character of a saviour (σωτήρ). Smith's D. of Gr. and R. Biog., *Heracles*. On Thasos, which from its wealth in mines attracted the attention of the Phœnician colonists, cf. vi. 47. B. and H. Phœn. ch. ii. p. 312.

CH. XLV.—a. ἐπεὶ δὲ . . . . κατάρχοντο—*cum ad altare auspicarentur sacrificium*, Schw., *when they were commencing the ceremonies over him before sacrificing*. These ceremonies were the plucking the hair from the forehead, sprinkling the barley, pouring libations on him, &c. Pococke, Hist. of Gk Lit., thinks this an Egyptian version of a Scriptural fact. Cf. Appendix to this vol., *Scriptural Facts disguised in Hdtus*.

b. κῶς αὖν . . . . θύοιεν—That the custom of human sacrifices, abolished in Egypt by kg Amasis, existed no longer in the time of Hdtus, is evident from this passage; but that such had been practised in Egypt is certain from Diod. Sic. i. 88, and the testimony of Manetho, Plutarch, and Porphyry. Cf. also Athenæus iv. 21. W.

*c. κῶς φύσιν ἔχει—quomodo verisimile sit?* Viger, *Idiotism*, p. 255. *How is it natural, or possible for him?* S. and L. D. "He (Hdtus) applies but one standard, and that is nature; and his conclusion is, that such things cannot be." *Hist. of Gk Lit., Hdtus*, p. 249.

CH. XLVI.—*a. Αἰγυπτίων οἱ εἰρημένοι, i. e. the Mendesians.* Cf. ii. 42. B.

*b. τὸν Πᾶνα τῶν . . . οἱ Μενδέσιοι—*On the eight primitive deities of the Egyptians, cf. ii. 42, *c.* The representation of Pan under the image of a goat refers (Creuzer, *Symb.* i. p. 476, &c., quoted by B.) to the passing of the sun from Taurus to Capra, when the prolific principle in nature, typified in the worship of Pan, is at its height. Hence the he-goat was his emblem. According to Bochart, Mendes means *goat*; according to Jablonski, *prolific, fertile*. See the art. *Mendes*.

*c. οὐ μοι ἥδιόν ἐστι λέγειν, I may not say.* So the comparative for the positive, ii. 47, οὐκ εὐπρεπέστερος κ. τ. λ. V. Cf. Jelf, § 784.

*d. καὶ τούτων . . . ἐκ δὲ τούτων—*These words in both cases refer to the he-goats. So αἰπόλος αἰγῶν, Hom. *Odyss.* xvii. 246, 269. Schw.

*e. τοῦτο . . . ἀπῖκετο—hoc ad hominum notitiam pervenit.* B.

CH. XLVII.—*a. ὕν δὲ κ. τ. λ.—*"Swine were not less an abomination in the eyes of the Egyptians, than they were to the Jews; a superstition which no doubt had its rise in some local circumstance with which we are unacquainted, or at least cannot account for with certainty." H. Egypt. ch. ii. p. 337.

*b. οἱ συβῶται κ. τ. λ.—*The contempt in which the swine-herds were held, arose in a great measure from the desire of the priests and legislators of Egypt to turn the attention of the people as far as possible to the pursuits of agriculture, as being that on which the state most depended. Hence a pastoral and nomad mode of life was held in such abhorrence by them, that those who followed it were considered in a manner infamous. B. Cf. ii. 14, *c.*, ii. 100, *b.*, 128, *a.*, and H. l. l.

*c. οὐδὲ σφι ἐκδίδοσθαι κ. τ. λ.—*Cf. i. 93, *f.*

*d. Σελήνῃ δὲ κ. τ. λ.—*The sacrifice of a pig to the moon refers to the *ιερός λόγος*, which Hdtus is unwilling to relate, that Typhon, pursuing a pig at the time of the full moon, found a wooden chest containing the body of Osiris, which he tore to pieces. Cf. also *Odyss.* xx. 156. B. *ἐπεὰν θύσῃ* (sc. ὁ θυτήρ). Cf. Jelf, § 373, 2, on ellipse of the subject, when definite, and implied in the predicate.

*e. ἐπίπλοον—the caul; in which the bowels are enclosed.*

*f. σταιτίνας . . . ὕς—pigs of dough, or paste,* cf. Thucyd. i. 126, *θύματα ἐπιχώρια*, and Smith's D. of A., *Unbloody Sacrifices*.

CH. XLVIII.—*a. τῆς ὀρθῆς τῇ δορπῇ—on the evening preceding the festival, the eve.* In the festival of Apaturia, cf. i. 147, *b.*, the first day was called *Δορπία* or *Δόρπεια*, from the commencement of the festival on the evening. H. P. A. § 100.

*b. τῷ ἀποδομένῳ—to him who sold it them.* Cf. i. 70, *c*



c. τὴν δὲ ἄλλην . . . ὀρτὴν—the remainder of, i. e. the remaining ceremonials of, the festival. Schw.

d. πλὴν χορῶν—That this is the correct reading, and not χοίρων, the sense shows; for it is evident from the Schol. on Aristoph. Ran. 341, that the Gks, as well as the Egyptians, sacrificed pigs in the Dionysiac festivals. B.

e. ἀγάλματα νευρόσπαστα—imagines, quæ nervo moventur. Cf. Lucian, ix. p. 99, de Dea Syr. 16. B.

f. προηγέεται δὲ αὐλός.—The flute, said to be invented by Osiris, was peculiar to the festivals of Bacchus. As the harp was used in mysterious rites, so the flute was in the Bacchic festivals, which were openly celebrated. Cf. Creuz. Symb. i. p. 448. B.

g. αἰδίδουσαι τὸν Διόνυσον—lamenting, singing mournful dirges in honour of, Bacchus, i. e. Osiris, slain by Typhon and cast into the waters. Creuz. in B.

h. λόγος . . . ἱρὸς λεγόμενος—Cf. Plut. de Isid. et Osirid. p. 358. The story that Hdtus is unwilling to divulge, is that Isis collected the scattered limbs of Osiris, who was torn in pieces by Typhon, but was unable to find the virile member, which was devoured by the fishes: in its place she consecrated the phallus, an imitation of it, whence arose its veneration in the Dionysiac festivals. B. Cf. *Dionysia*, Smith's D. of A.

CH. XLIX.—a. Μελάμπους—A name perhaps referable to the Egyptian origin of the priests and to the Egyptian rites brought from that land of dark soil, perhaps by the natives themselves, who were also dark. B. On the Egyptian origin of the Gk Worship, &c., cf. ii. 81, b. Melampus was also noted as a soothsayer and physician. Cf. also ix. 33, a., where the three families of the Olympic soothsayers, the Clytiadæ, Iamidæ, and Telliadæ are mentioned; of whom the Clytiadæ considered themselves as belonging to a clan which produced very many soothsayers, viz. the Melampodidæ. This explains the fable that Melampus received the gift of prophecy from Apollo on the banks of the Alpheus, Pausan. v. 8, 1, in the place where it was exercised by his descendants the Clytiadæ. Müller, Dor. i. bk ii. c. 3, p. 281; cf. ix. 33, a., 34. On the gen. after ἀδαῆς and ἔμπειρος, cf. Jelf, § 493.

b. σοφισταὶ—in the same sense as in i. 29, a.

c. οὐ γὰρ δὴ συμπεσείην κ. τ. λ.—For I certainly cannot affirm that the Egyptian practice with regard to the festival of the god, is a mere coincidence with that of Greece: for in this case we should be obliged to suppose that the Greek practice was of native growth, and not, as is the case, of recent importation. Or, for I do not mean to assert that the coincidence between the Dionysiac rites as practised in Egypt and in Greece was accidental; for [had the Grecian rites been indigenous] they would have been in accordance with the Grecian character, and not of recent introduction. Such appears the sense required by the context, Hdtus asserting his belief that the Dionysia of Greece were partially borrowed from Egypt:—for the coincidence could

not have been accidental, nor could Egypt have borrowed from Greece.

*d. τὴν νῦν Βοιωτίην κ. τ. λ.*—So called from the Bœotians, an Æolian tribe, who were driven from Arne by the Thessalians, 60 years after Bell. Troj., and established themselves in it: formerly called *Cadmeis*. Cf. Thucyd. i. 12, and Diod. Sic. iv. 67. B. Cf. Smith's C. D. *Bœotia*, and Smith's D. of A., *Bœotarch*.

CH. L.—*a. Σχεδὸν δὲ κ. τ. λ.*—Hdtus means to say that the Egyptian names of the deities were transferred into Greece, not by the use of the actual Egyptian name among the Greeks, but by the translation of its sense into Gk; so that the notion conveyed in the name was the same in both languages. Creuz. Symb. ii. p. 282—292, in B. Cf. ii. 55, *a.*, 81, *b.*

*b. ὥς καὶ πρότερον κ. τ. λ.*—Cf. ii. 43. Creuzer, Symb. ii. p. 334, observes, that if there be any similarity to be found between the Dioscuri of the Gks, and the Cabiric deities of the Egyptians, it is not to be looked for either in the name or in the origin of these deities, but simply in the influence they were supposed to exercise; for the Egyptian religion acknowledged no heroes as deities, nor adored them as such. Furthermore, as to Juno, though other writers speak of an Egyptian Juno, yet it would seem more probable that they have mistaken for her the Egyptian Venus, cf. ii. 41, *f.*; as the worship of Juno appears to have been brought from the upper parts of Asia to the island of Samos, where her most ancient Greek temple stood, and thence to the rest of Greece. From the same parts of Asia came probably the worship of Vesta. B.

*c. Ποσιδέωνος κ. τ. λ.*—Cf. iv. 188. *νομίζουσι κ. τ. λ.*—*pay customarily no honour to, &c.* Transmissive Dat., Jelf, § 588, 1, and cf. § 591, *obs.*, quoted in iv. 117, *a.* In S. and L. D. it is rendered, *are not used to demigods, i. e. practise no such worship.* *νομίζειν* cum dat. like *χρησθαί*, *to be accustomed to a thing: hence to make common use of, to use;* iv. 63, *a.*, *νομ. ὑσί.* 117, *a.*, *φωνῇ.*, there quoted.

CH. LI.—*a. ταῦτα—νενομίκασι—have adopted these customs, &c.* Accus. after verbs of *learning, practising, being in the habit of.* Jelf, § 561. *τελεούσι ἐς Ἑλλήνας, are reckoned among the Gks, accounted as Gks.* Cf. S. and L. D., *τελέω*, ii. 2. Cf. vi. 53, *a.*, 108, *b.*

*b. τὰ Καβείρων κ. τ. λ.*—The Cabiri were the “Magni Dii” adored in the Samothracian Mysteries; according to some, four in number, Ceres, Proserpine, Pluto, and Casmilus, the same with the ithyphallic Mercury. In these mysteries it is manifest Hdtus was initiated. Cf. Hist. of Gr. Lit., *Herodotus*, p. 250, and p. 261, Smith's D. of G. and R. Biog., *Cabiri*, and Creuz. Symb. ii. p. 318, who observes by this Mercury ithyphallicus was typified the creative and generative force in all things, especially in the male, opposed to Proserpine, the same nature in the female, the one considered to reside in the sun, the other in the moon. Hence Cicero, *De Nat. Deor.* iii. 22, Plutarch, and Porphyry understand the first *de Sole vegetante*, and the second *de Lunâ vegetatâ*. B. ὄργια μεμύνη-



ται, *has been initiated into the mysteries.* Accus. of Cognate notion, Jelf, § 548, b.

CH. LII.—*a.* ἐπωνυμίην δὲ κ. τ. λ.—Hence Mitford, ch. ii. § 1, concludes that the Pelasgians acknowledged but one god, for where polytheism prevails, distinguishing appellations must and will be given; but the unity of the Deity precludes such a necessity.

*b.* θεοὺς . . . ὅτι κόσμῳ θέντες κ. τ. λ.—Hence Hdtus derives θεός from θεῖναι, to *arrange* or *constitute* the world. Plato, Cratyl. p. 397, derives it from θέω, *curro*, referring to *the motion of the heavenly bodies*, the earliest objects of adoration. It appears to be sprung from the same root as the Latin *Deus*, and the Gk Δεὺς, Σδεὺς, Ζεὺς, in all of which is conveyed the same idea of *supreme Lord*. B. To the Gk and Latin, the Sanscrit *Deva* is added in S. and L. D.\*

*c.* ἐν τῇ Δωδώνῃ οἱ Πελασγοί.—Cf. i. 57, *a.*, ii. 55, *a.* and refs., and cf. also particularly Hom. Il. xvi. 233, and Odyss. xiv. 327, quoted by B., and on the situation of Dodona, ii. 56, *b.*

CH. LIII.—*a.* μέχρι οὗ πρώην τε καὶ χθὲς κ. τ. λ. *till yesterday or the day before, so to say; meaning, not till very lately.*

*b.* Ἡσίοδον . . . πλέοσι. Hence, as Hdtus was born 484, B. C., cf. i. *a.*, he considers Homer and Hesiod as not earlier than 884, B. C. The various dates assigned to Homer's age offer no less a diversity than 500 years (from B. C. 1184—684). See the most interesting article *Homerus* by my friend Dr. Ihne in Smith's D. of Gr. and R. Biog. Clinton fixes Homer probably between 962—927, B. C., and Hesiod probably between 859—824, B. C.

*c.* οἱ ποιήσαντες κ. τ. λ.—According to W., L., and Wyttenb., *described in verse; hi vero sunt, qui deorum generationes Græcis carmine prodiderunt; meaning that Homer and Hesiod were the first who related and adorned in verse the legends, which tradition had handed down to them; these legends not being their own invention.* But this interpretation appears neither agreeable to the sense of what has gone before, nor will ποιεῖν with a dative following, as Wolf, Prolegg. Homer, p. 54, observes, bear the meaning assigned to it by W. Other examples also of ποιεῖν with a dat. are adduced by Creuzer, Symb. ii. p. 451, proving that the word can only mean *making* or *inventing*; so that no other interpretation can be here admitted than, that *Homer and Hesiod were the first who drew up a Theogony for the Greeks; primos Hesiodum atque Homerum Theogoniam Græcis condidisse.* The sense in which they are said to have been the inventors of a Theogony, is explained by Heyne and Creuzer to be, that all those myths concerning the nature, form, offices, &c., of the gods, formerly scattered in the various poetical compositions that preceded their age, and variously reported in traditional lore, according to the different places in which they were known, were by Hesiod first embodied and enlarged upon, and by Homer adapted to the dignity of epic poetry, with such additions

\* There is a very interesting article bearing on this subject in the Edinb. Review, No. 192, for Oct. 1851.

and embellishments, that they came by posterity to be regarded in the light of a perfect code or system. B. On the Oriental sources of Gr. mythology, cf. the very interesting ch. iii. in E. Hist. of Gr., and cf. Müller's Lit. of A. Gr. ch. iii. and xvi.

*d.* τιμάς . . . . διελόντες. Cf. Æsch. P. V. 228, or 237, Blomf. B.

*e.* οἱ δὲ πρότερον . . . . ἀνδρῶν . . . . τούτων.—Hdtus does not here mean to deny that there were poets before the time of Homer and Hesiod, for in many places he seems to refer to verses and traces of rites which must be referred to a more ancient date, cf. ii. 49, 51, 52, 81, and on the poets themselves, cf. ii. 23; but as Heyne and Creuzer explain, he here intends to speak of the poems circulated during his own time under fictitious titles, as the works of Orpheus, Linus, and others. B. On these, cf. ch. iii. and xvi. of Müller's Lit. of Anc. Gr., or Hist. of Gr. Lit. p. 1—12.

*f.* καὶ τὰ μὲν . . . . λεγουσι—meaning what he has mentioned in ii. 52. This care in distinguishing his own opinion from what he reported on the authority of others, is a strong instance of Hdtus' candour as a writer. B.

CH. LIV.—*a.* γυναικάς ἱρήϊας—Cf. note *a.* on the following ch. and ii. 35, *d.* on the sense of these words. Cf. also ii. 56, ἀμφιπολεύουσιν κ. τ. λ. On ζήτησιν ἀπὸ σφέων γεν.—*that there was a great search made by them for these women*, cf. Jelf, § 620, 3, *c.*, on ἀπὸ, signifying “causation by a person, with passives instead of ὑπὸ with the gen. (but seldom).” Cf. v. 2, *a.*

CH. LV.—*a.* Ταῦτα μὲν κ. τ. λ.—H. Ethiop. ch. iii. p. 244, note, 226, 243, seqq., makes particular reference to what is here narrated. After speaking of the commercial intercourse, (the principal seat of which for Africa was Meroe,) that in the earlier ages existed between India and Arabia, Ethiopia, Libya, and Egypt, which, founded upon their mutual necessities, became the parent of their civilization, and of which traces are found in the earliest Gk mythology, in the fame of the Ethiopians and the hundred-gated Thebes in Homer, (cf. iii. 18, *a.*, and vii. 70, *b.*,) the myths of Jupiter Ammon, the Triton Sea, the Garden of the Hesperides, the Gorgons, &c., he goes on to say that “the account here given of the origin of the Dodona oracle under the Pelasgi seems evidently to prove, that not merely rumour of this commerce found its way into Greece, but that an attempt was actually made, at a very early period, to introduce it from Africa, by the then usual means of founding a sanctuary and oracle, ii. 51—58. The priests of Ammon at Thebes informed him, ch. 54, that the oracles of Ammon and Dodona were both founded from Thebes; and he himself testifies that they were both delivered in the same manner. So far as regards Ammon, we know from other credible testimony that this oracle was a colony founded by Thebes and Meroe; it is therefore exceedingly natural to conjecture the same of Dodona, and to consider the holy women as merely representing these settlements, because they, as prophetesses, certainly were the chief personages.



Thus, then, becomes explained the account of Hdtus, ii. 51—58; the oracle at Dodona commanded the Pelasgians to adopt the Egyptian names of the deities, which at that time passed through them to the Hellenes. I need scarcely repeat that I only state this as a conjecture; but yet I know no more natural way of explaining Hdtus's extraordinary account of the adoption of the Egyptian names of deities in Greece than that the oracle of Dodona was influenced, from now known causes, to introduce the Egyptian worship into Greece. That this did not produce the same effect as in Africa is easily accounted for: Greece was altogether a different world, whatever the Greeks adopted from foreigners they always stamped as their own property." Read ch. iii., *Oriental Sources of Gk Mythology*, in *E. Hist. of Gr.* p. 26, seqq., and cf. p. 24.

*b.* δύο πελειάδας κ. τ. λ.—Cf. ii. 57, *a.*—φηγόν, not *the beech*, but the *esculent oak*; as in ii. 56, derived probably from φαγεῖν, its fruit being used for food in ancient times.

*c.* οἱ ἄλλοι . . . ἱρόν.—Whether Hdtus here intended to mean the *Selli*, cf. note *b.* on following ch., or, as they were also called, *Helli* and *Tomuri*, whom Strabo, vii. p. 328, says were originally the priests of and attendants at the oracle round which they dwelt, (and in whose stead three priestesses were afterwards appointed,) is uncertain. B.

CH. LVI.—*a.* ἀπιδόντο, *they sold.* i. 70, *c.*

*b.* πρηθῆναι ἐς Θεςπρωτούς, Dodona, in Thesprotia, (which Hdtus doubtless visited, see D. p. 40,) stood, as Pouqueville has accurately determined, not far from where the city Janina now is, around which region the Selli formerly dwelt, on the site where the castle of *Castezza* at present stands. The mt which rises on the north of it, was probably the *Tomurus*, so celebrated by the poets. B. "In the heart of this country, Epirus, within whose limits the Molossians, Thesprotians, Chaonians, and many other obscurer people, had, from the earliest times, led the same life and kept the same institutions, stood the ancient temple of Dodona, a name famous for generations before Delphi was yet in existence; the earliest seat of the Grecian oracles, whose ministers, the Selli, a priesthood of austere life, received the answers of the god through no human prophet, but from the rustling voice of the sacred oaks which sheltered the temple." *Arnold*, *Hist. of Rome*, ii. p. 438. Cf. particularly on Mt Tomurus, (clearly the *Someru* of the Indian Epic, another form of Meru, the sacred mountain, again to be prominently recognised in Meroe of Ethiopia, the seat of a high sacerdotal caste,) *E. Hist. of Gr.* p. 33, ch. iii., *Oriental Sources of Gr. Mythology*.

*c.* φηγῶ—Cf. ii. 55, *b.*

CH. LVII.—*a.* Πελειάδες κ. τ. λ. They were thus called, Creuzer, *Symb.* iv. p. 161, considers, because the dove was the peculiar bird of Venus Dione, and was believed to take its seat on the oak of Jove, with whose worship at Dodona that of Venus Dione was conjoined, and thence to utter the responses of the oracle. Among

the Egyptians also the black dove was the emblem of those widows, who not being allowed by the sacerdotal laws of the Egyptians to contract another alliance on the death of their husbands, thenceforth dedicated themselves to sacred offices and ministration. Something to the same effect is quoted by Creuzer from "The History of English Poetry," pref. p. 101, viz. that all that Hdtus here says, arose from a golden dove, the symbol of Venus Dione, being suspended from the oak of Dodona. B.

b. ἔστι δὲ . . . μαντικὴ κ. τ. λ. W. renders *divinatio in templis*; but τὰ ἱερά in Hdtus frequently = τὰ ἱρήια, *the victims sacrificed*. So θῦσαι τὰ ἱερά, i. 59, viii. 54, *mactare victimas*. ii. 40, ἡ ἐξαίρεσις τῶν ἱρῶν, *exenteratio victimarum*. Cf. also v. 44, ix. 19, 36, and viii. 134. ἱροῖσι χρηστηριάζεσθαι, *ex victimis responsa dei petere*. Hence here τῶν ἱρῶν (i. q. διὰ τῶν ἱρῶν) ἡ μαντικὴ is *the manner or custom of divination from victims*. Schw.

CH. LVIII.—a. προσαγωγὰς—*accessiones, nempe ad Deorum aras, supplicationes, resorting to the temples to pay one's vows*: whether this be the meaning, or, *bringing offerings in procession*, appears doubtful. Schw.

CH. LIX.—a. τῇ Ἀρτέμιδι—Cf. ii. 83, 156, d. On Bubastis, cf. ii. 60, b., and read E. Orient. H. ch. ii. p. 59.

b. Βούσιριν πόλιν—*Abousir*, in Lower Egypt, in the middle of the Delta, on the W. bank of the Nile. Smith's C. D. Its name, according to Jablonsky, from *Be-Ousiri, the tomb of Osiris*; according to Champollion, from *Tapousiri, the city of Osiris*. B.

c. μέγιστον Ἴσιος ἱερόν—This stood a little below the centre of the Delta. R. p. 513.

d. Ἴσις δέ . . . Δημήτηρ.—As Isis among the Egyptians was the cause of all abundance, the soil they dwelt on, the mother and producer of all things, cf. ii. 41, a., 42, c., she agrees with the Ceres of the Greeks, cf. ii. 171, the earth, and the parent and mother of all things thereon; whence her name Δημήτηρ, *Mother of the Earth*. So Isis called *Mouth, the Mother*, viz. of the World. Cf. Creuz. Symb. iv. p. 303, note, 492. B.

e. τρίτα δ' ἐς Σάϊν κ. τ. λ.—Cf. ii. 62, a., 63. On the town of Buto, &c., cf. ii. 155, b.

CH. LX.—a. κομίζονται, *nave deferrentur*—Cf. iv. 76, &c. V.

b. Βούβαστιν. The *Pibeseth* of Ezekiel, xxx. 17. R. p. 461. In the Delta on the E. bank of the Pelusiac branch, cf. ii. 158, on the spot now called *Tell-Bastah, the hill of Bastah*. E. Orient. H. ch. ii. p. 59.

c. οἶνος ἀμπέλινος—Cf. ii. 37, e., and H. Egypt. ch. iv. p. 450, and on the festival of Artemis Bubastus, p. 367.

CH. LXI.—a. εἶρηται κ. τ. λ. Cf. ii. 40, and on Busiris, ii. 59, b.

b. τὸν δὲ τύπτονται—On the verb, cf. ii. 42, h. The deity is Osiris, whose death by Typhon was thus bewailed, and whose memory, as the founder of agriculture and the arts of civilized life, was thus preserved. Cf. ii. 40, b., 132, a.



CH. LXII.—*a.* Σάιν—In the Delta, on the E. side of the Canopic branch, where the village of *Ssa-al Hadjar* now stands. It was the ancient capital of Lower Egypt, and the chief seat of the worship of the Egyptian goddess Neith, Hdtus ii. 59. On the feast cf. ii. 170, 171. B., and Smith's C. D.

*b.* λύχνα καίουσι—Lamps were common in the Egyptian festivals: in this they were probably used from Osiris being adored as the god of fire and the sun, ii. 41, *a.*, and for the same cause afterwards in the festivals of Serapis. Also to *Neith*, as goddess of the purest light. Spencer (de ritt. Hebr. iv. 6) thinks that from Egypt the Jews also derived their custom of lighting candles, &c. in some of their festivals. B. Cf. Persius, Sat. v. 181, "*Lucernæ Portantes violas.*"

*c.* φυλάσσουντες κ. τ. λ. Cf. i. 48, *b.*

CH. LXIII.—*a.* Ἡλίου πόλιν κ. τ. λ. On Heliopolis cf. ii. 7, *a.*, and on Buto, ii. 155, *b.*

*b.* Παπρήμι—mentioned by none of the ancients, except Hdtus, cf. ii. 63, 64, 71, 165; in the W. of the Delta. By Mannert it is identified with Xoïs. B. Cf. Smith's C. D., *Xoïs*.

*c.* ἐν νηῶ μικρῶ ξυλίνῳ—in a little wooden shrine or chapel, cf. ii. 91. B.

*d.* οἱ δὲ εὐχωλιμαῖοι—those who wish to pay their vows, B., or, those who are under a vow.

*e.* μάχη . . . γίνεται. This combat, Creuzer, Symb. iv. p. 267, quoted in B., considers a representation of one of the doctrines of the Egyptian Mysteries. "Mars, among the Egyptians and other ancient nations, was held to be the god of nature, who contained the seeds of all things; which seeds, when communicated by him to the earth, his mother, see next ch., gave birth and life to all that exists. And as they believed this to have happened at the commencement of the world, so they considered that the same process took place at the beginning of each year, in the spring, when the world, as it were, begins anew, and again receives the seed, not at once and without some struggle, but only after resistance and opposition. Hence, as the ancients held that both the influence that made nature productive, as well as the generative power of nature herself, resided in the deity, it may be conceived that these combats, in which the image of Mars was only after a struggle carried into the temple, represented in an allegoric manner the struggles and resistance of nature, that had to be overcome by agricultural toil and labour at the commencement of every year." Hence the meaning, *inhonesta notio*, (Valek.) in συμμίξαι in the following ch., which confirms Creuzer's idea of this combat; viz., that the entrance of Mars after contest and labour is a representation of the toil and labour necessary to be undergone every year, before the earth can be made to receive the seeds committed to her care;—an illustration of the Divine command, "In the sweat of thy face shalt thou eat bread"—for, "cursed is the ground for thy sake," &c.

CH. LXIV.—*a.* νομίσαι—Cf. i. 131, *c.*

*b.* συμμίζειν.—Cf. note *e.* on preceding ch. So also διαλέγεσθαι, ὁμιλεῖν, ἐς λόγους ἔλθεῖν, and ἔλθεῖν παρά, in ii. 115. B.

*c.* τῇ μητρὶ—Hence, as Cr. conjectures, in all likelihood, arose the Greek fable of Mars and Venus; this goddess, as seems probable, being *the Mother* into whose temple Mars desired to enter; and the Greeks derived the story from the Egyptians, but without understanding to what it alluded. See note *e.* on preceding ch.

*d.* ἐν ἱεροῖσι—Here, in the wider meaning, including the ναὸς and the τέμενος, *the sacred close, grove, and all the buildings that might adjoin the temple, as well as the temple itself*, cf. i. 47, *a.*, and Thucyd. iii. 96.

*e.* Αἰγύπτιοι δὲ θρησκεύουσι κ. τ. λ. That the adoration of beasts by the Egyptians could not have arisen from the respect they bore to animals for their utility, or from feelings of superstition alone, may well be believed: the cause of it must be sought in something far different; it had reference doubtless to some of the mysterious doctrines of the Egyptian Theology concerning the hidden operations of nature, the causes of which were objects of their greatest research. The signs of the Zodiac also, intimately connected with Egyptian belief and doctrines, contributed to it in no slight degree. Cf. Creuz. Symb. i. p. 475. B. H.'s opinion upon this difficult subject, Egypt. ch. ii. p. 355, seqq., I shall endeavour to condense: "Animal idolatry, the prevailing superstition of almost every part of Africa, and, reasoning from the analogy of other nations, the religion of the earliest rude inhabitants of Egypt—its origin, difficult, if not impossible to explain—all hypotheses, such as the rarity of the animals, their utility or their noxiousness to man, insufficient—a mere childish delight in this or that kind of animal probably one of the causes; the great variety of it to be explained by the great number of different tribes which inhabited Egypt—in later times it stood in a closer relation to the political formation of the people, and was made the means, in the hands of the ruling priest caste, at the foundation of their colonies, of alluring the neighbouring savage tribes and bringing them into a political connexion with themselves. As it differed in the different nomes, we may conjecture that the priests, in the places where they founded colonies, gained over the rude inhabitants by the adoption of their worship, and, by appointing apartments in their temples for the animals which these held sacred, made these temples the common sanctuary of the tribe. This worship probably much changed by political revolutions; for example, the national worship of the sacred steer of Memphis may be supposed to be owing to Memphis having been the capital of Egypt. Of the animals held sacred by the vulgar, the priests made, in their literature, a very different application: many of their written characters borrowed from them. As hieroglyphics were pictures of objects of nature and art, pictures of animals naturally formed a large proportion of these characters. Further, as these animals were held



sacred by popular superstition, they became pre-eminently adapted, by a very natural association of ideas, as the representatives of divinity. Thus the sparrow-hawk at the entrance of the temples, signified in general, divine, sacred, consecrated; the beetle the universe, &c. From certain attributes of the gods being expressed by certain animals, probably arose the custom of representing the deities with the heads of animals; and hence, from the constant endeavour of the priest caste to copy, to a certain extent, the deities they served, in their bearing and exterior deportment, arose the pourtraying of the priests with animals' heads or masks." "As the adoration of animals in Egypt was not founded on their utility to man, Lucian (de Astrol. v. 218) conjectures that the several animals were emblems of the imaginary figures, into which the ancients had in very early times distributed the stars, distinguishing them by the names of living creatures; but the relation between the zodia, or celestial images, and the animals of the Egyptian temples is far too limited to warrant this hypothesis. The real clue is, no doubt, that furnished by Heeren, Fetichism; and the result, the notion is as worked out by him, a system of religion, with Fetichism for basis, worship of heavenly bodies for outward characteristic, and, within, a science founded on astronomy, and by the operation of which the fetichs, serving as gods for the people, became merely symbols for the priests; who, allowing the mass of people to indulge in this gross and humiliating species of adoration, reserved for themselves a secret and visionary system of Pantheism or emanation. Article 15, *Ægyptus*, Class. Dict. Cf. E. Orient. H. ch. iv. p. 198, and Appendix to this vol., *Animal Worship*, from Smith's D. of Gr. and R. Geog.

CH. LXV.—*a.* εἰῶσα . . . . τῇ Λιβύῃ—on Hdtus' idea of Egypt being a region by itself, cf. ii. 16, *a.*

*b.* ἀνῆται—ab ἀνῆμι—are consecrated, dedicated. Cf. ii. 165, *are devoted, given up wholly to.*

*c.* μελεδωνοὶ κ. τ. λ.—keepers, stewards: μελεδωνός is dicitur qui *alicujus rei curam gerit*, cf. iii. 61, viii. 31, 38. B.

*d.* εὐχὰς τὰσδε σφι κ. τ. λ.—The σφι refers to the μελεδωνοὶ just mentioned. On the passage, cf. Diod. i. 83. B.

*e.* ὃς δ' ἂν ἴβιν ἢ ἱρηκα κ. τ. λ.—On this ibis cf. ii. 75, *c.* seqq. The ἱρηξ or ἰέραξ, one of the sacred birds of Egypt, *the falcon*, called by Egyptians βαίηθ, *soul*. Hence as the symbol of the soul, its figure is every where painted in the entrances of their temples, and in other sacred places. Hence the reverence paid to it. Cf. Creuz. Symb. i. p. 487, quoted by B. Also H. Egypt. ch. ii. p. 357, and E. Orient. H. ch. iv. p. 186, 187.

CH. LXVI.—*a.* εἰ μὴ κατελάμβανε . . . . τοιάδε—if something of the following nature did not frequently happen to the cats, καταλαμβάνειν *incidere, accidere*, ii. 152, iii. 42, iv. 33, ix. 60. Wytt.

*b.* θεῖα πρήγματα . . . . αἰελοῦρους—*mira res accidit felibus*; or with Gesner, *madness, a supernatural impulse, seizes the cats*. Schw.

"The cat, indebted to its glossy fur, was a symbol of the moon." Class. Dict., Article 15, *Ægyptus*.

c. διαστάντες—standing at intervals from each other. ταῦτα δὲ γινόμενα, and while this happens. Cf. Jelf, § 700, 2, *Accus. Absolute*.

CH. LXVII.—a. ἐς ἰράς στέγας, i. q. ἰραὶ θῆκαι—cells or chambers in the burying vaults. Schw. On the embalming and worshipping of the brute-creation among the Egyptians, cf. ii. 64, e.

b. Βουβάστι—Cf. 60, b.

c. κύνας—The dog, no doubt the type of the dog-headed Anubis, who, endowed with that animal's nature, followed Isis in her search for the remains of Osiris: whether identical with Thoth, the Egyptian Hermes, or with Sirius, appears uncertain. Cf. also E. Orient. H. ch. iv. p. 187.

d. ὡς δ' αὐτως κ. τ. λ.—and in the same way as the bitches, &c. Transmissive dat. after verbs, adjectives, and adverbs of coincidence, equality, similarity, &c. Jelf, § 594, 2. οἱ ἰχνευταὶ—the *ichneumons*. Cf. Diod. Sic. i. 83, 87; probably the same animal as that called in Egypt, *Pharaoh's rat*, somewhat like a ferret, only much larger. Whether it really devours the crocodile's eggs, and destroys that animal, as Diod. asserts, by creeping down its throat, Pococke, i. p. 203, was unable to learn, but thought the first probable, and the latter improbable, if not impossible. B.

e. Βουτοῦν πόλιν.—Cf. ii. 155, b.

f. τὰς δὲ ἱβίς ἐς Ἑρμῆω πόλιν.—There were two cities of this name; 1st, *The smaller Hermopolis*, in Lower Egypt, of which Hdtus makes no mention; 2nd, *The great Hermopolis*, in the Heptanomis, or Middle Egypt. W. It is necessary to observe that the ibises Hdtus here speaks of as laid up at Hermopolis, were the state-ibises, belonging to the public in general, kept and fed in the temples; while, besides these, each private family maintained its own peculiar bird, which at death was not sent to the general repository at Hermopolis, but embalmed wherever it might chance to be. This is evident from the immense number of their mummies discovered at Memphis, and from the variety of the method of their embalming. The ibis, as a sign and symbol of the rise of the Nile, making its appearance at that time and destroying the river-insects, was sacred to Hermes, who was believed first to have pointed out the admeasurements of the increase of the river, whence in the hieroglyphics he is drawn with the head of an ibis. Hence the sacred bird was laid up in *Hermopolis*, the city of *Hermes* or *Thoth*. Creuzer, quoted by B. Cf. particularly on this city, also called the *Ibeum*, or city of the Ibis, near *Oshmanein*, E. Orient. H. ch. ii. p. 48. Thoth, or Hermes, the inventor of arts and sciences, the Egyptian god of wisdom. The stately ibis, which, year after year, measured off the fresh mud, a cubit at each step, first gave the Egyptians an idea of number and mensuration, and was for that reason consecrated to Thoth, the reputed inventor of both. Cf. ii. 138, c.



γ. λύκους.—Some suppose *jackals* are meant, as modern travellers deny the existence of wolves in Egypt. Aristotle, however, and Pliny, confirm our author's account. The mummies of jackals are frequently found, and the figures of wolves also among the Egyptian carvings and on the wrappings of mummies. B. "Wolves are the animals of the lower world, the guardians of Amenthes, the empire of the dead among the Egyptians, over which Dionysus and Ceres, that is, Isis and Osiris, ruled, and where the latter bore the surname of Serapis. Hence therefore they appear so frequently, as well as the deities just mentioned, upon the monuments of the dead." H. Egypt. ch. ii. p. 364, seqq.

CH. LXVIII.—α. Τῶν δὲ κροκοδείλων κ. τ. λ. Hdtus, it is to be observed, here speaks of the *crocodilus vulgaris*, s. *Niloticus*, by which name the *Egyptian crocodile* is usually distinguished from that of other countries. B. refers to a crowd of writers on the subject: H., referred to in ii. 64, *e.*, after speaking of the great variety in animal worship owing to the number of different tribes in Egypt, says; why therefore the crocodile was holy in one part of Egypt and the hippopotamus in another, it is now impossible to determine, any further than that it was the primæval religion of this or that race. Cf. Long, Egypt. Ant. ii. p. 300, seqq.—The description of the crocodile, from which perhaps the emblematical representation of Leviathan is drawn, in Job xli. 1—34, is well known.

β. τοὺς χειμεριωτάτους . . . οὐδέν.—Pliny, H. N. viii. 25, says that they lie hid in caves during this season, speaking, as probably Hdtus did, of the crocodiles of the Delta, which, in a state of lethargy from the cold, would stand in less need of food. Even at the present day it has been asserted by a man of learning, that they are capable of living for many months without food, and an instance is positively known of one that passed 17 days without any kind of nutriment. B. Denon also, Travels in Egypt, ii. p. 308, unable to account otherwise for their power of long abstinence, says that it appears probable that they find in the Nile a sufficient quantity of easily procurable food, which they digest slowly, being, like the lizard and serpent, cold-blooded and of an inactive stomach. General Belliard had a young one in his possession which lived four months without eating, without appearing to suffer, or to grow larger or become leaner.

γ. γλῶσσαν . . . οὐκ ἔφυσε.—So too Denon, ii. p. 82, thought, considering that the throat, which hangs as loose as a purse, supplied with its elasticity the place of a tongue; but a more careful search has detected a tongue, which from its small size, only 3 inches long and 5 wide, and from its being attached to the lower edge of the lower jaw, had escaped the observation of many.

δ. δέρμα . . . νότον.—Denon, ii. p. 186, writes, that he fired at one within 20 paces with a heavy musket: the ball struck and rebounded off his scales; he made a leap of ten feet and dived into

the river. "His scales are his pride, shut up together as with a close seal." Job xli. 15.

*e. βδελλέων.*—Either *leeches* are not meant by this word, as there are none in the Nile, or else Hdtus intended to have said, *flies*, or *gnats*. (To this it may be objected, that *flies* or *gnats* cannot be meant; for the reason given for the βδέλλαι in the crocodile's mouth, is ἄτε—ἐν ὕδατι διαίταν ποιούμενον, and flies and gnats do not live under water. Perhaps *river-lampreys* might be what Hdtus meant.) The bird, the τροχῖλος, who is said to perform this good office for the crocodile, is supposed to be the *Egyptian wren*, called the *Sag-sag*. B.

CH. LXIX.—*a. τοῖσι δ' οὐ κ.τ.λ.*—At Tentyra the crocodiles were destroyed, and at Ombos held sacred. Cf. ii. 68, *a.* Juvenal Sat. xv. 28, &c., and E. Orient. H. ch. ii. p. 45—47.

*b. Ἐλεφαντίνην*—Cf. ii. 17, *a.*

*c. χάμψαι.*—by the Copts still called *Amsah*, and by the Arabs *Temtsah*; both appellations resembling that here given. By "the Ionians who gave them the name," are probably meant those Ionians who settled in Egypt under Psammitichus; ii. 154. At the end of the ch. κροκοδ. *lizards*, cf. iv. 192. B. Cf. Long, Egypt. Ant. ii. p. 305, note.

CH. LXXI.—*a. ἵπποι οἱ ποτάμιοι*—Bochart considers the Hippopotamus to be the Behemoth of Job, xl. 15; others, the elephant. Lee translates Behemoth by "cattle." (Townsend's Chronol. and Hist. Bible, pt. ii. p. 342.) On Papremis, cf. ii. 63, *b.*

*b. φύσιν δὲ κ.τ.λ.*—Some of these particulars are inaccurate; for the animal does not show its tusks when its mouth is closed, nor has it the tail of a horse; on the contrary, Aristotle's account, viz. that it has the tail of a hog, is more like the truth. It is no longer found in Egypt, but only above the cataracts, in the more interior parts of Africa. Of its hide the Abyssinians to this day make bucklers. B.

CH. LXXII.—*a. λεπιδωτὸν*—*scaly* fish; probably the *bichir*, described by Geoffroy de St. Hilaire, covered with strong scales, sufficient to defend it from the tooth of any animal that may attack it. This solidity arises from a bony substance which lines each scale underneath, so thick and compact, that very few of our cutting instruments will penetrate it. Schw. Linnæus considers it the *Cyprinus rubescens Niloticus*, *Red Carp of the Nile*. B.

*b. χηναλώπεκας.* The *Vulpanser*, or *Anas tadorna*, of Linnæus; the *cravant*. Horapollo says that this bird denoted in hieroglyphics, *a son*; from the exceeding affection it showed its offspring. Hence perhaps the reverence paid it. B.

CH. LXXIII.—*a. φοῖνιξ.* "The Egyptian Phoenix was a fabulous bird, and all that Hdtus and others have related of it, has reference to the symbolical doctrines so much in vogue among the ancients, and especially in Egypt. Its explanation is astronomical; by its advent the Egyptian priests intended to show the return of



'The Great Year,' which, when completed by the recurrence of many of the common cycles, produces as it were a new birth of time. As the sun is the author of this, his course marking the period and the return of this New *Æra*, the Phœnix consequently is the bird of the sun; his appearance and splendid colour are tokens of this; he comes from Arabia, the land of the rising sun, and bears with him his deceased parent, all the passed ages completed in the cycle just gone by, wrapped in myrrh, the produce of the East, like an egg, (for all past time may be considered as shut up, and gone, never to return,) and this he bears to Heliopolis, the city of the sun, who receives the offering into himself, and hides it in the womb of eternity, thenceforth to begin a new *æra* of the world." Creuzer, quoted by B. Hence, among the early Christians, it was the emblem of immortality and resurrection. Cf. iii. 28, *c.*, and Early Orient. Hist. ch. ii. p. 58. "It may be briefly stated, that the symbolic fable of the return of Phœnix is now generally supposed to represent the well-known Sothic period—the great year of the Egyptians—the last of the 1461 years that elapsed ere the solar year of 365 days coincided with the fixed year of  $365\frac{1}{4}$  days." Cf. also ch. iv. p. 182.

*b.* ὡς Ἡλίουπολῖται κ. τ. λ.—probably meaning *the noted college of priests* there. B. Cf. ii. 3, *b.*

*c.* ἀποπειρηθῆναι, *has finished his trials.* Cf. iii. 40, *b.*

CH. LXXIV.—*a.* τούτου γάρ . . . ἰρούς. The serpent is a constantly recurring symbol in Egyptian hieroglyphics. It was, says Creuzer, the emblem of immortality, and hence the symbol of the Theban Jupiter, to whom the reptile itself was held sacred. Eternity also was represented by a serpent with its tail in its mouth, or an endless serpent enclosing an eye; and wisdom by the same extended at length.

CH. LXXV.—*a.* Βουτοῦν πόλιν—in Lower Egypt, where the village *El-Bneiḥ* now stands; another town of the same name is mentioned in ii. 63, 59, 133, and 155, *b.* B.

*b.* πτερωτῶν ὀφίων. Winged serpents are also mentioned by Pausanias and *Ælian*; also in Scripture as appertaining to Egypt. Isa. xxx. 6, "The burden of the beasts of the south—from whence come the viper and the flying fiery serpent," &c. Cf. also Cicero, Nat. Deor. i. 36. B.

*c.* τὴν ἰβιν—the *Numenius Ibis*, or, *Ibis religiosa* of Cuvier; white, with the head and neck bare, and the tips of the wings and tail, feet and beak, black. Cf. ii. 67, *f.* The black ibis, the *Ibis Falcinella* of Cuvier, is said to make its appearance some days after the other on the banks of the Nile. Of the last no mummies have been discovered. B. They are both figured and described in Long, Egypt. Ant. ii. p. 307.

CH. LXXVI.—*a.* κρόξ. From the Schol. on Aristoph. Av. 1138, some suppose a bird of the species *cornix*. B. Gesner thinks it our *corncrake*.

b. διξαὶ . . . ἱβεις. Cf. note c. on preceding ch.

CH. LXXVII.—a. οἱ μὲν περὶ κ. τ. λ. “The Egyptian *husbandmen* or peasantry, who dwelt in villages and open places, and made the tending of cattle and agriculture their business, always remained distinct from the *nomad herdsmen*, who dwelt in the mountains and marshes, where the land is unfit for tillage. H. Egypt. ch. ii. p. 335.

b. μνήμην—ἐπασκέοντες, Accus. after verbs of *learning, concluding, studying, practising, being in the habit of, &c.* (Cf. ii. 51, a.) Jelf, § 561. Cf. § 548, c. μνήμη, not *memory*, so much as *observation, attention to all that has already past*. Care and great attention to the records of time past, and a strong desire to keep up this knowledge in those who come after, Schw. considers to be here meant. Hence λογιώτατοι just after, *rerum præteritarum maximè periti, most conversant with antiquities, &c. &c.* Cf. i. 1, a.

c. κυλλήσις—*bread*, so called, Casaubon conjectures, from its shape being like a cone, similar to our long rolls. B.

d. οἶνφ δ’ ἐκ κριθῶν . . . ἄμπελοι. On these two points, cf. ii. 37, e., and H. l. l. p. 450. On the importance of the Egyptian fisheries, cf. H. Egypt. ch. iii. p. 442, and Isaiah xix. 5—9, there quoted.

CH. LXXVIII.—a. μεμιμημένον—*ad imitationem expressum*. Jelf, § 368, a., *Remarks on the Deponent Verbs*.

CH. LXXIX.—a. Μανέρως—meaning, according to Jablonsky, *offspring of Menes, the eternal*, said to have been the first king of Egypt, cf. ii. 4, c. Hence Osiris or Horus is probably meant, on whose mournful fate the song was composed. Cf. Creuz. Symb. i. p. 446, seqq., B., and ii. 48, g. h.

CH. LXXX.—a. Συμφέρονται . . . Λακεδαιμονίοισι κ. τ. λ.—On the reverence paid in Lacedæmon to the aged, cf. the scattered notices in Müller’s *Dorians*, ii. pp. 94, 194, 403, and Aristoph. Nub. 989. εἰκονσι τῆς ὁδοῦ, *retire from the road* for them, *make way* for them. Separative gen., Jelf, § 530, 1, b.

CH. LXXXI.—a. κιθῶνας λινέους—καλασίρις κ. τ. λ.—*under-shirts next the skin, fringed about the legs and reaching to the knees*; *Kali* or *Keli*, in Egyptian, meaning, according to Jablonsky, *the knee or leg*. Modern travellers inform us that in Egypt dress has undergone little change. According to Creuzer the κιθῶνες are now called *milayah*, and the εἵματα εἰρίνεα are the Arabian *barnouses*. B. Cf. i. 195, a., ii. 37, c.

b. Ὀρφικοῖσι . . . Πυθαγορείοισι—Cf. ii. 49, 50, a. b., 55, a., &c., illustrating the connexion between the Egyptian and the Gk Sacred Rites and Mysteries, and the derivation of the latter from the former; at least as far as regards the more ancient Gk doctrines. On the origin of the Gk mythology and its connexion with the Egyptian, cf. Thirlw. i. c. vi. p. 185—192: on the Pythagorean doctrines, ii. c. xii. p. 141, seqq., and cf. E. Hist. of Gr. ch. iii., *Oriental Sources of Gk Mythology*.

c. οὐδὲ . . . ὅσιον ἐστι κ. τ. λ. Cf. the reference in ii. 37, c., to



H. Plutarch, de Isid. et Osi. p. 352, gives the reason of this: viz. that wool being produced from an animal, was considered as impure, and therefore unfit for the pure; hence it was not worn in the temples; while from flax, the production of the immortal earth, a garment thin and pure was made, unstained with the filth of animal contact. B.

CH. LXXXII.—*a.* Καὶ τὰδε ἄλλα, μείς τε καὶ κ. τ. λ.—*And these things besides have been invented by the Egyptians, viz. to which of the gods each day and month belongs, and how, according to what day each is born on, with what fortune he shall meet, &c., i. e. they have invented the consecration of the several days and months, and the science of calculating fortunes according to the birthday. Cf. H. Egypt. ch. ii. p. 343, seqq.:* “The construction of a correct *calendar* must have been of the greatest importance in a country dependent upon the periodical overflow of the Nile, where it was of consequence to know the exact epochs at which this would take place, in order to prepare for it beforehand; and where in general the business of agriculture turned upon the knowledge of the seasons and the correct determination of the year and its parts. It was the foundation of husbandry, and, with that, of political civilization and the dominion of the priest caste, who bestowed extraordinary assiduity upon it,” &c. &c.

*b.* ὁρέοισι ἐγκυρήσει, *with what chances he shall meet, i. e. what his future fortune shall be.* In the following sentence οἱ ἐν ποιήσει γινόμενοι, *those who have been occupied in, who have practised poetry.* B. Cf. Jelf, § 622, 3, *b.* Ἐν Causal. Situation external or internal—circumstances—feelings, in which a person is, or is caught or detained, whereby he is, as it were, surrounded. Cf. vi. 37, *a.* On the influence of astrology and astronomy in Egypt, see H. l. l. ch. ii. p. 341.

CH. LXXXIII.—*a.* αἱ γε μαντήϊαι—the *modes in which oracles were given.* Schw. On the influence in Egypt of the oracles, (the strongest band by which rude nations, in the infancy of society, can be chained to a certain degree of civilization,) in the formation of the earlier states and in strengthening the influence of priest caste, cf. H. Egypt. ch. ii. p. 359. According to the testimony of Hdtus, they were only given by the gods, and only by certain of these to whom it was appointed: a regulation by which the priest caste kept them more securely in their own hands.”

CH. LXXXIV.—*a.* Ἡ δὲ ἰητρικὴ κ. τ. λ. Cf. H. Egypt. ch. ii. p. 345: “The medical science of the Egyptians was closely connected with astrology, the different parts of the body having reference to the astronomical deities, and to each of them a particular member was dedicated;—that there should be physicians for particular members of the body and for their particular diseases, affords another proof how rigidly the subdivisions of the castes were kept separate,” &c. Cf. E. Orient. H. p. 169.

CH. LXXXV.—*a.* Θρῆνοι δὲ κ. τ. λ.—Embalming was known also

to the ancient Peruvians and Mexicans. The reasons for its practice in Egypt were chiefly, 1st, Their unwillingness to have the body either consumed by fire, which they considered a beast, or eaten by worms, cf. iii. 16; 2ndly, Their desire to preserve it, from their belief in the transmigration of souls, cf. ii. 123, and Diod. i. 91, and from the commonly received idea that if the body were kept entire and fresh, the soul would remain the longer near it, and be detained from setting out immediately on its unhappy wanderings through the earth; 3rdly, That they might retain after death, pledges, in the earthly remains of those most dear to them: with this idea were connected the annual sacrifices to the dead, the worship of the Manes, and the custom of depositing the body either in or near some temple. B. in his 6th Excursus; to which a list of writers on embalmment is annexed. By H., on the other hand, embalmment and the care taken in the preparation and safe preservation of mummies is considered to have originated from and to be connected with the popular belief in a *continuance after death*, a coarse, sensual kind of notion, and one closely connected with *the continuance of the body*; the identity of which was never laid aside, and upon its preservation depended the continuance of existence in Hades, or Amenthes, the empire of the lower world. Cf. ii. 67, *g*. The doctrine of the transmigration of souls, H. considers, could not possibly have been the popular belief, bearing about it too clearly the marks of having been formed according to a scientific system, to be considered any other than a philosophical system of the priests. H. Egypt. ch. ii. p. 359, seqq. Cf. also ch. iv. in E. Orient. H. p. 170. Some trace embalmment to the religious creed of the country; others view it as a wise expedient, suggested by the annual inundation, during the continuance of which in so many parts of the land sepulture was impossible. Both causes perhaps co-operated. Other reasons, such as scarcity of wood for funeral piles, are given in art. 19, *Ægyptus*. Cf. also L. Egypt. Ant. i. p. 15, and ii. p. 99, seqq.

CH. LXXXVI.—*a*. οἱ . . . . κατέαται, cf. i. 199, *b*.

*b*. τήν μὲν σπουδαιοτάτην—sc. *ταρίχευσιν*.—Observe that of each of these three ways of embalmment there were further subdivisions, as is evident from the mummies that have come down to us. Minutoli and Belzoni reckon five methods in all. The expense of the 1st method, according to Diod. i. 91, was an Attic talent, 243*l*. 15*s*., and of the 2nd twenty minas, or 81*l*. 5*s*. B. Cf. L. Egypt. Ant. ii. p. 99, seqq.

*c*. τοῦ οὐκ ὅσιον κ. τ. λ.—The name and image of Osiris, doubtless, are meant. Cf. ii. 61, 132, 170. B. And L. Egypt. Ant. ii. p. 104.

*d*. οἰμὲν δὴ ἐκποδῶν.—viz. the friends of the deceased, and οἱ δὲ ὑπολειπόμενοι are the *taricheutæ* or embalmers. οἰκήμασι, the public *buildings* set apart for the purpose of exercising their art, whither they carried the corpses. Cf. end of the preceding ch. B.

*e*. φάρμακα—consisting of resin, and of aromatic drugs, and other



such ingredients; which have been found in the skulls of mummies. The *Ethiopian stone* was probably of that kind which Strabo says he found between Syene and Philæ, black and very hard. Knives of this same stone have been discovered in mummies. B.

g. τὴν κοιλίην πᾶσαν κ. τ. λ.—In this sentence Hdtus refers to κοιλίην in two senses, *the intestines in the belly*, and *the belly itself*. He says *they take out all the bowels; and having cleansed it, αὐτὴν* sc. τὴν κοιλίην, i. e. *the cavity of the stomach*, &c. To this, *the cavity of the belly*, all that is afterwards mentioned of washing with palm-wine, &c., belongs, and not to the bowels; for they were not replaced; but, as Porphyry tells us, were put into a chest, and after a prayer for the dead man pronounced by one of the embalmers, in which all sins of repletion were laid upon the bowels, were cast into the river. B.

g. οἶνον φοινικηῖον—cf. ii. 37, e.

h. λίτρον. i. q. νίτρον.—Not nitre, but *natron*, *mineral-alkali* or *potash*, used in the composition of soap. B. So L. and S. D., *soda* or *potassa*.

i. ἡμέρας ἐβδομήκοντα.—Some suppose this space refers not only to the number of days the body lay in alkali, but to the whole time consumed in the embalmment; and that 30 or 40 days is the time during which the body was left in the alkali, as Diodorus states; and that the 70 days during which they mourned for the patriarch Joseph, refer to the whole time consumed in the ceremony: cf. Gen. l. 2—4. The account of Hdtus is, however, clear, and, as far as he informs us, 70 days were appropriated to the alkalization alone; longer was not permitted, lest the more solid portions of the body should be dissolved. B.

j. τῷ κόμμι—*gum-arabic*; produced from the Egyptian thorn or acacia; by some supposed the same with the *Mimosa Nilotica* of Linnæus. Cf. Pococke i. p. 69.

CH. LXXXVII.—a. τὴν κοιλίην—the belly, not its contents. ἐπιλαβόντες τὸ κλύσμα κ. τ. λ.—*preventing the injection from returning back*.

CH. LXXXVIII.—a. σαρμαίη.—Some think this *purgatorial liquor* the juice of the horse-radish, ii. 125; others, salt and water. According to Creuzer, either the juice of aloes, or aloes in water.—Creuzer, after a comparison of the different authorities, concludes that these *taricheutæ* belonged to the class *Pastophori*, the lowest order of priests. B.

CH. XC.—a. ἡ ὑπ' αὐτεῦ . . . . τεθνηὼς κ. τ. λ.—A similar belief prevails among the Hindoos of the peculiar blessedness of those drowned in the Ganges. H. alludes to this in enumerating the resemblances of the external worship of the Egyptians and Indians. Cf. H. Ind. ch. ii. p. 306.

b. ἱρέες . . . . τοῦ Νείλου.—“There is scarcely a single Egyptian deity, who does not bear some relation to agriculture, and the desire on the part of the first founders of the Egyptian states for its

promotion. The sun, moon, earth, and Nile, which, as so many various parts and powers of nature, became, under the veil of divers symbols, objects of worship, became so scarcely at all on their own account, but only so far as they promoted increase and fruitfulness. Osiris is a representation of the Nile, when he steps forth and manures the earth; in like manner the representation of the sun, so far as he returns yearly to bring back fecundity to the land; and becomes thus, in general, the symbol of civilization, so far as it is founded upon agriculture." H. Egypt. ch. ii. p. 342. Cf. also ii. 41, *a*.

CH. XCI.—*a*. *Χέμμις*, on the E. bank of the Nile, in the Thebais, or Upper Egypt; by the Gks called Panopolis, from the worship there paid to Pan. Ruins of it are to be seen at *Ekhmim*. Smith's C. D. and Wess.

*b*. *Περσέος κ. τ. λ.*—"The exploits of Perseus and Bellerophon are laid out of Greece, in the East,—he (Perseus) is carried along the coasts of Syria to Egypt, where Hdtus heard of him from the priests, and into the unknown lands of the south. There can be no doubt that these fables owed many of their leading features to the Argive colonies which were planted at a later period in Rhodes, and on the S. W. coast of Asia. But still it is not improbable that the connexion implied by them between Argolis and the nearest parts of Asia, may not be wholly without foundation." Thirlw. i. p. 125. Creuzer, Symbol. vol. i., thinks that the legend of Perseus refers to astronomical and physical phenomena—that the hero is no other than the Egyptian Hercules, Horus, or the sun, cf. ii. 42, *e*., whose advent brings fertility and prosperity, *εὐθην. ἄπασ. Αἴγ.*, who conquers all that opposes him; the solar influence overcoming moisture, fogs, vapours; and, rejoicing like a giant to run his course, completes in spite of them his annual revolution—who, transferred to Greek mythology, is the Hercules of the 12 labours, the founder of the Olympic games, as he here is of those in Chemmis. Cf. also E. Hist. of Gr. ch. v. p. 81, *Legend of Heracles*.

*c*. *διὰ πάσης ἀγωνίης ἔχοντα*—a gymnastic contest, including every kind of exercise. Schw.

*d*. *χλαίνας καὶ δέρματα*.—Both, as well as cattle, mentioned as prizes in the Gk games. Cf. Pind. Ol. ix. 146, Nem. x. 82, and Hom. Il. xxii. 159, and Schol. B.

*e*. *κατέβαινον*—Cf. i. 90, *d*.

CH. XCII.—*a*. *οἱ—ἐν τοῖσι ἔλεσι*—As formerly the whole of Lower Egypt was a *marsh*, so, even in after-ages, though much raised by the deposit of the river, it still continued in very great measure fenny; so that we have frequent mention of *the marshes of Egypt*. Besides this general appellation, *τὸ ἔλος* was peculiarly applied to the region between the Bolbitine and Sebennytic branches of the river, and of this part Hdtus here means to speak. Its inhabitants followed a pastoral life, perhaps not being of the Egyptian stock, but of the Arabian or Libyan, and in mode of living resembling



the nomad tribes; whence they were hated and despised by the rest of the Egyptians, who devoted themselves to agriculture, and from whom they must be carefully distinguished. Those dwelling above the marshes are the same as those who, he elsewhere says, inhabit the part of Egypt that is sowed. B. Cf. ii. 77, *a.*, and the ref. to H., who enlarges on the fact, that "it was not so much the keeping of cattle—which in fact was equally indispensable with agriculture—as the *nomad life* of the neatherds, to which caste belonged those tribes who dwelt in the *marshy plains* of the Delta, that was an abomination to the Egyptians, Gen. xlv. 34, and directly opposed to the views and policy of the ruling priest caste, who carefully strove to nourish the hate and scorn in which they were at all times held." Cf. ii. 100, *b.*, on the sway of the Shepherd Kings in Egypt, and ii. 128, *a.*

*b.* πρὸς εὐτελείην τῶν σιτίων—*ad victus facilitatem.* B.

*c.* λωτόν. Of the two kinds of lotus here mentioned, (on another kind, cf. ii. 96, iv. 177,) the 1st is the *Nymphaea lotus* of Linnæus, with a white flower, and an esculent round root, like that of the potato; the second, *Nymphaea nelumbo*, or *Nelumbium speciosum*, "with a pinkish flower, whose capsule contains esculent seeds." The first is still found in great abundance in Lower Egypt, near Damietta, and is used as food; the latter species appears extinct in Egypt, though plentiful in India. Schw. Savary (letter I) says, "The calix of the lotus blows like a large tulip, with a sweet smell like that of a lily; it is found plentifully on the sides of lakes and in the rivulets near Damietta, which are covered with this majestic flower, that rises upwards of two feet above the water." A detailed account is given in H. Egypt. ch. iv. p. 448, seqq.

*d.* κάλυκι—not a *calyx*, but a *separate stalk or stem.* H. l. l.

*e.* τὴν δὲ βύβλον—the plant from which the *papyrus* was made, generally so called itself. The part which ἐς ἄλλο τι τράπονσι, was employed as well for writing on as for manufacturing sails, mats, garments, bed-coverings, cordage, &c. B. Cf. also ii. 100, ἐκ βύβλου—from a roll of *papyrus*, and on the period when it came into use among the Greeks, v. 58, *c.* On the *Papyrus* plant, see more in Heeren, l. l. ch. iv. p. 449, seqq.

*f.* ἐν κλιβάνῳ διαφανεῖ—in a *red-hot stew-pot.* κλίβανος, some kind of pot or pan, probably with a cover to keep in the heat.—Cf. H. Egypt. ch. iv. p. 448.

*g.* ζῶσι . . . ἰχθύων μόνων.—This appears to speak the non-Egyptian origin of the inhabitants of the marshes, (cf. ii. 92, *a.*), any how, their half-barbarian method of life; for, as H. observes, speaking of the Ethiopian Ithyophagi, it is a remark that applies to the whole history of the human race, that the nations subsisting on fish are the very lowest in the scale of civilization. Cf. i. 200, *a.*, and the ref. to H. Egypt. in ii. 77, *d.*

CH. XCIII.—*a.* τῶν γὰρ ὠῶν . . . κέγχρων.—The construction here given by Schw., who makes the gen. τῶν ὠῶν depend on τῶν

κέγχρων, taking the two together as *the grains or spawn of the eggs*, i. e. *the eggs themselves*, does not appear so good as Schæfer's, quoted in B., *nam ex ovīs excernunt cenchros, quos dicimus, neque hos confertos, οὐκ ἀθρόους, sed paucos singulis vicibus: for from their eggs they shed grains of spawn, i. e. balls or small masses of spawn of the shape and size of grains, by a few at a time.*

CH. XCIV.—a. οἱ περὶ τὰ ἔλαια. Cf. ii. 92, a.

b. κίκι. A kind of *sesamum*. H. l. l. *The castor-berry*. S. and L. D.

c. οἱ μὲν κόψαντες . . . ἀπέψουσι—some press the oil out of the grains by bruising them, others parch it first and then boil it.

CH. XCV.—a. ἀμφίβληστρον.—Such nets to keep off gnats, &c. were known to the Gks and Latins, who called them *conopœa*, *κωνωπεῖα*. Cf. Brunck's *Analecta*, iii. p. 92, and Juvenal Sat. vi. 80, *Ut testudineo*, &c. They are still used by the Egyptians, and are made of muslin or gauze. B. Of a similar nature are the mosquito curtains used in Italy, the East, &c. Cf. *Conopæum*, Smith's D. of A. τῆς ἡμέρης—*by day*. τὴν δὲ νύκτα—*throughout the night*. Cf. Jelf, § 606, obs. 2. The gen., accus., and dat. are all used to express relations of time, and they differ as follows: the time is represented by the gen. as the *antecedent condition of the action*: by the dat. as *the space wherein the action took place*; while the accus. expresses *the duration of the action*.

CH. XCVI.—a. ἀκάνθης—probably the *Mimosa Nilotica* of Linnæus, one of the kinds of acacia. B. On the Egyptian boats, internal navigation, λαμπρὸς ἄνεμος—the north winds which prevail during certain periods of the year, and render the navigation against the stream easy,—and commerce, cf. H. Egypt. ch. iv. p. 456, seqq.

b. τῷ Κυρηναίῳ λωτῷ—the *lotus-tree* of Cyrene and Libya, the *Rhamnus lotus* of Linnæus; whence the lotophagi received their name; cf. iv. 177, b.; not to be confounded with the lotus of ii. 92, c. B.

c. κόμμι—Cf. ii. 86, j.

d. ταῦτα—οὐ δύνανται,—exception to the rule that a neuter plur. subject is joined with a singular verb; when, as here, the neuter plural does not express living objects, but the personality or plurality of the parts to be signified. Cf. Thucyd. i. 126, ἐπειδὴ ἐπῆλθον Ὀλύμπια—the *Olympic* (not festival but) *games*. Jelf, § 385, b. ἀνά τὸν πόταμον—*up the river*. Jelf, § 624, l, a. θύρη, a *door-shaped raft, or float*.

CH. XCVII.—a. ἐμφερέες . . . νήσοισι.—Cf. Diod. i. 36, and Isaiah xix. 5, where, from its vast overflow, the Nile is called the sea. B.

b. Ναυκράτιος—Cf. ii. 178, a. 179.

c. αὐτὰς τὰς πυραμίδας.—“The pyramids which are denominated from *Gizeh*, are always intended by *the pyramids*, and Hdtus mentions no others.” R. p. 496.

CH. XCVIII.—a. τοῦ αἰὲ βασιλεύοντος—*of the reigning monarch*. So Æschyl. P. V. 937. τὸν κρατοῦντ' αἰὲ—*the sovereign for the time*



being. Cf. ix. 102, *d*. The Satrap of Egypt is intended, who, from his power, almost that of an independent monarch, might be not inaptly termed *a king*, cf. ii. 149, *f*. Such at the present day is the power of the Turkish *Pasha*. Of this the strongest instance has been given in our time by the present revolt and actual independence of the Pasha of this very country. The setting aside of this city Anthylla, supposed by L. to be the same as Gynœcopolis in Lower Egypt, for the expenses of the Satrap's wife, further illustrates the regal powers of those great officers, and the magnificence of their courts. On the refractory conduct and frequent revolts of the powerful Satraps—one of the causes of the internal decomposition of the Persian empire—cf. H. Pers. ch. ii. p. 223, seqq., 272, 274; and on the allotment of districts, cities, and villages to favoured individuals and their female relatives, p. 267, seqq. Cf. also on the Persian conquest of Egypt and its effects, H. Egypt. ch. v. p. 466.

CH. XCIX.—*a*. Λίγυπτίους . . . λόγους ἐρέων. The opinion of H., Egypt. ch. iii. p. 367, seqq., appears on this point highly probable, viz. that all that is related by Hdtus on Egyptian history was derived principally from the priests of Memphis, whom he particularly consulted, cf. ii. 3, *b*.; but that Diodorus has followed the priests of Thebes, and Manetho those of Heliopolis. Hence the discrepancies in these writers, in their several enumerations of the Egyptian monarchs. Cf. Hist. of Gr. Lit., *Herodotus*, p. 251.

*b*. Μηνα—Cf. ii. 2, *a*. 4, *c*. On the sources and the value of the sources we have of ancient Egyptian history, read particularly E. Orient. H. ch. iii., and Smith's D. of Gr. and R. Geogr. *Ægyptus*, Pharaonic Era.—In Appendix iii. of H. Egypt. a comparison is given of the Egyptian kings, as given by Hdtus, Diodorus, and Manetho, with some very valuable remarks on the subject: cf. also the Fragments of the History of Thebes, in the same vol., p. 419, seqq.

*c*. ἀπογεφυρῶσαι κ. τ. λ.—Γέφυρα, cf. Schneider's Lexicon, not only a bridge, but also an embankment, or mound, in Iliad v. 89; and γεφυροῦν, not only to join by a bridge, but also to block up with an embankment, cf. Il. xxi. 245. So Pind. Nem. vi. 67, the isthmus πόντου γέφυραν; and in Isth. iv. 34, γέφυραν ποντιάδα: so that here it may mean that *by raising embankments he separated Memphis* (from the Nile), *and rendered it safe from inundation*. Schw. and B. In S. and L. D. it is translated, *furnished with dykes*. E. Orient. H., ch. ii. p. 52, follows the sense of *embankment*.

*d*. τὸν γὰρ πόταμον . . . ἀπὸ Μέρμιος . . . οὐρέων ῥέειν.—“It appears,” says R., p. 497, “that *Memf* or *Menouf*, which is rather a position than a village, (cf. Jer. xlv. 19, Noph shall be waste and desolate without an inhabitant,) is the site of Memphis, a name which signifies *full of good things*. Jablonsky. In Scripture *Moph* or *Noph*. Cf. Isa. xix. 13, and E. Orient. H. ch. ii. p. 52. The name is supposed by Wilkinson to be derived from *Me-n-nofri*, *the abode of good men*. On the ancient course of the Nile alluded

to in the text, R. says, p. 500, "From this description, a part of which however is obscure, together with the description of the ground in Dr. Pococke, and the aid of our own observation on other capital rivers, it appears very clearly that the Nile in ancient times ran through the plain of the mummies near Sakkara; and thence along the foot of the rising ground on which the pyramids of Gizeh stand, and finally in the line of the canal of Beheira, into the bay of Abukir or Canopus." A chart of the present and ancient course of the Nile is given in R. p. 494, and extracts from various travellers on the ruins of Memphis, p. 497—499. Cf. also the interesting extract from Russell's *Egypt in Class. Dict., Memphis*. Though Psammitichus and his successor usually lived at Sais, ii. 152, yet Memphis was always considered as the capital of Egypt, cf. H. Egypt. ch. v. p. 469, and appears in that character at the Persian conquest, iii. 11, 13, 91, *e.*, at the time of Hdtus' visit to Egypt, ii. 3, *b.*, and even under the Ptolemies, as is shown by the inscription at Rosetta.—See further, on the tradition of the change of the course of the Nile, H. Egypt, ch. i. p. 298.

*e. μέσον τῶν οὐρέων*—in the midst between, equi-distant from, the mts of Arabia and Libya. B.

*f. ὃς ἀπεργμένος ῥέει*—which flows, excluded from its old course, viz. in a different direction. See the map in R. p. 494. *πόλιν—ἥτις*. this city (the same, I say) that is now called, &c. Cf. Jelf, § 816, 6, *Remarks on the Relative Pronoun*. ὅστις throws an emphasis on the substantive to which it refers, introducing an especial attribute belonging to the nature of the object, its real and peculiar property, or *differentia*, while ὃς expresses merely an accidental property, which may be assigned to other objects. Cf. ii. 151, *a.*

*g. τοῦ Ἡφαίστου τὸ ἱρὸν κ. τ. λ.*—See more in ii. 101, 108, 110, 121, 136. Later monarchs added to what Menes had begun: Mœris built the northern portico of it, Rhampsinitus the western, Asychis that on the east, which was the most magnificent, and Psammitichus that on the south. On the colossus erected before this temple by Amasis, cf. ii. 176. The ruins of this most splendid structure are yet to be found near the village *Mit-Rahineh*. The Hephæstus or Vulcan of Hdtus, is the Egyptian *Phtha*. See Creuz. Symb. i. p. 329. B. On this deity, *Phtha*, cf. article 12, Theology, *Ægyptus*, Class. Dict.: "The second Demiurgus, the god of fire and life, was Phtha; who came forth from the egg of the world, cf. ii. 42, *c.*, which Kneph had formed. Phtha is organizer, artisan of the world, who executes his work with accuracy and truth; the power of fire, which bears so important a part in the production of things, and favours their increase and development." Cf. also E. Orient. Hist. ch. iv. p. 195.

CH. C.—*a. ἐκ βύβλου*—Cf. ii. 92, *e.*

*b. ἄλλων βασιλέων τριηκοσίων κ. τ. λ.*—The following is extracted from article 10, History, *Ægyptus*: "From the time of Menes to that of Mœris, Hdtus leaves us entirely in the dark; stating merely



that the priests enumerated between them 330 kings. Diodorus, i. 45, counts an interval of 1400 years between Menes and Busiris, 8 kings named Busiris, and makes the 8th successor of the last of these, by name Uchoreus, the founder of Memphis. From Uchoreus to Mœris he reckons 12 generations. Manetho, on the other hand, reckons between Menes and the time at which we may consider his history as authentic, 16 dynasties, which include 3000 years. Cf. also the ref. to H. in ii. 99, *b*. But whatever opinion we may form relative to these obscure and conflicting statements, whether we regard these dynasties as collateral and contemporary reigns, or as belonging merely to the fabulous periods of Egyptian history, the following particulars may be regarded as correct. Egypt during this interval had undergone numerous revolutions; had detached itself from Ethiopia; the government, wrested from the priestly caste, had passed into the hands of the military caste; Thebes, under a line probably of native princes, had commenced her career of conquests; Memphis had been founded, and already, no doubt, other cities had arisen in Middle and Lower Egypt. On a sudden, in the time of a king, called by Manetho, Timaus, but who does not appear among the names in his list of dynasties, a race of strangers entered from the East into Egypt. Every thing yielded to these fierce invaders, who, having taken Memphis, and fortified Avaris, or Abaris, afterwards Pelusium, organized a species of government, gave themselves kings, and, according to certain traditions, founded *On*, the city of the Sun, Heliopolis, to the east of the apex of the Delta. More than 2 centuries passed under the dominion of this race, commonly called the Shepherd-Race, their dynasty that of Hyksos, or Shepherd-Kings. Their sway is said by Manetho to have been unjust and tyrannical, and their treatment of the native inhabitants, barbarous. Their conquest of Egypt dates B. C. 2082, and their dynasty ruled at Memphis 260 years, under 6 monarchs. Thebes, however, formed a powerful league against them, and under two warlike princes drove them from Egypt, and shut them up in Avaris or Abaris, whence they at last departed under capitulation. Even however after the expulsion of the Hyksos, Lower Egypt seems to be divided among communities of different origin, some of whom had formed petty states, while others, pastoral tribes, like the Israelites, fed in this quarter numerous flocks. Cf. ii. 92, *a. g.*, 77, *a*. The kings of Thebes, however, taught by experience, distrusted such dangerous neighbours. Once masters of Memphis, which they defended against the inundations of the Nile, and the incursions of the nomades, by vast and splendid works, they began to conquer the states of the Delta; and after vain efforts to turn away these pastoral communities from the life they pursued, by making them build cities, took the bold resolution of embracing them all in one vast proscription of *the impure*, i. e. of those who refused submission to the sacerdotal behests. Hence the com-

plaints of the Hebrew race, and their consequent departure from the land; hence, the Grecian traditions of the departure of Cadmus and Danaus for other lands." Cf. ii. 4, *c.*, and Smith's *D. of Gr. and R. Geog.*, *The Middle Monarchy*, where much the same account is given of the Hyksos, (a nomadic Arab horde,) and the very interesting ch. iii. in *E. Orient. H.* p. 80—83.

*c.* Νίτωκρις.—"A long succession of *queens*, under the title of Candace, reigned over Ethiopia in Meroe—bas-reliefs of the queens as conquerors and heroines are found at Naga, near *Shendy*, which is close to the site of the ancient Meroe—Hdtus mentions a Nitocris among the ancient queens of Ethiopia, who ruled over Egypt." *H. Ethiop.* ch. ii. p. 205.

*d.* καινοῦν τῷ λόγῳ—i. e. *she pretended she was going to consecrate it.* Cf. also i. 164, οἶκημα ἐν κατιρῶσαι, and viii. 114. Schw.

*e.* ρίψαι . . . . πλέον—Ctesias, fragg. Persic. c. 47, 50, 51, mentions that among the Persians criminals were sometimes condemned to a similar death to that which Nitocris inflicted on herself. W.

CH. CI.—*a.* οὐ γὰρ ἔλεγον—Cf. Jelf, § 786, *obs.* 6, quoted in ix. 109, *b.* κατ' οὐδὲν εἶναι λαμπρότητος, i. e. ἐν οὐδενί, or κατ' οὐδὲν, λαμπροῦς εἶναι. Gaisf. These 330 kings, who left no monuments behind them, are undoubtedly the first 17 dynasties of Manetho. See *H. Egypt.* Append. xii. *l. l.* in ii. 99, *b.* See also *H. Egypt.* Pref. p. 281, on the inference to be drawn from the passage in the text, viz. that the ancient history of the Egyptians and the deeds of their kings as related by Hdtus, and by him collected from the mouths of the Egyptians, is undoubtedly an hieroglyphic history merely assumed from public monuments;—which appears from the fact, that, beyond the names of these 330 kings off the papyrus roll, they could relate nothing, because they left no monuments behind. Cf. also *Ægyptus*, Smith's *D. of Gr. and R. Geog.*, *The Old Monarchy*.

*b.* Μοίριος—On his date, cf. ii. 13, *b.*, and ref. in 100, *b.* Cf. also *H. l. l.* p. 409.

*c.* τοῦ Ἡφαίστου . . . . προπύλαια—Cf. ii. 99, *g.*—"The remaining monuments of this monarch's reign, are, the pilaster and granite halls of Karnak, several temples in Nubia, the great Sphinx of the Pyramids, and the colossal obelisk now in front of the church of St. John Lateran, at Rome." *Americ. Quart. Rev.* in *Ægyptus*, *Class. Diet.*

*d.* ὕστερον δηλώσω—Cf. ii. 149.

CH. CII.—*a.* Σεσωστρις—Cf. ii. 100, *b.* "There is no date, perhaps, in the whole range of profane chronology, more disputed than that of the age of Sesostris. Various epochs have been assigned; the extremes differing nearly 600 years." Dr. Hales, quoted in *E. Orient. H.*, *Chronology*, where Sesostris is dated 1618 B. C., but by Dr. Hales 1308 B. C. See the discussion on Sesostris in that work, (*E. Orient. H.*), p. 90—99. The following is extracted from Smith's *D. of Gr. and R. Biog.*, *Sesostris*.



“Sesostris (Σέσωστρις), or, as Diodorus calls him, Sesoosis (Σεσόωσις), was the name given by the Greeks to the great king of Egypt, who is called in Manetho and on the monuments Ramses or Ramesses. Not only do Manetho and the monuments prove that Sesostris is the same as Ramses, but it is evident from Tacitus, (Ann. ii. 59,) that the Egyptian priests themselves identified Ramses with Sesostris, in the account which they gave to Germanicus of the victories of their great monarch. Ramses is a name common to several kings of the eighteenth, nineteenth, and twentieth dynasties; but Sesostris must be identified with Ramses, third king of the nineteenth dynasty, the son of Seti, and the father of Menephthah, according to the restoration of the lists of Manetho by Bunsen. This king is frequently called Ramses II., or Ramses the Great, to distinguish him from Ramses, the first king of the nineteenth dynasty. It was under the kings of the eighteenth and nineteenth dynasties that Egypt obtained her greatest splendour, and of these monarchs, Ramses-Sesostris obtained the most celebrity. Although the Egyptian priests evidently exaggerated the exploits of Ramses-Sesostris, and probably attributed to him the achievements of many successive monarchs, yet it is evident, from the numerous monuments bearing his name still extant in Egypt, that he was a great warrior, and had extended his conquests far beyond the boundaries of Egypt. His conquest of Ethiopia is attested by his numerous monuments found in that country, and memorials of him still exist throughout the whole of Egypt, from the mouth of the Nile to the south of Nubia. In the remains of his palace-temple at Thebes we see his victories and conquests represented on the walls, and we can still trace there some of the nations of Africa and Asia whom he subdued. We have, moreover, another striking corroboration of the Asiatic conquests of this monarch, as well as of the trustworthiness of that prince of travellers, Herodotus. The latter writer relates, that most of the stelae which Sesostris set up in the countries he conquered, were no longer extant in his time, but that he had himself seen those in Palestine of Syria with the inscriptions upon them. He also adds that he had seen in Ionia, two figures (τύποι) of the same king, cut in the rock; one on the road from Ephesus to Phocæa, and another on the road from Sardis to Smyrna. Now it so happens that one of the stelae, which Herodotus saw in Syria, has been discovered in modern times on the side of the road leading to Beirut, (the ancient Berytus,) near the mouth of the river Lycus; and though the hieroglyphics are much effaced, we can still decipher the name of Ramses. The monument, too, which Herodotus saw on the road from Sardis to Smyrna, has likewise been discovered near Nymphæ, the ancient Nymphæum; and although some modern critics maintain, that the latter is a Scythian monument, we can hardly believe that Herodotus could have been mistaken in the point. (Wilkinson, *Manners and Customs of the Ancient Egyptians*, vol. i. p. 98;

Lepsius, in *Anal. dell. Instit. di Corrisp. Archeol.* vol. x. p. 12; *Classical Museum*, vol. i. pp. 82, 231, where a drawing is given of the monument near Nymphi.) The name of Sesostris is not found on monuments, and it was probably a popular surname given to the great hero of the nineteenth dynasty, and borrowed from Sesostris, one of the renowned kings of the twelfth dynasty, or perhaps from Sesoothus, a king of the third dynasty. It appears from Manetho, that Ramses-Sesostris was also called Sethosis, which Bunsen maintains ought to be read Se-sothis, and that its meaning is, the son of Sethos or Seti. (Bunsen, *Ægyptens Stelle in der Weltgeschichte*, vol. iii. pp. 97—114.) "That Sesostris, or Ramesses the Great, the conqueror of Ethiopia, is not to be considered a mere creature of the imagination, but historically a monarch of Egypt, is so obvious as to render it almost unnecessary to mention it—the name of no Pharaoh appears so often upon the Egyptian monuments, or with so much splendour, as the name and title of Ramesses the Great. 'Beloved and confirmed of Ammon,—Son of the God of the sun,—ruler of the obedient people.' are the titles here frequently bestowed upon him." H. See the very interesting account of his expeditions, conquests, and marvellous monuments, in *H. Egypt.* ch. iii. p. 426, seqq. Cf. also *H. Ethiop.* ch. ii. p. 215. "He cannot be placed later than B. C. 1500."

*b. πλοίοισι μακροῖσι*—Cf. i. 2, *b.*, and on *Ἐρυθ. θάλασσαν*, the Arabian Gulf and Indian Sea, i. 1, *b.* *H. l. l.* p. 428.

CH. CIII.—*a. ἀποδασάμενος*—Cf. i. 146, *b. φαίνονται . . . . αἱ στήλαι*, cf. *D.* p. 45.

CH. CIV.—*a. φαίνονται . . . . Αἰγύπτιοι*.—*H. Pers.* ch. ii. p. 219, considers that these were Egyptians transplanted either by Nebuchadnezzar, or some other Asiatic monarch, into Colchis; in the same manner that we know other nations were treated, whom Hdtus hence calls *ἀνασπαστοὶ*. Cf. iii. 93, iv. 204, v. 12, vi. 20. *B.* And vi. 3, where a story is forged by Histiaëus that Darius meditated *transplanting* the Ionians to Phœnicia. The instance of the Jews is well known: cf. 2 Kings xviii. 32. Cf. also i. 155, *d.*, and *R.* p. 269. Ritter, however, *Vorhalle*, 35, quoted under *Colchis*, *Class. Dict.*, employs strong arguments to prove that the Colchians were a colony from India. The country of Colchis was bounded on the W. by the Euxine, on the N. by the Caucasus, on the E. by Iberia, (the modern *Georgia*,) on the S. and S. W. the boundaries were somewhat indefinite, and were often considered to extend as far as Trapezus (*Trebizond*). *Smith's C. D.*

*b. εἰρόμην ἀμφοτέρους*.—This shows Hdtus visited Colchis; probable also from iv. 86.—See *D.* p. 45, on Hdtus' Travels out of Greece.

*c. περιτάμνονται κ. τ. λ.*—Cf. ii. 37, *a.* In reference to the observation just above, that "the Egyptians are a black race with woolly hair," *H. Egypt.* ch. i. p. 301, seqq., observes that these assertions must be limited; first, that it applies only to the great



body of the people, and not to the upper classes; and secondly, that the expression does not exactly signify a complete black, but rather a dark brown, and hair rather curly than woolly. Cf. E. Orient. H. ch. iii. p. 63.

d. Σύροι οἱ κ. τ. λ. Σύριοι δὲ οἱ κ. τ. λ. Cf. i. 72, a. The Thermodon, the *Thermeh* in Cappadocia. The Parthenius, the *Chatî-Su* or *Bartan-Su*, separates Paphlagonia from Bithynia, Smith's C. D. παρ' Αἰγυπτίων μεμ., *have learnt from the Egyptians*. Παρά. Causal. The person or thing whence knowledge or hearing, &c. proceeds. Jelf, § 637, 2.

e. Μάκρωνες—towards the N. of Armenia, on the coast of the Euxine: afterwards called Sanni. R., p. 282, and iii. 94, c.

CH. CV.—a. λίνον μούνοι κ. τ. λ.—Cf. i. 195, a.

b. Σαρδονικόν—As this word properly refers to the island of Sardinia, which can hardly be intended in this passage, it appears probable, as Schw. notes, that the Gks themselves confounded the two, Σαρδονικόν, *Sardinian*, and Σαρδιανόν or Σαρδιανικόν, *Sardian*, belonging to *Sardis*; the linen of which, either manufactured or dyed there, was noted throughout Greece. Hence βάμμα Σαρδιανικόν, Aristoph. Acharn. 112, Pax, 1174. B. See H. Pers. ch. i. 68.

CH. CVI.—a. ἐν Παλαιστίνῃ Συρίῃ—Though this name included the land of Judæa, i. 72, a., yet here the maritime coast occupied by the Philistines and Phœnicians must be meant; for we can hardly believe that Hdtus could have visited the interior without leaving us some description of a nation so peculiar as the Jews. Cf. ii. 159, b. B.

b. ἐς Φώκαιαν—Cf. i. 142, b.

c. πέμπτῃς σπιθαμῆς—The σπιθαμή, *span*, *half a cubit*; as τρίτον ἡμιτάλαντον is *two talents and a half*, and ἐβδ. ἡμιτάλ. *six talents and a half*, so πέμπτῃ σπιθαμῇ is *four cubits and a half*, i. e. 6 ft 9 inches. Cf. i. 50, d. Schw.

d. ὥμοισι τοῖσι ἑμοῖσι—Cf. Soph. Trach. 1057. Καὶ χερσὶ καὶ νώτοις μοχθήσας ἐγώ (κακά). W. Cf. H. l. l. p. 426, seqq., on Sesostris.

CH. CVII.—a. Δάφνησι κ. τ. λ. Cf. ii. 30, c.

CH. CVIII.—a. καὶ τὰς διώρυχας—Cf. H. l. l. on Sesostris, and ii. 102, a. On his monuments at the temple of Hephæstus or Phtha, p. 427, and on Hephæstus, ii. 99, g.

b. πλατυτέροισι—*somewhat salt*, or *brackish*. Pococke, i. p. 198, says that through Egypt the water of the wells is salt.

CH. CIX.—a. Κατανεῖμαι δὲ τὴν χώραν—Cf. Diod. i. 54, and H. l. l. on Sesostris, p. 438.

b. δοκέει . . . γεωμετρίῃ εὐρεθεῖσα—It is plain that this art existed prior to the advent of Joseph into Egypt; cf. Gen. xlvii. 20. B. "When Hdtus ascribes the origin of geometry to these mensurations, it can be hardly understood otherwise than of the mensurations of the areas of whole townships, though he might derive his conjecture from private possessions. These mensurations were undoubtedly connected with the canal system, for the construction

and preservation of which considerable mathematical knowledge was required, and upon the good order in which these were maintained, the fruitfulness of the land chiefly depended. An intimate connexion between these seems evident, from the canal system and the division of districts by measurements being ascribed to the same ruler, Sesostris." H. l. l. p. 440.

c. πόλον . . . γνώμονα—both *sun-dials*: the πόλος, a *concave sun-dial*, the gnomon, a *column on a plane surface*. B. The latter the more simple kind of sun-dial. So also S. and L. Dict., which adds that the first was so called from being shaped like the vault of heaven (πόλος), and that the shadow was cast by the sides. Cf. Smith's D. of A.

CH. CX.—a. οὔτε . . . Αἰθιοπίας ἤρξε.—Cf. H. l. l. p. 428: "That he subjugated Ethiopia there can be no doubt; that is, all Ethiopia, as well as the most southern part of it, or Meroe; for part of it was very early reduced under the sway of the Pharaohs, or at least was dependent upon them." Cf. E. Orient. H. ch. iii. p. 88, 93.

b. Δαρεῖον τὸν Πέρσῃν—As mention is made no where else, except in Aristot. Rhetor. ii. 20 § 3, of Darius' making a stay in Egypt, the answer here of the chief-priest was probably made to the satrap, and reported to the king. *ιστάναι* in the following sentence has, like *ιστάντα*, a transitive force, and is said of him who *sets up his statue*; hence from the context supply *ἀνάθημα* or *ἀνδριάντα*. B.

c. μὴ οὐκ ὑπερβαλλ.—*if he did not surpass him*, &c. *Μὴ οὐ* is used with participles after negative propositions, Herod. vi. 106, ii. 110, Soph. Œd. T. 12, 221. It is usually rendered by *nisi*; but the "if" is contained not in *μὴ οὐ*, but in the participle; and *μή*, which is in this connexion the appropriate negative particle, is only strengthened by *οὐ*. Matth. Gr. Gr. § 609. Cf. also Jelf, § 750.

CH. CXI.—a. Φερῶν—Diodorus, i. 59, calls this monarch Sesostris, or Sesoosis, a name that was his father's and which he assumed on succeeding to the throne. By Eusebius he is called Pharaoh, the name common to all the Egyptian sovereigns, the meaning of which is king. W. Cf. E. Orient. H. ch. iii. p. 99, and H. l. l. p. 430. τοῦ ποταμοῦ κατελθόντος—*κυματίης ὁ ποταμὸς ἐγεν.* Cf. Jelf, § 710, a., gen. abs. instead of nominative. We sometimes find the gen. absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of *cause* is rather called out.

b. μετὰ δὲ . . . τυφλωθῆναι. This story took its origin from the sacred and almost divine character attributed to the Nile. Cf. ii. 90, b., &c. B. κάμνοντα τοὺς ὀφθαλμούς. Cf. Jelf, § 579, 1, on the *particular uses of the equivalent accusative as a means of defining the verbal notion*, and cf. § 548, c.

c. ὀβελούς δύο λιθίνους. "One of these obelisks was afterwards



carried to Rome by Caligula, and placed on the Vatican in the circus of Caligula. It stands at present in front of St. Peter's, where it was placed in 1586, and its whole height is about 132 ft., and without the base and modern ornaments at top about 83 ft." Smith's D. of A. Pope Sixtus V. raised the obelisk: the inscription he placed upon it is an extraordinary one indeed. Obelisks were consecrated to the sun, whose rays they were supposed to represent. B. Cf. E. Orient. H. ch. iv. p. 177.

CH. CXII.—*a.* Πρωτῆα—B. c. 1214, or, according to others, B. c. 1189. Chronol. E. Orient. H. Cf. also ch. iii. p. 99. On the Proteus of Grecian mythology, cf. Hom. Odyss. iv. 384, and Eurip. Helen, 46, referred to by B. τοῦ Ἡφ. π. νοτ. αν. κειμ.—*lying south of the Hephestæum.* On the gen. of position here, cf. Jelf, § 526, 1.

*b.* περιοικέουσι . . . Φοίνικες Τύριοι.—This was an exception to the usual custom of the Egyptians in forbidding all foreigners to approach their coast; "but to make up for this, the Phœnicians had a large settlement in the capital of Egypt itself; one entire quarter of Memphis being inhabited by them: a very evident proof that they carried on, by inhabitants of that quarter of the world, a part of the primitive caravan trade of Eastern Africa." H. Phœn. ch. ii. p. 313. On their trade with Egypt in cotton-stuffs, and corn, and the importation of wine, iii. 5, 6, see ch. iv. p. 361, seqq. See also, on the jealousy with which foreigners were regarded in Egypt, H. Egypt. ch. iv. p. 458, and article 21, Trade, of *Ægyptus*, Class. Dict.

*c.* στρατόπεδον—an establishment for trade under the protection of a sanctuary, though called *the camp*. Cf. ii. 154, where the quarters given by Psammitichus to the Ionians and Carians are so called. Similarly Naucratis was given to the Gks by Amasis, ii. 178. H. Egypt. ch. iv. p. 463.

*d.* ξείνης Ἀφροδίτης—probably identical with Astarte, or another Phœnician goddess (?) mentioned in i. 105, *c.* Her appellation ξείνη distinguishes her from the Venus of ii. 41, *f.* H. l. l. p. 461.

*e.* ἐπωνύμιον—i. q. ἐπώνυμον, sc. τὸ ἱερόν. Cf. Pind. Ol. x. 95. Pyth. i. 58. Schw.

CH. CXIII.—*a.* τὰ περὶ Ἑλένην. This tradition refers to the story of Helen in Stesichorus, cf. fragg. Stesich. p. 92, ed. Kleine, followed by Euripides, Hel. 25. Cf. also Plato, Polit. ix. 10, p. 586. B. Bryant, in his dissertation on the war of Troy, has ingeniously shown the difficulties that occur in the computation of Helen's life. Cf. H. N. Coleridge's Introduction to the Study of the Gk Classic Poets, p. 163, 169, and read Hist. of Gr. Lit., *Homer*, p. 50.

CH. CXIV.—*a.* Κανωβικὸν . . . στόμα.—Cf. refs in ii. 10, *a.*

*b.* Ἡρακλῆος ἱρόν.—near the city of Canopus, the suburb of which was thence called *Heraclium*. Cf. Strab. xvii. p. 801. The Hercules worshipped there was probably the Hercules of Thasos and Tyre, whose worship the Tyrians, mentioned in the preceding ch.,

probably introduced, and whose temple they built in this place, a spot peculiarly adapted for their mercantile transactions. B.

c. ἐπιβάλλεται στίγματα ἑαυτῷ κ. τ. λ.—*gets stamped upon himself sacred marks or brands*, thereby showing he was dedicated to the deity of the temple and initiated in his rites. Perhaps in reference to this custom Galat. vi. 17, "I bear in my body the *marks* of the Lord," &c. B. Cf. also vii. 233, a.

d. θῶνις. Cf. Hom. Odys. iv. 228, whence it has been supposed he was a king of Egypt. Diodorus mentions a seaport, Thonis, to which he assigns a high antiquity. H. l. l. p. 458.

CH. CXV.—a. ἀναπτερώσας αὐτήν—*alas ei addens*, i. e. *incitans eam*. B. *Exciting her vehemently*. S. and L. D.

CH. CXVI.—a. ἐς ὃ—*wherefore, on which account*. Schw. So also W. would render it in i. 115.

b. ἐπιμέμνηται δὲ κ. τ. λ. These lines are from Il. vi. 289, and the title under which Hdtus has here mentioned the part of the poem whence they were taken, though applied in later times only to the 5th book of the Iliad, may very well have been understood by him as including part, perhaps the whole, of the 6th also. Other parts of the Iliad had similar titles, taken from the subjects they were chiefly concerned with: thus the 1st, the wrath of Achilles; the 11th, the bravery of Agamemnon. So the Necyomanteia of the Odyssey, &c. Cf. Lit. of A. Gr., *Homer*, p. 20.

c. ἀνεπόδισε ἑωυτὸν—*has corrected or contradicted himself*. S. and L. D. ἐν Ὀδυσσείῃ. In Odys. iv. 227, 351.

d. ἡ Συρίη κ. τ. λ. Cf. i. 72, a.

CH. CXVII.—a. δηλοῖ—*it is plain*. S. and L. D. Cf. ix. 68, a. Jelf, § 359.

b. Κατὰ ταῦτα κ. τ. λ. The subject of the Cyprian verses was the Trojan war from Helen's birth. On their author read Coleridge's *Introd. to the Gk Classic Poets*, ch. on the origin and preservation of the Iliad and Odyssey, p. 50: "The most celebrated of the second race of Παφωδοὶ were the Homeridæ, a name given to a school or family of them, which had its head-quarters in the island of Chios, and pretended to be the correctest reciters of the verses of Homer. Among these was Cynæthus, whose fame was so great that the Hymn to Apollo was attributed to him, and it may be suspected that the well-known lines relative to the residence and person of Homer, are an instance of the fraud and the talent of him, or of some other Chian rhapsode. Certain is it that during the age of this second race, a great number of poets flourished, by whom it is reasonable to believe that much of the cyclical heroic poetry, now or anciently existing under various names, must have been composed. We are told of Arctinus the Milesian, author of the *Æthiopis*; of Lesches the Lesbian, author of the little Iliad; of Stasinus the Cyprian, author of the Cyprian verses, &c. &c." On the *Cypria* of Stasinus, cf. also Müller, *Lit. of A. Gr.* ch. vi. p. 68.



CH. CXVIII.—*a.* μὴ μὲν ἔχειν Ἑλ.—*that in truth they had not Helen.* Instead of μήν, the Ionic uses the shortened form μέν. μὴ μέν = μὴ μήν. Jelf, § 729, 3, *b.*, Μέν (*confirmativum*).

CH. CXX.—*a.* τῷ λόγῳ τῷ περὶ Ἑλένης λεχθέντι. Cf. i. 113, *a.*, and refs. καὶ ταῦτα μεγ.—συμβαίνοντων—*especially when mighty calamities, through his means, befell, &c.* Cf. Jelf, § 697, *d.*, *Participle Causal.*

*b.* τοῦ δαιμονίου—Cf. i. 32, *c.* ὅπως—ποιήσωσι. Observe ὅπως joined with the conj. of aor. I, act. (instead of the ind. fut.) contrary to Dawes' Canon. "The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future time; the aor. conj. as something of which the future realization is only conceived, but without any notion of its actually existing." Read Jelf, § 812, 1.

CH. CXXI.—*a.* Παμφινίτον—Dated 1124, B. C. in the Oxf. Tab.—On the temple of Hephæstus, cf. ii. 99, *g.* πρὸς βορέῳ—πρὸς νότον, cf. Jelf, § 638, i. 1. Καὶ τὸν (i. e. ὃν) μέν—τοῦτον μέν—If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis. Jelf, § 765, 5.

*b.* § 1. On the story that follows, B., in his 9th Excursus, remarks that nearly the same tale is found in the Gk legend of Agamēdes and Trophonius. Cf. Pausan. ix. 37, § 3. Creuzer assigns a symbolic meaning to it, considering it to refer to the process of agriculture; for, by Trophonius (the same as Hermes χθόνιος, by whom the subterranean treasures are brought to light) is meant the crop of corn, drawn, as it were, from the inmost recesses of the earth. Nor is this done without danger and suffering; he that brings forth the hidden store for our use, being supposed himself to suffer death in the task. In which, remarks B., the idea is contained of the Deity undergoing human ills, that he may confer benefits on the human race. Creuz. Symb. ii. p. 379. To this also belongs the journey, cf. ch. 122, of Rhampsinitus to the infernal regions.

*c.* τοῦ τῶν τοίχων . . . ἔχειν—*of which one wall belonged to, or was on, the outside of the palace—fe' edificare una camera di pietra, della quale uno de' muri riferiva alla porta esterna della casa.* The Italian version, quoted by B. ὡς ἐκείνων προορέων—*that with the intention of providing for them.* Causal Gen., cf. Jelf, § 496.

*d.* οὐκ ἐς μακρὴν κ. τ. λ.—*paullo post, B. q. d. and his sons not long after applied themselves to the undertaking.* μακρὴν used as an adv., ὥραν, or some word of the kind, being supplied. Viger, p. 596, § 2. ὡς—τυχεῖν κ. τ. λ. On the Accus. with Infin. in *Oratio Obliqua* instead of the *Verbum Finitum*, cf. Jelf, § 889, quoted in i. 24, *a.* Cf. vi. 117, *a.*

*e.* § 4. καὶ τῶν φυλάκων . . . παρηίδας.—Cf. 2 Samuel x. 4. W.

*f.* § 5. τὴν χεῖρα—*the hand and arm*, cf. also iv. 62, in the same sense. W. ὡς—τὴν θυγατέρα,—*to the daughter of the king.* Ὡς, ad,

to, is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer. Od. ρ. 218, ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον. It is joined with names of towns, used instead of the inhabitants thereof. Thucyd. viii. 36, 103. Jelf, § 626.

g. § 6. ταύτην συνοικίσαι. Ut συνοικεῖν *matrimonio junctum esse*, ii. 120, &c., ita συνοικίζειν *filiam in matrimonium dare, nuptum dare*. B.

CH. CXXII.—a. καὶ τὰ μὲν, νικᾷν αὐτὴν κ. τ. λ. Cf. note b. on preceding ch. The playing at dice with Ceres, and winning and losing in turn, signifies, according to Szathmar's Dissertat. on the Pharaohs, experiencing by turns favourable and unfavourable harvests. V. The doctrine of the immortality of the soul appears also to have been intended to be conveyed in this fable. Cf. the following ch. The golden napkin also was a pledge of the golden crop, shortly to rise from the earth, and the weaving the cloak an emblem of weaving the web of human life, in which all its chances were portrayed. B.

b. δύο λύκων κ. τ. λ. "The animals of the lower world, the guardians of Amenthes." H. cf. ii. 85, a., 67, g.

CH. CXXIII.—a. Δήμητρα καὶ Δίονυσον. i. e. *Isis and Osiris*. Cf. ii. 41, a. 42, c., and particularly the ref. in the preceding note.

b. πρῶτοι δὲ καὶ κ. τ. λ. After quoting various opinions as to what is here intended to be asserted, B. concludes, probably rightly, that Wyttenbach best interprets Hdtus' meaning, viz. that *the Egyptians first asserted that the soul, being immortal, passed into all other bodies in turn, and again returned to a human body at the end of 3000 years*, cf. ii. 148, d., and that therefore the Egyptians were the authors, not so much of the doctrine of the immortality of the soul, as of the *Metempsychosis*. Cf. ii. 85, a., and ref. to H., &c.

c. τοῦτῳ τῷ λόγῳ εἰσὶν οἱ Ἑλλήνων κ. τ. λ.—Hdtus here probably alludes to Pherecydes of Scyros and Pythagoras; the first of whom flourished about B. C. 600, and was tutor to the latter. W.

CH. CXXIV.—a. Χέοπα, Cheops, or Chemmis, B. C. 1082. Chronol. E. Orient. H. Cf. also ch. iii. p. 78, and ch. iv. p. 181, quoted in App. to this vol., *Pyramids*. ἐλάσαι, cf. v. 50, a.

b. ἐκ τῶν λιθοτομέων κ. τ. λ. "The granite or southern district extends from Philæ to Assouan, and is formed for the most part by rocks of Syenite or oriental granite, in which the quarries may yet be seen, from which the ancients drew the masses required for colossal statues and obelisks. Between Assouan and Esna, the ancient Aphroditopolis, is the sand-stone or middle district, which supplied slabs for most temples, and beyond it the northern or calcareous district stretches to the southern angle of the Delta. This last chain of hills furnished not only the solid part of the pyramids, but materials for many public buildings long since destroyed, because they proved excellent stores of lime and stone for the Arabs and other barbarians, who destroyed Egypt for so many



centuries." Article i. Geological Structure, *Ægyptus*. Cf. E. Orient. H. ch. i. p. 14.

c. τῆς ὁδοῦ κατὰ τὴν κ. τ. λ. This causeway appears, from Norden and Pococke, to have been kept in repair even till the present day, though some of its materials have been changed, being now built with free-stone. "The stones," says Pococke, "for the pyramid, might be conveyed by the canal that runs about two miles north of the pyramids, and thence part of the way by this extraordinary causeway. For at this time there is a causeway from that part, extending about 1000 yards in length and 20 feet in breadth, built of hewn stone," &c. See Pococke, *Descrip. of the East*, i. p. 42.

d. τῆς ἐστὶ παντακτῇ κ. τ. λ.—Hence as the πλείθρον = 100 feet, the height of the great pyramid, according to Hdtus, is 800 ft, and the width of one of its sides the same. Extraordinary to say, no two either of the ancients, or of the modern travellers, who have calculated or measured its height, agree together; which can only be accounted for from its being measured from the level of the surrounding sand, and this, though its accumulation since the days of Hdtus may very well account for his dimensions of it exceeding those of any one else, we must necessarily suppose to be of a very shifting nature, and thereby to have caused the discrepancy observable in the measurements of Le Brun and Niebuhr. These, as well as the many others, of Strabo, xvii. p. 1161, Diodorus, i. 63, Pliny, H. N. xxxvi. 12, and of modern travellers, may be omitted as only likely to cause confusion. According to the article *Pyramides*, *Class. Dict.*, "The height of the first, ascribed to Cheops, is 477 ft, 40 ft higher than St. Peter's at Rome, 133 higher than St. Paul's in London; and the length of the base is 720 ft. This pyramid had been opened and some chambers discovered in it, but not so low as the base, till Mr. Davison, British consul at Algiers, explored it in 1763, and discovered a room before unknown, and descended the successive wells to a depth of 155 ft. Another spacious room under the centre of the pyramid, supposed by Mr. Salt to have been the place for containing the *theca* or sarcophagus, though none is now found in it, was discovered at a later period by Capt. Caviglia; this last room is 20 ft. above the level of the Nile, and Hdtus erred in supposing that its waters could ever surround the tomb of Cheops." See further the interesting article whence this extract is borrowed; which illustrates the connexion between Egypt and Hindoostan, on which cf. ii. 143, g., 164, a. The opinion of H., it should be observed, opposed to that of Wilford and others, is that the pyramids *were* sepulchral monuments, raised, in all probability, to preserve the entrances of the subterranean burying vaults, prevent their being choked by sand, and keep the whole distinct—further, that they belong to the most ancient monuments of Egypt, are of Ethiopian origin, and were built by those 18 Ethiopian Pharaohs, who reigned long be-

fore Sesostris, and are included in the 330 kings whose names were read over by the priests. H. Egypt, ch. ii. p. 363 and 318. Cf. particularly E. Orient. H. ch. ii. p. 78, and ch. iv. p. 177, seqq., quoted in Appendix to this vol., *The Pyramids*. On the district of the pyramids—which stand sometimes singly and sometimes in groups on the strip, about 35 miles long, reaching from Ghizeh to beyond Meidun—see H. Egypt. ch. i. p. 297.

CH. CXXV.—*a.* κρόσσας, (*pyramidum*) *quædam eminentiæ, graduum formam repræsentantes*, seu, ἀναβαθμοί quos alii βωμίδας dicunt, *arulas quasi*. W. *Courses, or steps*. S. and L. D.

CH. CXXVI.—*a.* τὴν ἐν μέσῳ τῶν τριῶν—*The three* here mentioned are the great ones at Ghizeh, the 1st built by Cheops, the 2nd by Chephren, ii. 127, and the 3rd by Mycerinus, ii. 134. The little one built by Cheops' daughter, Zoega considers to be the same observed by Norden and Pococke between the Sphinx and the great pyramid. B.

CH. CXXVII.—*a.* Χεφρήνα—1032, (? 1492,) B. c., Chronology in E. Orient. H. For the particulars of his pyramid, which was opened by Belzoni, and appears to have been explored also in the 15th century by one of the sovereigns of the Ottoman empire, see article *Pyramids*, quoted above, and Appendix to this vol., *The Pyramids*.

*b.* οὔτε γὰρ—ὑπὸ γῆν—*for neither are there beneath it any chambers running below ground*. Ὑπὸ, with *Accus. Local.* Extension under any object. Jelf, § 639, iii. 1, *b.* οὔτε ἐκ τοῦ Νείλου κ. τ. λ. On Hdtus' error in this point, cf. ii. 124, *d.*

*c.* τὸν πρῶτον δόμον—the *first tier, or range*, cf. i. 179, *c.* The *Ethiopian Stone* is the beautiful oriental, or rose-coloured granite from the quarries of Philæ, Elephantine, and Syene, cf. ii. 124, *b.*, and E. Orient. H. ch. i. p. 14.

*d.* τεσσεράκοντα πόδας ὑποβὰς κ. τ. λ.—*i. e. he built it 40 ft lower than the great pyramid, close by which it stands*. W. *Lit. going 40 ft lower than the same size, &c.*

CH. CXXVIII.—*a.* τούτους ὑπὸ μίσεος . . . . ποιμένος Φιλίτιος κ. τ. λ.—On the conquest of Egypt by the *Hyksos*, or Shepherd Kings, neighbouring nomad hordes of Libyan, Ethiopian, and Arabian descent, their establishment of themselves in Lower and Middle Egypt for 260 years—Memphis their capital—hence their kings enumerated in the series of Egyptian dynasties—their expulsion, after a long struggle, by the rulers of the kingdom of Thebes, cf. ii. 100, *b.*, E. Orient. H. ch. iii. p. 80—83, H. Egypt. ch. ii. p. 317, seqq. That this race *were*, under the 18 Ethiopian Pharaohs, ii. 124, *d.*, the builders of the pyramids, long before the flourishing times of Egypt under the Sesostridæ, is considered by H. *l. l.* p. 363 and 318, no improbable conjecture. See also H. *l. l.* p. 336, on the contempt in which the caste of Neatherds—of Arabian or Libyan descent—owing to their nomad life, directly opposed to the views and policy of the ruling priest caste,—were held. Cf. ii. 47, *b.*



CH. CXXIX.—*a.* Μυκερίνον—960, B. C., Chronol. E. Orient. II. His name, according to Zoega, signifies *tranquil*.

*b.* τετρυμένον—Cf. i. 22, *a.*

*c.* βοῦν ξυλίνην—Cf. the following note.

CH. CXXXII.—*a.* τύπτωνται . . . τὸν οὐκ ὀνομαζόμενον θεὸν κ. τ. λ. On the verb, cf. ii. 42, *h.* The deity was doubtless Osiris; cf. ii. 61, *b.* Creuzer, Comment. on Herod. p. 127, quoted by B., discusses the reason of Mycerinus' having entombed his daughter in the image of a cow:—"by this means having, as it were, wedded her to Osiris, who assumed the shape of that animal. By so doing Mycerinus effected a kind of apotheosis of his daughter, and procured divine honours for her. For this reason she was brought out once a year, when the lamentation for Osiris was celebrated, and to this refers also the illuminated chamber where the image of the cow was kept, and the perfumes," &c.

CH. CXXXIII.—*a.* ἐκ δὲ τοῦ χρηστηρίου—*after that first oracle.* B. Cf. i. 86, *c.* ἐνηβητήρια ἐπιτηδεώτατα—*most agreeable places of amusement.* B.

*b.* ἵνα οἱ δώδεκα . . . αἱ νύκτες ἡμέραι ποιούμεναι—where αἱ νύκτες is the nom. absolute;—*the nights being converted into days.* Cf. vi. 21, *b.*

CH. CXXXIV.—*a.* Πυραμίδα κ. τ. λ.—On this, generally called the 3rd Pyramid, see Pococke's Travels, vol. i. p. 47. πολλὸν ἐλάσσω τοῦ πατρος—*left behind him a pyramid of far less size than his father left, = οὗτ. ἀπελ. πολλὸν ἐλάσσω πυραμίδα ἢ ὁ πατήρ.* If the comparative word belongs to the verb of the clause, either the gen. or ἢ may be used. Jelf, § 782, *c.*

*b.* εἴκοσι ποδῶν κ. τ. λ.—*wanting twenty feet of three plethra on each side.* Cf. ii. 124, *d.*, on the πλέθρον. On the Ethiopian stone, see ii. 127, *c.*

*c.* οὐ γὰρ ἂν κ. τ. λ.—*for they would not otherwise have attributed to her the building of such a pyramid.* κατὰ Ἀμασιν βασ.—*during the reign of Amasis.* Cf. Jelf, § 629, 2. Κατά, duration of time, *during.*

*d.* Αἰώπου κ. τ. λ., flourished about 570 B. C. See Smith's D. of Gr. and R. Biog.

CH. CXXXV.—*a.* ὥς ἂν εἶναι Ῥοδώπιν κ. τ. λ. She made much money, *considering she was Rhodopis*: much *for a person of Rhodopis' station.* Instead of the accusat., some read the gen. Ῥοδώπιος—*looked at as the property of a private lady like Rhodopis, but still not so large as, &c.* Jelf, 869, 6. Cf. ii. 8, *d.*

CH. CXXXVI.—*a.* Ἀσυχιν. Asychis, also called Bocchoris, 815 B. C., E. Orient. H. Chronol. On the temple of Hephæstus and the propylæa, cf. ii. 99, *g.*

*b.* μήτ' αὐτῶ ἐκείνῳ τελευτήσαντι κ. τ. λ. From the Egyptian belief that those deprived of sepulture could not attain the tranquil kingdom of Osiris in the other world. Cf. ii. 67, *g.*, 85, *a.*, and ref. to H. The custom of giving the dead as pledges, which prevailed also among the Romans, was abolished by Justinian. B.

c. κόντῳ γὰρ ὑποτύπτοντες κ. τ. λ.—*for, pushing down with a long pole into the lake, &c.* Cf. iii. 130.

d. πλίνθους εἵρυσαν. Cf. i. 179, b.

CH. CXXXVII.—a. Ἄνυσιν—771 B. C., Chronol. E. Orient. H. Cf. also ch. iii. p. 100. The Sabacon of Hdtus, the first Ethiopian kg of Egypt, the same with the *So* of 2 Kings xvii. 7. Usher and Prideaux, Conn. part i. bk i. sub *an.* 742 B. C. H., Ethiop. ch. ii. p. 214, seqq., considers that, under the name of Sabaco, Hdtus has included his whole dynasty, that is, the three monarchs, Sabaco, Sevechus, and Tarhaco, the three mighty rulers of Meroe, who, between 700 B. C. and 800 B. C.—contemporary with the reigns of Hezekiah and Hoshea, Salmanassar and Sennacherib—conquered at least Upper Egypt. Tarhaco is, without doubt, Tirhakah the Ethiopian, who came out to fight against Sennacherib; and Sevechus, or Sabaco, the *So* to whom Hoshea sent an embassy: 2 Kings xix. 9. Cf. also H. Egypt. ch. iii. p. 421, 432, and ch. v. p. 466, on the end of the splendid period of the Pharaohs about 800 B. C. On the conclusion of the Ethiopian sway, cf. Smith's D. of Gr. and R. Geog., *Ægyptus*, the New Monarchy, &c., ii. 141, a. Also on this portion of the history the Amer. Qu. Review, 7, 39, quoted in *Ægyptus*, Hist. Class. Dict.

b. τὰ ἔλεα—Cf. ii. 92, a.

c. τὰς διώρυχας—Cf. ii. 108, a., 109, b.

d. Βουβάστι—Cf. ii. 60, b.

e. ἡ δὲ Βούβαστις . . . Ἄρτεμις. The name Bubastis was given to the new moon, meaning, according to Jablonsky, *she who discloses her face*. The resemblance between her and the Diana of the Gks and Romans was imperfect, as the Egyptians did not consider her to be the goddess of the woods; hence Juvenal, Sat. xv. 8, "Oppida tota canem venerantur, nemo Dianam." B.

CH. CXXXVIII.—a. τυποῖσι κ. τ. λ.—*figures, statues of men, colossi.* Cf. ii. 106.

b. αἰμασίη—a wall, especially a loose wall of small stones, a stone fence. S. and L. D. Cf. i. 180, b. ὁδὸς λίθου—a causeway of stone. Cf. Jelf, § 538, obs. 2, *Attributive gen. of the material*.

c. Ἑρμῆω ἱδὸν. "Hermes, of whom the Gks made a god of the 2nd rank, was in some sort a personification of the Egyptian priesthood; in this sense therefore he was regarded as the confidant of the gods, their messenger, interpreter of their decrees, genius who presided over science; conductor of souls; elevated indeed above the human race, but the minister and agent of celestial natures; was designated by the name *Thot* or *Thoth*, in Egyptian signifying *an assembly*, more particularly one composed of sages and educated persons, or the sacerdotal college of a city or temple: thus the collective priesthood of Egypt, personified and considered as unity, was represented by this imaginary being, to whom was ascribed the invention of language and writing, as well as the origin of geometry, arithmetic, astronomy, music, rhythm, institu-



tion of religion, &c. &c." Cf. Jablonsky, *Panth. Ægypt.*, quoted in *Mercurius*, *Class. Dict.* and ii. 67, *f*.

CH. CXXXIX.—*a*. Τέλος δὲ κ. τ. λ. Sabaco, or So, (cf. ii. 137, *a*.) resigns his throne 719 B. C., (E. Orient. H. Chronol.,) in obedience to an oracle, or more probably from an apprehension of war with Assyria, and retires into Ethiopia. Cf. refs in ch. 137, *a*. πρὸς θεῶν ἢ πρὸς ἀνθρ.—*at the hands of gods or men*. Cf. Jelf, § 638, 1, 2, *c. a*. Πρός. Gen. *Causal*. The person or point whence any thing proceeds,—the author or giver of any thing.

CH. CXL.—*a*. σιγῇ τοῦ Αἰθίοπος—*clam vel inscio Æthiope*. B. So also in vii. 237, καὶ ἔστι δυσμ. τῇ σιγῇ, *and hates him secretly*.

*b*. Ἀμυρταίου. The revolt of the Egyptians, through the tyranny of Achæmenes, brother of Xerxes, began 460 B. C., under Inarus, assisted by the Athenians. In 455 B. C., the whole country was subdued by Megabyzus, except the Marshes, which held out under Amyrtæus. To this period Hdtus probably alludes. Amyrtæus re-establishes himself 414 B. C. Hdtus is manifestly in error, (cf. ii. 137, *a*. on the date of Sabaco,) in saying the island lay undiscovered for more than 700 years; more than 300 would be nearer the truth; and to this some would alter the text: others date Sabaco at a much earlier period. B.

*c*. νήσῳ Ἐλβώ. By Mannert considered situated at the lake *Menzaleh*. L. and others place it in the district called by more modern writers *Elearchia*. B. On the marshes, cf. ii. 92, *a*.

CH. CXLI.—*a*. Σεθῶν. 713 B. C., E. Orient. H. Chronol. "The Ethiopian dominion, which endured 50 years, cf. ii. 137, *a*., seems to have laid the foundation of that general change of affairs of Egypt which soon took place under Psammetichus. For although, according to the tradition of the priests, the preceding king, who is said to have concealed himself for 50 years in the marshes, regained the throne, yet Sethos, a priest of Vulcan, soon afterwards usurped the government; and by uniting in himself the dignity of high priest and king, materially changed the former constitution. He moreover exasperated the warrior caste," &c. &c. H. Egypt. ch. v. p. 466. μάχιμοι Αἰγυπτ., ii. 163, and 164, *a*. On their lands, cf. ii. 168. παραχρησάμενον κ. τ. λ., *thinking little of, holding in no account, the war caste, &c*. Cf. Jelf, § 496, *Causal Gen.*, after verbs which express the notion of *caring for, thinking much of, or the contraries, which necessarily imply an antecedent notion of the cause (person or thing) whence the care arises*. Cf. i. 120, *b*.

*b*. καπήλους δὲ, καὶ χειρώνακτας κ. τ. λ. Cf. i. 93, *c*., 94, *c*.

*c*. ἐπιχυθέντας νυκτὸς μῦς ἀρουραίους κ. τ. λ.—Founded on what is related in 2 Kings xix. 35, 2 Chron. xxii. 21, and Isaiah xxxvii. "The Babylonish Talmud," says Prideaux, *Conn. an.* 710 B. C., "hath it that this destruction of the Assyrians was executed by lightning. But it seems most likely that it was effected by bringing on them the hot wind or Simoom, which is frequent in those parts. And the words of Isaiah, xxxvii. 7, which threatened Sen-

nacherib with a blast, that God would send upon him, seem to denote this thing. Hdtus gives a disguised account of this deliverance from the Assyrians, in a fabulous application of it to the city of Pelusium, instead of Jerusalem, and to Sethon the Egyptian king, instead of Hezekiah," &c. It would appear however, with deference to Prideaux, that the loss of the Assyrian army did not take place before Jerusalem, if one may so infer from v. 33, of the ch. of Isaiah—"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come *before* it with shields, nor cast a bank against it," &c. Whence it would seem that the army did not even appear before Jerusalem. That "the king of Assyria was warring against Libnah" is the last thing we hear of him, before beginning his retreat; hence it was before Libnah that his army perished, and we may conclude with L. that Pelusium was so called; especially as Josephus says that Sennacherib was before Pelusium, and was about to take the place, when he heard that Tirhakah, king of Æthiopia, was coming to the assistance of the Egyptians. If this solution be correct, be careful not to confound this with the Libnah of the tribe of Judah, mentioned in Josh. xxi. 13. The story in Hdtus' account arose, according to Bochart, quoted by B., from the similarity of the words *λαμᾶς*, a mouse, and *λοιμὸς*, a pestilence, which Hdtus confounded, when the priests told him that the army had been destroyed by a pestilence. A more probable explanation is that of Michaelis, quoted by Creuzer, viz. that a mouse was the hieroglyphic symbol for destruction and slaughter, and that Hdtus was deceived by the figure of this animal sculptured in the hand of the statue of the king, and took it literally. Possibly the priests, though they understood the meaning of the symbol, might be unwilling to communicate it to Hdtus; though initiated into some of their mysteries. Cf. Hist. of Gr. Lit., *Herodotus*, p. 250.

d. *κατὰ μὲν φαγέειν—κατὰ δὲ τὰ τόξα*. Cf. Jelf, § 643, *Tmesis in Compound Verbs. a*. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb. *obs. 1*. Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others. Cf. viii. 33, *a.*, ix. 5, *b*.

CH. CXLII.—*a. καὶ τοι τριηκόσιαι—ἔστι*. Cf. i. 3, *a*.

b. *ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι*. Goguet, quoted by W., thinks that here is obscurely intimated the change of the course of the sun under Joshua, Josh. x. 12, 13, and the sign given to Hezekiah. Cf. Horne's *Introduct.* vol. i. ch. iii. § 1.

CH. CXLIII.—*a. Ἑκαταίφ κ. τ. λ.*—an historian and native of Miletus: flor. about B. C. 520. Cf. also v. 36 and 125, vi. 137. Cf. Hist. of Gr. Lit., *Hecataeus*, p. 215, and Smith's *D. of Gr. and R. Biog.*, and *D.* p. 84.

b. *τῷ λογοποιῶ*—"λογοποιὸν eum Herodotus vocat, qui quidquid



*enarrat, refert, sensu latiori; unde et fabularum narratorem et historiarum Scriptorem vox indicat.*" B. In the 1st sense in ii. 134, and in the 2nd here, and in v. 36 and 125.

*c. οἶόν τι καὶ ἔμοι.* From this we may infer that Hdtus not only visited, but made some stay at, Thebes. Cf. ii. 3, *b.*, 15, *e.*

*d. τὸ μέγαρον.* Cf. i. 47, *a.*

*e. κολοσσούς ξυλίνους.* "They were probably colossal pilaster-caryatides." H. Egypt. ch. iii. p. 419.

*f. καὶ ἀναδήσαντι ἐς . . . θεόν,—*Ἐς θεὸν ἀναδῆσαι [ἐωϋτόν], and ἀναδῆσαι τὴν πατριήν, = τὸ γένος εἰς θεὸν ἀναφέρειν. Similarly ἀνάψαι τὸ γένος εἰς Διὰ. V.

*g. Πίρωμιν ἐκ Πιρώμιος*—In the modern Coptic *Romi* is simply = Lat. *vir*;—*pi* is said to be the article: cf. Wilkinson's Egyptians i. p. 17. S. and L. D. Lacroze, Hist. Christ. des Indes, 429, traces an analogy between Brahma, Birma, and the Egyptian Piromi; and observes that Brama, which the Indians of Malabar pronounce roumas, signifies, like piromis, *an honest and virtuous man*, Herod. ii. 144, and that piramia, in the language of Ceylon, means *man*. There is an evident analogy between peirom or piromis and Pharaoh, *dignity, honour, elevation*, equivalent to our title *highness*. From *Pyramides*, Class. Dict., where it is adduced as one of the proofs of the intimate connexion between the religious systems of Egypt and India, a point profoundly discussed in the Oriental disquisitions of Wilford, "after the perusal of which, we are left under a strong impression, if we are not actually convinced, that there must have been a period when a Hindoo dynasty reigned by right of conquest in Egypt, and established in it the religion of Brahma." Cf. ii. 164, *a.* "This title (*pyromis*) perhaps did not refer to the moral character, but to nobleness of descent—these offices of high priest, in the Metropolitan temples, were the first and highest in the state. To a certain degree they were hereditary princes, who ranked next to the kings and enjoyed nearly equal advantages. Both Memphis and Thebes had at the same time high priests and kings, so long as they flourished as separate and independent states. Whenever mentioned in history, it is as the highest persons in the state. Thus, Gen. xli. 43, Joseph, when elevated, connected himself with the priest caste, marrying the daughter of the high priest of On or Heliopolis." H. Egypt. ch. ii. p. 324.

CH. CXLIV.—*a. Ὅρον τὸν Ὀσίριος . . . Ὀσίρις δὲ κ. τ. λ.*—On these deities, cf. ii. 41, *a.*, 42, *c. e.*, 59, *d.*, 90, *b.* The allusion in *καταπαύσ. Τυφ.* is thus illustrated by Creuzer: cf. ii. 42, *e.* "Horus recalls his father Osiris from the lower world, revives the parent in the son, avenges him on Typho:—the solstitial sun brings back the Nile from the bottom of Egypt, where it appeared to be sleeping the sleep of death, the waters spread themselves over the land, every thing receives new life; contagious maladies, hurtful reptiles, parching heats, all disappear before the conqueror of Typho; through him nature revives and Egypt resumes her fertility."

CH. CXLV.—*a.* τῶν ὀκτὼ τῶν κ.τ.λ.—Cf. ii. 42, *c.*, and E. Orient. H. ch. iii. p. 71. Ἡρακλεῖ μὲν δὴ—ἐς Ἀμασιν.—*from Hercules, &c., lit. for Hercules, as it were to be set down to Hercules' account.* On this, the dative commodi, cf. v. 8, *a.*, Jelf, § 597, and ix. 41, ἐνδεκάτῃ ἔγεγ. ἀντικατημένοισι κ.τ.λ.

*b.* Πανὶ—Cf. ii. 46, *b.* Ἑρμέω, cf. ii. 138, *c.* On the legend of Pan the son of Penelope, cf. the Syrix of Theocritus, Οὐδενὸς εὐνάτειρα κ.τ.λ.

*c.* κατὰ ἐξηκόσια κ.τ.λ.—κατὰ εἰνακόσια,—*about 600 years—about 900 years.* Cf. Jelf, § 629, 3, Κατὰ, Causal. *Secundum.* *d.* An indefinite quantity—assimilation to a number, proportion. So κατὰ τὸ ἡμίσι, *in the proportion of half*, κατὰ μικρὸν, κατ' ὀλίγον, κατὰ πολὺ, πολλὰ, *by far.*

CH. CXLVI.—*a.* ἐς Νύσαν—cf. iii. 97, *c.* αὐτίκα γενόμενον, *as soon as he was born*, cf. Jelf, § 696, *obs.* 5. Participle; *Temporal.* The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς, &c., to the gen. absolute, or the simple participle. Cf. i. 179, vi. 10.

CH. CXLVII.—*a.* ἐστήσαντο δωδέκα βασιλέας,—The Dodecarchy, B. c. 685, or reign of 12 contemporary kings, one over every nome or district, which lasts 15 or 25 years. Chronol. E. Orient. H. These 12 kings were probably taken from the *military caste*, ii. 141, *a.*, whose lands Sethon, being of the sacerdotal caste, had taken from them, and had usurped the throne, which probably had before his time descended in the military caste. Cf. H. Egypt. ch. v. p. 467.

*b.* περιστέλλοντες—Cf. i. 98, *c.*

CH. CXLVIII.—*a.* λαβύρινθον—Cf. Diod. Sic. i. 61, 89, Strabo xvii. p. 811, and Pliny H. N. xxxvi. 13. B. The labyrinth with 3000 chambers, half above and half below the earth, on the S. of lake Mœris in Middle Egypt; about B. c. 660, during the reign of Psammetichus I. Chronol. E. Orient. H. Cf. also ch. ii. p. 50, of the same work. “The labyrinth, according to Strabo, was a structure equal to the pyramids. Adjoining to it was the tomb of the kings by whom it was erected.” They were near a village on a level table land, through which the canal passed, at the distance of 30 or 40 stadia (2½ or 3 miles) from its entrance into the valley. This palace was the work of several kings, at that early period when there seem to have been as many as there were nomes. That is, as we learn from Herodotus, when the Egyptians, having regained their liberty after the death of Sethos, king, and also priest of Vulcan, chose twelve kings, to whom they delivered up the twelve portions into which the whole country was then divided. These princes resolving to leave behind them a common monument, erected the labyrinth. “I have seen that building,” says the historian, “and it exceeds all description. The same indeed may be said of the pyramids, and each of them taken separately is equal in value to many of the greatest works of the Greeks taken to-



gether; but the labyrinth, in truth, excels even the pyramids. It consists of twelve courts surrounded by covered porticoes, and having their gates opposite to each other. These courts are all contiguous, and six of them are turned to the north, and six to the south; they are all likewise enclosed by the same outer wall. There are two suites of chambers, one under, and the other above ground, over the former; they are three thousand in number, fifteen hundred above, and as many below." The upper chambers he went through and examined, but the lower ones he knew only by description; for the Egyptians who had the care of them refused to show them, alleging that they were used as sepulchres for the sacred crocodiles and the kings who erected the whole of the labyrinth. The chambers above ground, which he himself had seen, "are," he adds, "greater than any other human works. For the communication through the corridors, and the winding passages from one court into another, are so varied as to occasion infinite surprise. These passages lead from the chambers into porches, from the porches into other apartments, and from them into other halls. The roof of all of them is made of stone, as are the walls, which are full of sculptures. Each court is surrounded by a colonnade of white stone, the blocks of which are as closely joined as possible. At the angle which terminates the labyrinth, there is a pyramid of 40 orgyæ, or 261 feet, on which large figures of beasts are sculptured. The way to it is under ground." Such is the account of this extraordinary building given by Hdtus, from whom Strabo does not materially differ: but other ancient writers seem to be at variance with them on this subject. Some attempt to reconcile them by supposing that the work was executed at intervals by different princes; having been commenced by Mendes, continued by Tithoës or Petesuccus, and finished by the twelve kings and Lacharis, son of Sesostris. This great labyrinth was identified by Dr. Lepsius in June, 1843; and on reading a cartouche found in it, he discovered it to have been built by the same monarch who reared the labouring pyramid—the former his palace, the latter his tomb. The name itself has been variously interpreted; Diodorus calls it the tomb of Marros, and Manetho speaks of it as the work of a king Lamaris. By a slight and common interchange of letters, M is altered into B, and the same king is named Labaris—Labar-inthe will signify *the tomb of Labar*:—*inthe* being a term cognate with the Greek *θάνατος*, *death*." On the site of this noted edifice, cf. article 22, *Ægyptus*, which quotes from Jomard, ii. ch. 17. "To the N. and E. of the 2nd pyramid in the valley of *Fayoum* have been discovered ruins of the famous labyrinth, of which nothing is to be seen but immense heaps of rubbish," Heeren, *Egypt*. ch. i. p. 296; here also are remains of the vast labours connected with the irrigation of ancient Egypt; here also is the lake Mœris, *hod. Birket Caroun*, the basin of which, prepared by nature, the hand of man enlarged and vivified by opening a communication

between it and the waters of the Nile. In the middle of Fayoum, the city of *Medinat-el-Fayoum* occupies, in part, the site of the ancient Crocodilopolis, afterwards Arsinoe. The environs are covered with ruins to the N. as far as the borders of the lake. λόγου μέζω—too great for words, exceeding all description, grandiores quam ut oratione explicari possit. Cf. Jelf, § 783, h., Remarks on the use of ἤ, and the Genitive, with a Comparative. A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative. Cf. Thucyd. ii. 50, κρεῖσσον λόγου κ. τ. λ.—τὰ ἐξ Ἑλλ. τείχεια, the walls, or fortifications, which owe their origin to the Greeks. Cf. Jelf, § 483, obs. 4, Attributive Gen. Qu. rather, ἐκ denoting the material cause.

b. αὐλαὶ κατάστεγοι.—The latter word cannot mean *roofed-in*, as αὐλή is an *open* court, whose only canopy is the sky. Gronovius rightly renders *aulæ porticibus circumdatæ, surrounded by a peristyle*, which Hdtus explains below, by αὐλή δὲ ἐκάστη, περίστυλος. Schw. See the preceding note.

c. ἔξ μὲν . . . ἔξ δὲ κ. τ. λ.—“From what is said by Gatterer, it appears probable that the labyrinth with its twelve palaces, was nothing more than a symbolic representation of the yearly course of the sun through the 12 signs of the zodiac, and wholly appropriated to astrological observations.” H. Egypt. ch. ii. p. 341.

d. τρισχίλια.—This number appears to point to the doctrine of transmigration, the soul being supposed to return again to a human body after 3000 years. Cf. ii. 123, b., and Creuz. Symb. i. p. 377, referred to by B.

e. ἀρχήν—Cf. i. 9, a.

f. στεγέων . . . ἐλιγμοὶ . . . παστάδας—“Partes αὐλῆς sunt παστάδες et ἐλιγμοί: partes στέγης sunt οἰκήματα et διέξοδοι. Aulæ erant duodecim, totidemque tecta ædificia, στέγαι: ex aulâ per ἐλιγμοὺς anfractus et curvas vias accedebatur ad παστάδας, i. e. atria στέγης, deinceps in οἰκήματα, conclavia, per quæ erant viæ rectæ, certe exitus non voluminum instar, διέξοδοι.” Wytttenbach, quoted by B. Cf. note a.

g. ζῶα—Cf. i. 70, a.

CH. CXLIX.—a. ἡ Μοίριος καλεομένη λίμνη—*Birket-el-Keroun*, on the W. side of the Nile. Cf. ii. 148, a., *Mæris*, in Smith's C. D., and R. p. 504. “Properly a part only of this remarkable lake exists, under the name of Lake *Keroun*. Modern research has here, however, confirmed the opinion previously entertained, that this lake cannot be regarded as entirely the work of man's hand, but that art has here only assisted and brought into use the work of nature.” H. Egypt. ch. i. p. 296. That the lake *Mæris* is the modern lake *Birket-el-Keroun*, is doubted in E. Orient. H. ch. i. p. 24.

b. κέεται δὲ μακρὴ . . . νότον—and the lake lies lengthwise, stretches in its length, from N. to S. πρὸς βορρην κ. τ. λ. Cf. Jelf, § 638, I. 1, a.



*c. δύο πυραμίδες.* Of these no traces are now left, according to Jomard, *Mem. sur le lac de Mœris*, quoted by B.

*d. ὀργυιαί—fathoms; 6 feet.* On the *πλεθρόν*, cf. ii. 124, *d.*

*e. κατὰ διώρυχα.* Cf. the references in note *a.* on this ch.

*f. τὸ βασιλῆϊον—the king's treasury.* By the *king* is here probably meant the Persian satrap, (cf. Diod. i. 52,) so called in ii. 98, *a.*, and not the ancient kings of Egypt. B. The talent, the Attic, that is, = £243 15s., and the mina, £4 1s. 3d., according to Hussey. The talent a day for six months = about £43,953, and the 20 minas (£81 5s.) per day for the other six months = £14,580, and the whole amount about £58,533, reckoning the year at 360 days. Cf. H. Egypt. ch. iv. p. 465.

CH. CL.—*a. τὴν Σ. τὴν ἐς Λιβ.—the Syrtis in Libya, the Libyan Syrtis.* εἰς for ἐν. Cf. Jelf, § 647, *b.*, and vii. 239. τὸ ἐς Δελφοὺς *χρησ.*, *the oracle at Delphi, the oracle (for which the people sent) to Delphi*; there quoted and explained. οὐκ ὄρεον τὸν χοῦν—The difficulty of carrying away such an immense mass of earth is considered a proof, and with great probability, among modern writers, that the lake was the work of nature, and not of art. Thus Browne in his *Travels*, p. 169, says, “Nothing can present an appearance so unlike the works of men. On the N. E. and S. is a rocky ridge, in every appearance primeval.” R. p. 504.

*b. Σαρδαναπάλλου.* His death is dated in Prid. Con. p. 1, B. c. 747. This is the only passage in which Hdtus mentions him, intending probably to have added something about him and Ninus in his “Assyrian books.” Cf. i. 106, *d.*, and Smith’s D. of Gr. and R. Biog. *Sardanapalus*. On Nineveh see note *c.* on the same ch.

CH. CLI.—*a. τὸ χρηστ. ὅτι ἐκέχρηστό σφι,—oraculum, cujusmodi vis datum erat; considering the oracle, of what sort, with what meaning, it had been pronounced to them.* Cf. Jelf, § 816, 6, quoted in ii. 99, *f.* τὰ ἔλαα. Cf. ii. 92, *a.*, 77, *a.*, 140, *c.*

CH. CLII.—*a. Σαβακῶν—cf. ii. 137, a. ἐκ τῆς ὄψεως κ. τ. λ.—in consequence of the vision.* Cf. v. 43, *b.*

*b. Βουτοῦν πόλιν . . . Λητοῦς, cf. ii. 155, b. κατὰ λητήν,—for the purpose of piracy.* Cf. Jelf, § 629, 3, *c.*, quoted in i. 147, *c.*

*c. φίλα . . . ποίεται—benigne excipit, grata facit, ut v. 37.* Psammitichus, B. c. 671—617. The force of mercenaries raised by him became a standing Gk army with his successors, a measure which had no slight influence on the affairs of Egypt, as the other Egyptians, and most especially the military caste, were strongly opposed to it, and, at a subsequent period, deserted him in a body and retired to Ethiopia. Cf. ii. 30, *a. b.* The seat of the empire of Psammitichus, adds B., was Sais, ii. 62, *a.*, 99, *d.*, as the inhabitants of that place appear particularly to have assisted Psammitichus, and close at hand near Bubastis was the camp, ii. 112, *c.*, of the Gk mercenaries, which was afterwards transferred by Amasis to Memphis. Cf. ii. 154, *c.*, and iii. 4. Psammitichus re-established the fallen throne of the Pharaohs; cf. i. 141, *a.*—his reign an epoch in

Egyptian history—the unity of the empire restored, but its former power gone—constant connexion henceforth till the conquest of Cambyses, with foreign nations, Gk and Asiatic—from the introduction of, and restoration of the empire by, foreigners, Phœnician, Greek, and Carian mercenaries, who were kept in pay, and by whom he maintained his authority, he was naturally considered a usurper by a great part of the nation—the warrior caste, exasperated by seeing foreigners preferred, emigrate to Ethiopia—the strength of the nation much diminished—remarkable ambition of foreign conquests henceforth displayed by the Egyptian kings, shown in the constant desire to possess themselves of Syria and Phœnicia, and in the establishment of a navy, paved the way for the destruction of their dynasty. From H. Egypt. ch. v. p. 467, seqq.

*d. καταρῑεῖ τοὺς βασιλῑας.* Similarly in the last century Ali-Bey gained the sovereign power in Egypt, having put to death or banished the 11 other Beys. This he retained till 1772, when he was killed in battle in Palestine, whither he had fled. B.

CH. CLIII.—*a. τῷ Ἡφαίστῳ προπύλαια.* Cf. ii. 99, *g.*

*b. αὐλήν . . . . περίστυλον.* Cf. ii. 148, *b.* “Memorials of this monarch’s reign,” says the *Bulletin des Sc. Hist.* vii. 472, quoted in article 10, *Ægyptus*, “exist in the obelisk now on Monte-Litorio at Rome, and in the enormous columns of the first court of the palace of Karnac, at Thebes.”

*c. ὁ δὲ Ἄπις.* Cf. iii. 28, *b.*

CH. CLIV.—*a. Στρατόπεδα.* Cf. ii. 112, *c.*, 152, *c.*

*b. οἱ νῦν ἐρμηνῑες . . . γεγόνασι.*—mentioned again in ii. 164. “This caste,” says Pritchard, *Anal. of Egypt. Myth.* 373, [quoted in *Ægyptus*, *Castes*,] “as well as that of pilots, must have comprised a very small number, since the Egyptians had little intercourse with foreigners; and until the Gk dynasty their navigation was principally confined to the Nile.” Cf. Smith’s *D. of Gr. and R. Geog.*, *Ægyptus*, *Castes*, &c. Also H. Egyptians, ch. ii. p. 334, who observes that, from the hatred borne by the Egyptians towards foreigners, and especially towards those who were so highly honoured by the king, those children who were instructed by them, were not allowed to rejoin their own caste afterwards; whence in self-defence they were necessitated to form a caste by themselves. *πρὸς Θαλάσσης, near the sea.* Cf. Jelf, § 638, 1, *b.*

*c. κατοίκισε ἐς Μέμφιν,* “For the protection of his person.” H. l. l. Cf. 152, *c.*

CH. CLV.—*a. πολλὰ ἐπεμνήσθην ἤδη.* Cf. ii. 83, *a.*, and comp. ii. 18, 55, 152, &c. B. On the Sebennytic mouth of the Nile, cf. ref. in ii. 10, *a.*

*b. Βουτῶ κ.τ.λ.* Cf. ii. 59, 63, 83, and 133. This town is not the same with that in ii. 75, *a.*, but stood on the W. bank of the Sebennytic branch of the Nile, near the Butic lake, (see the following ch.,) to the S. of which ruins are yet to be found, according to Ritter. B. Cf. E. Orient. H. ch. ii. p. 58.



c. νηὸς, ἐξ ἐνὸς λίθου κ. τ. λ. "This enormous rock," says Savary, Letter xxxvii., "240 ft in circumference, was brought from a quarry in the island of Philæ, near the cataracts, on rafts, for the space of 200 leagues to its destined place, and without doubt was the heaviest weight ever moved by human power.

d. παρωροφίδα κ. τ. λ.—*the projecting part of the roof which extends beyond the wall of the building, the eaves.* W. Schw.

CH. CLVI.—a. νῆσος ἡ Χέμμις—From this legend of a floating island, the Gks probably invented their fable about Delos. Cf. Pliny, H. N. iv. 12. B. Müller, Dor. i. p. 332, considers that the Gk fable of the floating island "indicated merely the restless condition which preceded the tranquillity and brightness introduced by the manifestation of the god." Mannert, 10, 1, 559, quoted in Class. Dict., *Chemmis*, makes the Egyptian legend arise from the wish of the Egyptian priests to explain the Greek mythology, by referring to their own as its parent source. The legend of Delos was perhaps founded on some tradition of its late volcanic origin. Smith's C. D., *Delos*.

b. ἐν λίμνῃ κ. τ. λ.—now *Burlos*. B.

c. πλωτή. Cf. Homer, *Odyss.* x. 3: of the island of Æolus, πλωτῇ ἐνὶ νήσῳ κ. τ. λ. B.

d. Λητώ, εἰούσα τῶν ὀκτῶ κ. τ. λ. On the eight prime deities, cf. ii. 42, c. "Under the name of Latona," says Creuzer, *Symb.* i. p. 519, ii. 121, 169, quoted by B., "was personified the primitive state of darkness or night, whence all things took their origin, and first the lights of heaven, the sun and moon. Hence she agrees with the goddess *Athor*: cf. ii. 41, f. The same also is said in the *Classical Journal*, xxiv. 214, quoted in article *Latona*, "Night was by the Gks," observes Knight, "personified under the title of *Λητώ*, or *Latona*, and *Βαυβώ*, the one signifying *oblivion*, and the other *sleep*; both were meant to express the tranquillity prevailing through the infinite variety of unknown darkness, which preceded the creation, or first emanation of light; hence she was said to be the first wife of Jupiter, mother of Apollo and Diana, or the sun and moon, and nurse of the earth and the stars; the Egyptians differed from the Gks, and supposed her to be the nurse and grandmother of Horus and Bubastis, their Apollo and Diana, in which they agreed with the ancient naturalists, who held that heat was nourished by the humidity of the night. Her symbol was the *Mygale* or *Mus Araneus*, supposed to be blind," &c.

e. Ἀπόλλωνα—The *Horus* of ii. 144, a.

f. Αἰσχύλος κ. τ. λ. Cf. Pausan. viii. 37, § 3. To this refers what is related of Æschylus, that he disclosed something appertaining to the Mysteries, for which he was therefore called in question; see Zell's Comment. on Aristot. *Ethics* iii. 1, § 13, p. 86. B.

g. μοῦνος δὴ ποιητέων τῶν προγενομένων. B. considers that from Hdtus' applying "former poets" to Æschylus, it is probable that this was one of the passages added by him in old age, after the bulk

of the work was completed; the recital of it, according to his theory, taking place only in 456 B. C., cf. i. *a.*, the year in which Æschylus died. Cf. i. 130, *b.*, and D. p. 12, seqq.

CH. CLVII.—*a.* Ψαμμήτιχος . . . ἔτεα. Cf. ii. 152, *c.* H. *l. l.* p. 390.

*b.* Ἀζωτον—one of the 5 Philistine towns, situated on the sea-coast, N. E. of Ascalon. The Ashdod of 1 Sam. v. 1, and Acts viii. 40. The siege, according to B., is not to be understood of a regular blockade, but only of a perpetual series of attacks made against the town, carried on possibly from a fort erected in the neighbourhood (ἐπιτείχισις). Cf. Thirlw. i. p. 155, and Hdtus' account of Alyattes' attacks on Miletus, i. 17.

CH. CLVIII.—*a.* Νεκῶς—the Pharaoh-Necho of 2 Kings xxiii., xxiv., 2 Chron. xxxv., and Jerem. xlvi. He reigned 616—600 B. C. B. Cf. Prid. Conn. *an.* 617 B. C. H. *l. l.* ch. v. p. 470.

*b.* τῇ διώρυγι κ. τ. λ.—This canal, according to Diod. Sic. i. 33, was completed by Ptolemy II. Probably he only restored it and cleared it from the sand, as it is hardly probable that Hdtus would have spoken of it as he does, had it not been completed by Darius. It was cleared out and restored by Hadrian, and again about 500 years afterwards by the order of Omar, A. D. 639. It fell finally into decay in A. D. 762, and remains in that condition to the present day. B. See also R. p. 464, seqq., H. *l. l.* p. 470, seqq.

*c.* Ἐρυθ. θάλασσαν. The *Sinus Arabicus*, our *Red Sea*, is here meant. Cf. i. 1, *b.*, and ii. 159, iv. 42. B.

*d.* τῆς μῆκος κ. τ. λ. “The 1000 stades [or 100,000 orguiæ, iv. 40] allowed for the narrowest part of land between the two seas equal about 83 G. miles; but Hdtus appears to have regarded the whole water communication between the two seas, a great part of which was by the Nile itself, as *the canal*. He also says ‘the length of the canal was equal to a 4 days’ voyage,’ but it appears to have been considerably more.” R. p. 451. Of the Isthmus of Suez the width is really 60 miles, see Arrowsmith, Eton G. ch. v. p. 61. From Hdtus' calculating the breadth of the canal by triremes, H., *l. l.* p. 471, infers that it was originally intended not for commercial, but for warlike purposes.

*e.* Πάτονμον—the *Pithom* of Exod. i. 11, on the E. margin of the Delta; near the commencement of the canal; and probably near the modern *Belbeïs*. Smith's C. D.

*f.* ὥρυκται δὲ . . . ὅρος, i. e. *the excavation of the canal was commenced from that part of the plain of Egypt that lies towards Arabia; to which plain from above (i. e. from the S.) the mt that stretches from opposite Memphis (in an E. direction to Heroopolis) is contiguous.* B. Cf. also R. *l. l.* On κατὰ, cf. i. 76, *a.* On the Mt, cf. ii. 8, *b.*, and 124, *b.*

*g.* Βορρῆης θαλ.—*the sea on the North*, here meaning the Mediterranean. Cf. ii. 32, *e.*, and iv. 13, *c.* Mons Casius, *El Kas*. Cf. on the extended signification of *Syria*, i. 72, *a.*, and also ii. 116.



CH. CLIX.—*a.* ὀλκοὶ—*cradles on rollers, machines for drawing ships.* Cf. H. l. l., p. 471.

*δ.* καὶ Σύροισι . . . ἐν Μαγδόλῳ ἐνίκησε. The expedition of Pharaoh-Necho into Asia, B. C. 610, in the 31st year of Josiah, king of Judah. The battle here mentioned was fought at Megiddo, in which king Josiah was slain, see 2 Kings xxiii., and 2 Chron. xxxv., but Hdtus has confused the names of the places; Magdolos being a town of Lower Egypt, 12 miles, according to B. in Excurs., E. of Pelusium, the *Migdol* of the O. T., while Megiddo belonged to the half-tribe of Manasseh on the W. of the Jordan, near Mt Carmel. From his limited knowledge of Palestine, into the interior of which, certainly, he appears never to have penetrated, cf. ii. 106, *a.*, Hdtus probably fell into this error. “Near Megiddo was the town of *Hadad-Rimmon*, (afterwards called Maximianopolis,) and therefore the Lamentation for the death of Josiah is in Scripture called, ‘The Lamentation of Hadad-Rimmon in the valley of Megiddon,’ which was so great that it became a proverbial phrase for expressing any extraordinary sorrow. By the city *Cadytis*, Jerusalem is doubtless to be understood; for in iii. 5, Herodotus describes it as not less than Sardis in Lydia, cf. D. p. 55, and there is no other city in the mts of Palestine, which could be equalled to Sardis, but that only. And it is certain that after this battle Necho did take Jerusalem; for he was there when he made Jehoiakim king, 2 Chron. xxxvi. 3. But that it was called *Cadytis* in the time of Hdtus by the Syrians and Arabians, is manifest from this, that they call it by no other name, but one of the same original and signification, even to this day; viz. by the title *Al-Kuds*, i. e. *The Holy*, which is the sense also of *Cadytis*. For from the time that Solomon built the temple there, this epithet was commonly given to it. See Nehem. xi. 1, Psal. xlviii. 2, lii. 1, Dan. ix. 24; and also in the N. Test. Matt. iv. 5, and Rev. xxi. 2. And the same title they gave it on their coins; for the inscription on their shekels was *Jerusalem Kedushah*, that is, *Jerusalem the Holy*, and this coin going current among the neighbouring nations, especially after the Babylonish captivity, it carried this name among them; and hence they called the city by both names, and at length, for shortness’ sake, *Kedushah* only, and the Syrians (who in their dialect turned the Hebrew *sh* into *th*) *Kedutha*. And the Syriac being the only language spoken in the time of Herodotus in Palestine, (the Hebrew being no more used as a vulgar language after the Captivity,) he, by giving it a Gk termination, made it *Κάδυτις* or *Cadytis*, in his history which he wrote about the time that Nehemiah ended his 12 years’ government at Jerusalem.” Prid. Conn. an. 610 B. C. On the taking of Carchemish or Circesium on the Euphrates by the Egyptians, and the events that followed, see Prid. as quoted, and H. l. l. p. 469. The opinion of Prideaux, that by *Cadytis* Hdtus means Jerusalem, has been lately attacked with much ingenuity by Mr. Ewing in the Classical Museum, No. IV. He considers “Kedesh in Galilee in

Mt Naphtali," one of the six cities of refuge, called also Kedesh Naphtali, Josh. xx. 7, Judg. iv. 6, to be the city intended. He founds his opinion on the following arguments: that proceeding on his road after the battle of Megiddo and taking the city of Cadytis, Jerusalem would have been quite out of the line of Necho's march:—next, that by Hdtus' speaking, in iii. 5, of "the maritime towns between Cadytis and Jenysus," it is plain that Jerusalem could not be meant; for of maritime towns between Jerusalem and Jenysus, (which stood on the confines of Syria, S. of Gaza, and is now called *Khanyounes*,) one could not speak with more propriety than of maritime towns between Oxford and London, whereas between Kades in Galilee and Jenysus are included from N. to S. almost all the maritime towns of Palestine. Besides, from the expression used by Hdtus when speaking of Cadytis, ὡς ἐμοὶ δοκεῖ, iii. 5, it is clear that he visited Cadytis, but there is no evidence that he ever visited Jerusalem, but a strong inferential evidence to the contrary, in his silence respecting it. For it is not to be supposed that, had he visited the capital of the Jewish nation, he would have omitted to describe the city, the temple, and the Jews themselves, a people who of all others were most likely to attract the attention of that minute observer, &c. Cf. also Smith's D. of Gr. and R. Biog., *Necho*.

c. ἐς Βραγχίδας—cf. i. 46, d.

CH. CLX.—a. Ψάμμιν—B. c. 601—596. τιθέναι non θέσθαι, i. q. διεπείν, *curare, administrare*—παρὰ ταῦτα *præ his*. B.

CH. CLXI.—a. Ἀπρίης—B. c. 596—570. The Pharaoh-Hophra of the Scriptures, with whom Zedekiah kg of Judah made an alliance, to procure his aid against Nebuchadnezzar; Jer. xxxvii., xliii., &c., Ezek. xxx., Habak. ii., Isa. xix. and xx. On him and his Cyrenæan expedition, &c., cf. Diod. i. 68, quoted by B., E. Orient. H. p. 103, Prid. Conn. an. 590, 574 B. c., and H. l. l. p. 471.

b. τῷ Τυρίῳ—cf. i. 2, d. On τοῖσι Λιβ. λόγοισι, cf. i. 106, d., and on ἔδεε κακῶς κ. τ. λ., i. 8, b.

c. ἐπὶ Κυρηναίους—cf. iv. 159. ἐκ τῆς θείης—*openly, plainly, point-blank*. Cf. iii. 127, a., ix. 57, c.

CH. CLXII.—a. ἐπὶ βασιλῆϊ—*with a view to regal power*, i. e. *with the view of declaring him king*. Cf. i. 41, ii. 121. Jelf, § 634, 3, a. The helmet appears, from ii. 151, to have been the sign of royalty in Egypt. B. οἱ . . . ἐφρόνεον—*who were yet of his side*. Cf. vii. 102, c.

CH. CLXIII.—a. Κᾶρας . . . Ἰωνας—cf. ii. 152, c.

b. Μωμέμφι—*Panouf-Khet* or *Manouf el Seffli*, i. e. *Lower Memphis*, in Lower Egypt, on the E. side of the lake Mareotis. Smith's C. D.

CH. CLXIV.—a. ἐπτὰ γένηα. Plato, Timæus iii. p. 24, reckons 6 castes. Diodorus, in one passage, (i. 28,) represents them as 3—priests and husbandmen, from whom the army was levied, and artisans. But in another (i. 74) he extends the number to 5, by the



addition of soldiers and shepherds. Strabo limits them to 3—priests, soldiers, and husbandmen. The stamp of caste was not in Egypt, as is sometimes asserted, indelible. Smith's D. of Gr. and R. Geogr., *Ægyptus*, Castes. Cf. also the remarks of Prichard, quoted under Art. 15, 16, and 17, Castes, *Ægyptus*, Class. Diet., and H. Egypt. ch. ii. p. 322, seqq. The resemblance between the Egyptian and the Indian castes is, as many writers observe, no slight argument for the hypothesis that the one country was colonized by the other; perhaps the latter by the former, as L. is inclined to think. Cf. H. *l. l.* ch. i. p. 301, seqq., and ii. 124, *d.*, 143, *g.*

*b. οἱ μὲν, ἱερείς.*—I extract from the Edin. Review, Oct. 1845, p. 389, the following summary of the commencement of M. Guizot's second Lecture on European Civilization, as bearing upon the predominance of the sacerdotal caste in Egypt. The reader will probably consider it well deserving of the praise there bestowed upon it.

“He (M. Guizot) observes, that one of the points of difference by which modern civilization is most distinguished from ancient, is the complication, the multiplicity, which characterizes it. In all previous forms of society, Oriental, Greek, or Roman, there is a remarkable character of unity and simplicity. Some one idea seems to have presided over the construction of the social framework, and to have been carried out into all its consequences, without encountering on the way any counterbalancing or limiting principle. Some one element, some one power in society, seems to have early obtained predominance, and extinguished all other agencies which could exercise an influence over society capable of conflicting with its own. In Egypt, for example, the theocratic principle absorbed every thing. The temporal government was grounded on the uncontrolled rule of a caste of priests; and the moral life of the people was built upon the idea that it belonged to the interpreters of religion to direct the whole detail of human actions. The dominion of an exclusive class, at once the ministers of religion and the sole possessors of letters and secular learning, has impressed its character on all which survives of Egyptian monuments—on all we know of Egyptian life. Elsewhere the dominant fact was the supremacy of a military caste, or race of conquerors: the institutions and habits of society were principally modelled by the necessity of maintaining this supremacy. In other places, again, society was mainly the expression of the democratic principle. The sovereignty of the majority and the equal participation of all male citizens in the administration of the state, were the leading facts by which the aspect of those societies was determined. The singleness in the governing principle had not indeed always prevailed in those states. Their early history often presented a conflict of forces. Among the Egyptians, the Etruscans, even among the Greeks, the caste of warriors, for example, maintained a struggle with that of priests; elsewhere, in ancient

Gaul, for example, the spirit of clanship against that of voluntary association, or the aristocratic against the popular principle. But these contests were nearly confined to ante-historical periods; a vague remembrance was all that survived of them. If at a later period the struggle was renewed, it was almost always promptly terminated; one of the rival powers achieved an early victory, and took exclusive possession of society." On the colleges of the priest caste, cf. ii. 3, *b.*, on their influence through the oracles, ii. 83, *a.*, on their disbelief of the popular superstition, ii. 64, *e.*, 85, *a.*

*c.* βούκοι . . . . συβῶται—Cf. ii. 47, *a. b.*, 92, *a.* ἐρμηνέες—Cf. ii. 154, *b.*

*d.* Καλασίριες . . . . Ἑρμοτύβιες. The first, according to Jablonsky, signifies *the youth, fit for active service abroad*; and the second, *the veterans reserved at home for the defence of the country*. B. Cf. ii. 152, *c.*, 30, *a. b.* E. Orient. H. ch. iv. p. 154, and H. l. l., ch. ii. p. 328, seqq.

*e.* νομόδες—Cf. ii. 42, *b.*

CH. CLXV.—*a.* Βουσιρίτης—Cf. ii. 59, *b.* On Sais see ii. 62, *a.* On Chemmis, ii. 91, *a.* On Papremis, ii. 63, *b.* On the island Prosopitis, ii. 41, *e.* Natho appears to be the nome Νεούτ of Ptolemy, between the Phatnitic and Pelusiatic branches of the Nile.

*b.* ἀνέονται ἐς τὸ μάχιμον—are given up to, are devoted to warfare. 3rd pers. plur. pres. from ἀνέω, old form of ἀνίημι, and used for ἀνιένται. Cf. ii. 65, *b.*

CH. CLXVI.—*a.* Θηβαῖος—Cf. ii. 15, *e.* On Bubastis, ii. 60, *b.* Ἀφθίτης. The situation of this nome is unknown.

*b.* Τανίτης—so called from Tanis, *San*, one of the most ancient towns in Lower Egypt, the *Zoan* of the O. T., Numb. xiii. 22: on the E. bk of the Tanitic branch, near the lake *Menzaleh*. B. It was one of the capitals of Lower Egypt, under the early kings. Smith's C. D. Cf. Isa. xix. 11; xxx. 4.

*c.* Μενδήσιος—Cf. ii. 42, *d.* The city Sebennytyus stood on the W. bank of the Sebennytic branch of the Nile; *Semennout*. Smith's C. D. Cf. ii. 10, *a.*

*d.* Ἀθριβίτης—The city which gave its name to this nome, stood on the E. of the Pelusiatic branch, *Atrib*. B.

*e.* Φαρβαιθίτης—The city Pharbæthus, on the W. of the Pelusiatic branch. Thmuis not far from the Mendesian branch; *Tmaie*, Ru. near *Mansourah*. The position of the district Onuphis is uncertain. Smith's C. D. The *Anysian* nome, probably so named from kg Anysis having taken refuge there; cf. ii. 137; situated, according to Mannert, on the E. of the lake *Menzaleh*. B.

*f.* Μυεκφορίτης—signifying, according to Champoll. quoted by B., *the flowery island*. The district, for the island was but small, according to Mannert, lay N. of Bubastis, cf. ii. 60, *b.*, between the Pelusiatic and Tanitic branches.

*g.* ἐν νήσῳ οἰκίει—is situated in an island. Cf. Hom. Il. ii. 626. Νήσων, αἱ ναίουσι κ. τ. λ., and Soph. Aj. 604. Wess.



CH. CLXVII.—*a. ἀνεμμένους*—Cf. ii. 165, *b.* On the preponderance of the military element in Greece, compared with that of the priests in Egypt, cf. ii. 164, *b.*

CH. CLXVIII.—*a. γέρεα*—*gifts of honour*, i. e. the lands from revenues of which the soldiers were maintained. Cf. ii. 30, *a. b.*, ii. 141, and iv. 162, 165. B.

*b. ἄρουραι*—square areas of 100 cubits each way, hence 10,000 sq. cubits = 22,500 sq. feet. B.

*c. τὰδε*—*what follows*, &c., viz. the portions of bread, beef, and wine.—The Attic mina = 100 drachmas, about 1 lb. 4 oz. weight. The ἀρυστήρ, according to Hesych. = the *cotyle*, about  $\frac{1}{2}$  pt. B.

CH. CLXIX.—*a. Μώμεμφιν*—Cf. ii. 163, *b.*

*b. ἐμαχέσαντο . . . οἱ ξεῖνοι.* On the mercenaries of Apries, cf. ii. 152, *c.*, 154, and Jerem. xlv. 21, "Also her hired men are in the midst of her like fatted bullocks," &c. On the battle, &c., cf. ii. 161, *a.*, and Prid., Conn. an. 570, who refers there to the prophecies pronounced against him, and compares with his boastful thought here given, the words of Ezekiel, xxix. 3—10, "The river is mine, and I have made it for myself," &c. "The rebellion of the Egyptians against Apries, after his unsuccessful expedition against Cyrene, sufficiently evinces that the extravagant projects of their kings were but little in unison with the feelings of the people. The consequence of this rebellion was a war between the Egyptians and the mercenaries, in which the latter were defeated and Apries soon after lost his life." H. Egypt. ch. v. p. 471. Cf. E. Orient. H. ch. iii. p. 103.

*c. αἱ δὲ . . . Ἀθηναίης.*—This arose from Osiris being buried in the temple of Athene, so that his tomb would be shared by the Egyptian monarchs. Cf. the following ch.

*d. μεγάρου*—Cf. i. 47, *a. αὐλή, παστάς*, ii. 148, *f.*

*e. διὰ θυρώματα* sunt *geminatæ fores, janua bivalvis*, i. e. *repositorium bivalvi janua clausum*; a chamber or closet with double doors. ἐν τοῖς θυρώμασι, i. q. ἐν τῷ τῶν θυρωμάτων. B.

CH. CLXX.—*a. τοῦ οὐκ ὅσιον κ. τ. λ.*—Cf. ii. 61, *b.* On Sais, cf. ii. 62, *a.*

CH. CLXXI.—*a. αὐτοῦ*—i. e. of Osiris. Cf. ii. 40, *b.*, 132, *a.*, &c.

*b. Θεσμοφόρια.* On the Gk Thesmophoria, "a festival intended to commemorate the introduction of the laws and regulations of civilized life, which was universally ascribed to Demeter," cf. Smith's D. of A. On the Gk Ceres, the same with Isis, cf. ii. 59, *d.*, 67, *g.*

CH. CLXXII.—*a. Ἀμασις*, B. c. 569—525. Smith's C. D. On Sais, cf. ii. 62, *a.* As this town and its district were on the E. bank of the Canopic branch, Siuph stood probably where the village Saffi now stands, as Champollion conjectures. B.

*b. δημότην*—a plebeian, a man of low origin.

*c. προμηθείεσθαι*, to show regard or respect for. S. and L. D.

CH. CLXXIII.—*a. πληθώρας ἀγορῆς.* By this is meant the time

that precedes the mid-day, the forenoon, and not the mid-day itself. Cf. vii. 223, *a*. W. Cf. also iii. 104, *a*., and iv. 181.

*b*. μάταιος—*foolish, trifling*; perhaps conveying the idea of obscene jests, for ματαιῶν and ἀσχημονεῖν are used promiscuously. Cf. Soph. Trach. 565, ψαύων ματαιαῖς χερσίν. V.

*c*. δι' ἡμέρας—Cf. i. 97, *a*.

*d*. λάθοι ἂν ἦτοι—ἢ ὅγε κ. τ. λ.—*he would surely either gradually become mad, or he indeed (this very man, the person I speak of) would become crazy*. Cf. Jelf, § 655, *Demonstrative Pronouns*, obs. 2, 3. When the same subject belongs to two sentences, ὅγε is often used emphatically in the second sentence, to mark distinctly the identity of the subject. This repetition of the subject by ὁ δέ, ὅγε, οὗτος δέ, is often called for by the mention of another person in the preceding sentence, or by some obscurity in the construction, which makes it necessary that the subject should be distinctly stated. This idiom is much used by Hom. and Hdtus in disjunctive sentences: ἦ—ἦ ὅγε: Od. ii. 327. So Lat. *ille*; as, nunc dextrâ ingeminans ictus nunc *ille* sinistrâ. (Virg.)

CH. CLXXV.—*a*. Σαῖ τῇ Αθηναίῃ—Cf. ii. 62, *a*.

*b*. ἀνδρόσφιγγας—*Sphinxes with the bust of a man*. S. and L. D. According to Schw., *Sphinxes with human faces*: the word not necessarily inferring, as he thinks, that they had a male more than a female face. Maillet explains the Sphinx from the union of a virgin's head with a lion's body to be a symbol of the solstice, and of the Nile, which overflows when the sun is in Leo and Virgo. According to Plutarch and Clement it is a type of the enigmatic nature of the Egyptian Theology. But see Wilkinson's *Egypt*, 2nd series, vol. ii. ch. 14, p. 201, where the *Andro-Sphinx*, with the head of a man and the body of a lion, denoting the union of intellectual and physical power, (as well as the other two kinds, the *Crio-Sphinx* and the *Hieraco-Sphinx*,) is shown to be the type or representation of the king. On the great Sphinx, near the 2nd Pyramid, ii. 124, cf. Class. Dict., *Sphinx*, and Lib. of Entertaining Knowledge, by Long, *Egypt. Antiq.* ii. ch. vi.

*c*. λιθοτομέων—Cf. ii. 124, *b*., ii. 8, *b*., and E. Orient. H. ch. ii. p. 36, on the monolithic temple at Sais. Elephantine, cf. ii. 17, *a*.

*d*. πυγόνος = 5 palms; the cubit, 6. B.

CH. CLXXVI.—*a*. Αἰθιοπικοῦ . . . λίθον,—Cf. ii. 127, *c*., and ii. 8, *b*.

CH. CLXXVII.—*a*. ἐπ' Ἀμάσιος . . . εὐδαιμονῆσαι,—“The flourishing state of Egypt described by Hdtus as under Amasis, is contradicted by Scripture, for at that time the land lay desolate 40 years, being overrun and ravaged by Nebuchadnezzar, from Migdol, or Magdolum, which is at the first entry into Egypt, even to Syene, on the borders of Ethiopia.” Cf. Ezek. xxix. 9, 10, “And the land of Egypt shall be desolate and waste—I will make Egypt utterly waste and desolate, from the tower of Syene to the border of Ethiopia,” (or from *Migdol* to Syene,) “No foot of man shall pass through it, nor foot of beast shall pass through it, neither



shall it be inhabited 40 years." See also Ezek. xxx. and Jer. xlvi. Prid. We must therefore suppose with W. that Hdtus derived his account from the priests, who, through their regard for Amasis who paid them particular respect, gave a partial account of his reign, or that Hdtus speaks only of the latter part of his reign, when Egypt had in some degree recovered itself. In the E. Orient. H. ch. iii. p. 104, the invasion of Nebuchadnezzar appears confined to the reign of Apries (Pharaoh-Hophra) only; and so H. observes, that under Amasis Egypt is said to have enjoyed its greatest happiness. Egypt. ch. v. p. 471, cf. p. 464, seqq. By him the mouths of the Nile were opened at last to foreign merchants, cf. ii. 178, 179, a concession which led to important changes in the character of the nation, and produced an entire alteration in the whole internal commerce of Egypt.

b. πόλις . . . οἰκεομένας. Cf. Diod. Sic. i. 31, who says that in ancient times Egypt had 18,000 towns, and in the time of Ptolemy Lagus, 323 B. C., there were more than 30,000. W. Cf. E. Orient. H. ch. ii. p. 31.

c. Σόλων . . . ἔθετο. This law, it appears, was established by Draco, and not by Solon, who lightened the penalty for transgressing it. W. The Egyptian Toparchi clearly officiated as police, discountenancing or punishing idleness. H. l. l. p. 438.

CH. CLXXVIII.—a. Ναύκρατιν—in the Delta; it belonged to the Saitic nome; and stood on the E. bank of the Canopic branch, N. W. of Sais. It continued an important place for many centuries, long after its privileges had been done away, by the opening of the mouths of the Nile by the Persian conquest of Egypt. Its site appears to be indicated by the ruins found by Niebuhr at *Salhadsjar*, not far distant from Alexandria. Cf. on the settlement of Naucratis, and the advantages Hdtus would derive from the Ionic residents there, Hist. of Gr. Lit., *Herodotus*, p. 245, and H. Egypt. ch. iv. p. 463.

b. Ἰώνων . . . Δωριέων . . . Αἰολέων. Cf. notes on i. 142, 144, 149. Phaselis, on the borders of Lycia and Pamphylia.

CH. CLXXIX.—a. βάρισι—Cf. ii. 96, and notes.

CH. CLXXX.—a. μισθωσάντων—ἐξεργάσασθαι—*locantes ædem extruendam*; letting out the building of the temple for 300 talents. S. and L. D. (i. e. contracting to pay so much for it.) On the Amphictyons, cf. v. 62, c.

b. κατεκάη. Cf. i. 50, f.

c. ἐπέβαλε—it fell to, was the duty of, &c. Cf. iv. 115. τὸ ἐπίβαλλον, sc. μέρος, the portion which falls to the lot of each. B.

d. στυπτηρίης—according to B., on the authority of Beckmann, rough vitriol: some species of astringent salt, probably *alum*. S. and L. D.

CH. CLXXXI.—a. Βάπτειω, οἱ δ' Ἀρκεσίλειω. Two MSS. here read τοῦ instead of οἱ δ', which is preferable, as this Battus was the contemporary of Apries, and therefore of Amasis; cf. iv. 159. W.

b. μῆχος, *remedium, effugium* : cf. Æsch. Ag. 2, and P. V. 605. B.  
 c. ἐξω τετραμμένον—probably meaning that the statue was placed in the city, and looked out towards the suburbs. W.

CH. CLXXXII.—a. θώρηκα λίνεον—Cf. ii. 37, c., iii. 47, and Plin. H. N. xix. 1. B.

b. ἱδὸν τὸ ἐν Δίνδῳ κ. τ. λ. From this place, where the worship of Athene, *Neith*, cf. ii. 62, a., was first established, (brought hither from Egypt, and from Sais probably, as she there was held in especial honour,) it spread throughout Greece. B. Cf. also ii. 171, b., on the introduction of the Thesmophoria.

c. εἶλε δὲ Κύπρον κ. τ. λ. D. thinks that “Hdtus, in saying that Amasis was *the first* who conquered Cyprus, (about B. C. 540,) derived his account from the priests, as the island had long before been in subjection to the Tyrians.” But they gained it by colonization. “Cyprus stood in the closest connexion with Tyre: it formed one of their provinces: the city of Citium, the *Kittim* of Josephus, was their principal settlement: the name signified not only the whole island, but also the neighbouring islands and coasts; the Chittim of Isaiah xxiii. 12.” H. Phoen. ch. ii. p. 305, seqq. It subsequently fell to the Persians under Cambyzes. In Thucyd. i. 94, Pausanias is said to have subdued (viz. from the Persians) τὰ πολλὰ τῆς Κύπρου—B. C. 478. It fell under Alexander, but was afterwards re-united to Egypt by Ptolemy Lagus, B. C. 313, and belonged to Egypt till B. C. 58, when Clodius sent Cato to avenge a fancied insult he had received, when it became a Roman province.

### BOOK III. THALIA.

#### FROM CAMBYSES' CONQUEST OF EGYPT TO THE TAKING OF BABYLON BY DARIUS HYSTASPES.

CH. I.—a. δι' αἰτίην τοιήνδε. The causes of the invasion of Egypt by Cambyzes are considered by D., p. 148, to have been of a far more general nature than those assigned by Hdtus, viz. 1st, because the Egyptians had entered into an alliance with Cræsus against the Persians; and 2ndly, because the country lay close to the Persian borders, and tempted the ambition of Cambyzes to imitate his father's example. So H., Egypt. ch. v. p. 394, says, “Whatever its pretext, the true cause was a hankering after the riches and other good things of Egypt.” And Creuzer, “if we remember that the Persians claimed to themselves all Asia, cf. i. 4; that Libya was in ancient times considered as part of that quarter of the globe,



(Plat. Gorg. p. 523); that Nebuchadnezzar had overrun Egypt and Libya, cf. ii. 177, *a.*, and that the Persian monarchs considered themselves the successors of the Babylonians; we may readily believe that Cambyzes had persuaded himself that Egypt and Libya belonged to his empire by ancient and hereditary right." B. So also Prid. *an.* 528, "the true cause of the war was, that whereas Amasis had subjected himself to Cyrus, and become his tributary, he did on his death withdraw his obedience from his successor." Cf. E. Orient. H. ch. iii. p. 105.

*b.* *ιητρον ὀφθαλμων.* As the ophthalmia was common in Egypt, that country would supply the best doctors for such cases: besides, from iii. 129, it seems that, generally, Egyptian doctors were held in great repute.

CH. II.—*a.* *οἰκηιῦνται*—Cf. i. 4, *b.*

*b.* *νόθον . . . βασιλεῦσαι*—Cf. H. Pers. ch. ii. p. 399. "Uncertainty of succession is an inseparable consequence of a harem administration. It is true that illegitimate children were altogether excluded from inheriting by the customs of Persia; but the intrigues of their mothers, and the treachery of eunuchs, with the help of poison, often prepared the way for them to the throne; as in the case of Darius Nothus and Darius Codomannus. Of legitimate sons the rule was, that the eldest should inherit, especially if he was born when his father was king. The selection was, however, left to the monarch, commonly influenced by the queen-mother. Cf. vii. 2.—As every thing in the constitution of the country depended on the distinctions of tribes, the consort was chosen from the family of Cyrus, or that of the Achæmenidæ." Cf. iii. 88, *c.*

CH. IV.—*a.* *ἐπικούρων*—*mercenaries*, principally Gks, Ionians and Carians; whom Amasis had followed his predecessor in retaining as a standing army. Cf. ii. 152, *c.*, and E. Orient. H. ch. iii. p. 105.

CH. V.—*a.* *Καδύτιος πόλιος*—Cf. ii. 159, *b.* On the Syrians of Palestine, cf. ii. 106, *a.*

*b.* *Ἰηνύσου*—*hod. Khanyounes*. Cf. ii. 159, *b.* *τὸν Ἀράβιον*, cf. i. 2, *d.*

*c.* *Σερβωνίδος λίμνης*—On this and Mt Casius, ii. 6, *b.*

CH. VI.—*a.* *καὶ πρὸς*—*and in addition*. Cf. Jelf, § 640, 2, quoted in iii. 74, *a.* *κέραμος*—put collectively for *a number of earthen vessels*, crockery. *κείμενον*, *laid up*. On the importation of wine into Egypt, cf. ii. 112, *b.*, and ref. to H. Phœn. p. 362. See also Egypt. ch. iv. p. 450.

*b.* *δήμαρχον*—*governor of a village or deme*, under the *νομάρχης*, *governor of a district or nome*, cf. ii. 42, *b.*, and ii. 109, *b.* The *ἐπίτροποι* of iii. 27, probably, under the demarch. B. *τοὺς δὲ ἐκ Μ.*, *and that those at Memphis*, &c. On *ἐκ* and *ἀπὸ* used for *ἐν*, cf. Jelf, § 647, *a.*, and iii. 22; *οἱ ἐκ τ. πυρ.* vi. 32; *ὁ ἐκ τῆς γ.* vii. 70; *οἱ ἀπὸ τ. καταστ.* there quoted.

c. οὕτω ὁ ἐπιφοιτέων . . . . Συρίην.—i. e. *thus the earthen vessels that are brought to and unladen in Egypt, are carried back into Syria to the former vessels already there.* The language of the foregoing ch. is plainly that of an eye-witness. See D. p. 46.

CH. VII.—a. Οὕτω μὲν . . . . Αἴγυπτον—*So then it is the Persians, who, as soon as they had got possession of Egypt, facilitated this passage (through the desert to Egypt), by supplying it with water in the manner above mentioned.* “These earthen vessels—were applied to an extraordinary purpose by the Persians, when they ruled in this country. They were placed as cisterns in the three days’ desert, which divided Syria from Egypt, in order to make the communication easier for strangers.” H. Phœnic. ch. iv. p. 362.

b. τὸν Ἀράβιον—Cf. i. 2, d.

CH. VIII.—a. ὁμοῖα τοῖσι μάλιστα—*second to none.* S. and L. Diet. Jelf, § 456, c., considers the article to be neuter. So τὰ μάλιστα, and ἐς τὰ μάλιστα, *maxime*; vi. 63.—ἀλείφει . . . . λίθους ἑπτὰ. The number *seven* appears to have been held sacred among the Arabs; by it an oath is exacted in Gen. xxi. 29. “And Abraham said, These seven ewe lambs thou shalt take of my hand, that they may be a witness unto me, that I have digged this well,” &c. B. So also, besides the many instances of it recurring among the Jews, Balaam’s sacrifice on 7 altars, and of Job’s friends offering 7 bullocks and 7 rams.

b. Οὐροτάλ . . . . Ἀλιλάτ.—meaning the two great deities of the East, the *Sun* and *Moon*. In the first we can trace the Arabic and Hebrew word for the *sun* or *light*; and the second is identical with Alitta, the celestial Aphrodite of the Arabs. Wess. Cf. i. 105, c., 131, a. d.

CH. IX.—a. ἐπεὶ ὧν,—*when therefore.* Cf. Jelf, § 791, l. οὗτος μὲν ὁ πιθανώτερος κ. τ. λ.—“Perhaps the truth might have been, that the water was conducted through pipes into reservoirs, either from small running springs, whose waters were ordinarily absorbed by the sands of the desert, which is the case in many places, or from draw-wells. It appears morally impossible to have supplied a Persian army and its followers with water by means of skins during the whole march. Arabia could scarcely have supplied skins. The caravans at the present day carry their water on camels in skins of camels.” R. p. 257.

b. δεξαμενὰς—*cisterns, reservoirs*, cf. vi. 119.

CH. X.—a. Πηλουσίῳ . . . . στόματι—Cf. ii. 10, a.

b. Ψαμμήνιτος—526 B. C., last of the twenty-sixth dynasty. Cf. Early Orient. Hist., Ency. Metr. ch. iii. p. 101, 107, seqq. On the invasion of Cambyses and his subsequent undertakings, cf. ii. 1, a., H. Egypt. p. 464, 471, seqq., Prid. Conn. an. 526 B. C., and E. Orient. H. l. l. The American Quar. Rev. says “Few tokens of the short reign of Psammenitus are extant, besides the inscription of a statue in the Vatican; he was defeated and dethroned by Cambyses, nor did he long survive his misfortune. With him fell the splendour of the kingdom of Egypt; and from this date the



edifices and monuments assume a character of far less importance." On the causes which led to the downfall of the kingdom of the Pharaohs, cf. ii. 152, c., 169, b.

c. ἐτάφη ἐν τῇσι ταφῇσι κ. τ. λ.—Cf. ii. 169, c.

d. ὕσθησαν γὰρ αἱ θῆβαι—Cf. ii. 14, a.

CH. XI.—a. οἱ ἐπίκουροι—Cf. iii. 4, a.

b. ἐσφαζον ἐς τὸν κρητῆρα,—*cut their throats into the bowl, brought them to the bowl and butchered them so that the blood flowed into it.* Cf. Jelf, § 646, 1, quoted in iii. 62, a. ἐμπιόντες δὲ τοῦ αἵματος κ. τ. λ.—A similar piece of barbarity is mentioned by Diod. Sic. ii. p. 563. Cf. also Hdtus iv. 70, and Sallust. Bell. Catal. 22. Also customary among the Armenians and Iberians, cf. Tacitus Annal. xii. 47; but no traces of such a barbarous rite is found to have existed among the Germans. B.

CH. XII.—a. ἐν Παπρήμι, cf. ii. 63, b.

b. τῶν ἀμὰ Ἀχαιμένει κ. τ. λ.—459, B. c. Inarus revolted, 460 B. c., and in the following year the Athenians having joined Inarus, cf. Thucyd. i. 104, 109, assisted in the overthrow of the Persians. This revolt lasted till 455 B. c., when Megabyzus reduced all Egypt, except the marshes where Amyrtæus had taken refuge. In 414 B. c. Amyrtæus established himself as king, and 65 years of independence followed. Egypt was finally reduced by Artaxerxes Ochus, who expelled Nectanebus II. nd, whom Agesilaus had established on the throne, and Egypt became a Persian province, 350 B. c. Clinton's Fasti Hell. i. p. 540. It fell under Alexander's power, 332 B. c. On the revolt of Egypt and the transactions of the Athenians there, cf. E. Orient. H. ch. iii. p. 113—115, and Index, Chronology of Egypt, also Prid. Conn. an. 460 B. c. From this passage in Hdtus, D., quoted by B., considers that the date of his visit to Egypt may be inferred; viz. after 456 B. c., and between 454—444 B. c., (cf. ii. 1, a., 3, b.,) while he was between 30 and 40 years of age. Cf. also vii. 7, and iii. 15.

CH. XIII.—a. κατεληθέντων, sc. αὐτῶν, supplied from the context (*and when they were cooped up in, &c.*). Cf. Jelf, 696, obs. 3. κρεουργηδόν, *piece-meal (like a butcher.* S. and L. D). Cf. Jelf, § 339, 2, a., *Formation of adverbs by derivation*, from substantives with the ending δόν or αδόν, probably acc. expressive of the way or manner; as κυνηδόν, *like a dog*, πλινθηδόν, *like bricks.* οἱ δὲ προσεχέες Λίβυες,—These Libyans, D., quoted by B., thinks were probably the same as those over whom Inarus had formerly reigned, who was succeeded in Hdtus' time by Thanyras; iii. 15. φόρον ἐτάξ., *agreed to pay tribute.*

b. μεμφθείς—Cf. i. 77, a. The 500 minas mentioned, if Attic minas are meant, = about £2031. Cf. ii. 149, f.

CH. XIV.—a. ὡς δὲ—κατὰ τοὺς πατέρας,—*over against, opposite to.* Jelf, § 629, 1. ἐπὶ γήραος οὐδῶ. Homeric formula. Cf. II. xxii. 60; xxiv. 486; Odys. xv. 346. B.

b. Ερῶισον κ. τ. λ.—Cf. i. 88, seqq. On the magnanimity of

Psammenitus, by mistake transferred to Amasis, cf. Aristot. Rhet. ii. 8, § 12.

CH. XV.—*a.* ἦν δὲ καὶ ἡπιστήθη—derived by Wess. from ἐπίσταμαι *scio*, which is finally preferred by Schw.; see his Lex. under ἐπίστασθαι. He renders it, with Werfer, in an act sense, *si scivisset novas res non moliri*, i. e. *si potuisset se a novarum rerum molitione retinere*. B. derives it from ἀπιστέω, so that the expression = εἰ μὴ ἐπιστεύθη πολυπρηγμονεῖν, *nisi creditum esset eum novas res moliri*; this is followed in S. and L. D., *if he had not been believed to be meddling*, i. e. *unless he had been*, &c. The particle μὴ is inserted before πολυπρ. in the same way as in i. 68, ὑπὸ ἀπιστίας μὴ κ. τ. λ., and in Thucyd. i. 10, and ii. 101. Schw.

*b.* τῷ Λίβυος Ἰνάρῳ—Cf. iii. 12, *b.*

*b.* τῷ Ἀμυρταίου Πανσίρι—If the succession of Pausiris be dated with Prid. 407 B. C., this will be the latest event mentioned in Hdtus, who consequently must have lived till the 25th year of the Bell. Pelop. In the E. Orient. H. Pausiris is dated 408 B. C., the same date as the event alluded to in i. 130, *b.* Cf. D. p. 32. On Amyrtæus see ii. 140, *b.*

CH. XVI.—*a.* Σάιν—Cf. ii. 62, *a.* On the palace of Amasis, cf. ii. 169. The intention of Cambyses in desecrating the tomb of Amasis, and his following actions, H., Egypt. ch. v. p. 472, considers as directed principally against the priest caste, whose great influence over the rest of the Egyptians in exciting them to revolt would be well known to the Persians, and whose power it would be their chief interest to diminish and break. B. On the probable exaggeration of the accounts they gave Hdtus, cf. ii. 1, *a.*

*b.* ἄτε τεταριχευμένος—Cf. i. 86.

*c.* ἐντελλόμενος οὐχ ὅσια—Cf. i. 86, *b.*, and Ctesias Excerpt. Persic. § 57, where burning a corpse is mentioned as being contrary to the law. B.

*d.* καὶ διὰ ταῦτα ταριχεύουσι κ. τ. λ. Cf. ii. 85, *a.*

*d.* ἐπὶ τῇσι θύρῃσι—*near the door*. Jelf, § 634, 1, *β.* ἐντὸς τῆς ἑωυτοῦ θήκης. Cf. on θήκη, ii. 42, *i.*, and on the sepulchre of Amasis, ii. 169, 170.

*f.* ἀρχὴν—at all, as in i. 193, ii. 95, &c. B.

CH. XVII.—*a.* ἐβουλ—τριφ. στρατηίας,—*projected three expeditions*, στρατ. accus. of equivalent notion. Cf. Jelf, § 551, 1, *c.* μακροβίους Αἰθίοπας, cf. iii. 25, and 114. From a comparison of these passages, and from what Hdtus says here on their situation on the coast of Africa, S. of the Straits of Babel Mandel, on the shore of the Indian Ocean, H., Ethiop. ch. i. p. 163, seqq., infers that Bruce is mistaken in considering them the same as the *Shangallas*, inasmuch as they are to be sought more towards the S. on the coast near C. Gardefui, where the Somaulies now live. R., p. 429, considers them the same as the Abyssinians.

*b.* τοῦ πεζοῦ,—(*a portion*) of the infantry. Cf. Jelf, § 533, 3, Partitive gen.



CH. XVIII.—*a.* Ἡ δὲ τράπεζα κ. τ. λ. By this table of the sun is supposed by H., *l. l.* p. 168, to be meant the market-place, where commerce with the natives of *Sasu* for gold and frankincense in exchange for oxen, salt, and iron, was carried on; a place considered sacred under the protection of temples and sanctuaries, and a trade under the care of the public magistrates. B. refers the matter to a religious source and to the worship of the sun, whose festivals and lectisternia, cf. i. 181, *c.*, would be held on those days when a great concourse both of natives and foreigners would be assembled. This view he supports on the authority of Gesenius, on Isaiah lxxv. 11, "But ye are they that—prepare a table for that troop, and that furnish the drink offering unto that number." That such festivals were not unknown throughout the East, (whence the idea arose among the Gks, of Jupiter and the deities of Olympus repairing at stated seasons to enjoy a banquet among the Ethiopians, cf. Hom. Odyss. i. 22—25,) is maintained by Creuzer, Symb. iv. p. 376. The same view is also taken by Minutoli and Maltebrun.—Cf. also Mannert, x. 103, quoted in article *Æthiopia*, Class. Dict.

*b.* τοὺς ἐν τέλει—those in office: the magistrates—Cf. ix. 106, *d.*

CH. XIX.—*a.* Ἰχθυοφάγων κ. τ. λ. From Pausan. i. 33, § 4, Diod. Sic. iii. 15, the Icthyophagi dwelt on the coast of the Red Sea, S. of Egypt. B. From what Hdtus here says about their being sent for from Elephantine, H., *l. l.* p. 170, infers that part of the nation had fixed itself in Upper Egypt, and belonged to the wandering tribes by whom communication by caravans was carried on between the Egyptians and Ethiopians; hence they understood the language of both nations, and knew the paths through the deserts. Probably they belonged to the Ababdsé, who from the most remote periods have been the carriers of merchandise. On Elephantine, cf. ii. 17, *a.*

*b.* καὶ οὐκ ἂν ποίειν ὅσια κ. τ. λ. On the sentiment here contained cf. viii. 22, Thucyd. i. 38, v. 106, Polyb. xii. 10, 3, Livy xxxiii. 48, and H. Carthag. ch. i. p. 28. B.

*c.* ὅτι σφέας τε κ. τ. λ. Hence Schlosser infers that Tyre had voluntarily yielded to the Persian power, as we do not find that the Phœnicians generally or the town itself were subdued by them forcibly. D. considers that they became subject to the Persians in the reign of Cambyses, and not in that of Cyrus, as is generally supposed. B.

CH. XX.—*a.* καὶ δῶρα φέροντας—"The vast quantity of gold is easily accounted for: it was either a natural production of the country, or the inhabitants had accumulated it by commerce, (!) cf. iii. 18, *a.* The presents of the Persian king, therefore, composed of golden ornaments and myrrh, and consequently of exactly those very commodities which they had in the greatest abundance, seemed to them a mockery," &c. H. Ethiop. ch. i. p. 169.

*b.* φοινικῆϊον οἶνον—Cf. ii. 37, *e.*

*c.* λέγονται εἶναι μέγιστοι κ. τ. λ.—Cf. Isa. xlv. 14, "The labour

of Egypt and the merchandise of Ethiopia and of the Sabæans, men of stature, shall come over unto thee," &c. Cf. also H. *l. l.* p. 171.

CH. XXI.—*a.* τόξον τόδε.—"Bruce takes the Macrobian for a tribe of the Shangallas, cf. iii. 17, *a.* He appeals particularly to the bow sent to Cambyses, with a challenge to bend it. It is the custom of this race to bind round their bows ferrules of the hides of the wild beast they slay, whereby they are continually becoming stiffer, and at last become altogether inflexible. They then hang them on a tree as trophies of their prowess: such a bow it might have been which the Ethiopian king sent to the Persian. But this custom of hanging up the bows can scarcely be altogether peculiar to the Shangallas, but has probably spread itself among their neighbours." H. *l. l.* p. 163. The bow appears to have been the ensign of royalty and command among the Persians.

CH. XXII.—*a.* εἰ σιτεόμενοι κοπρὸν—if feeding upon such rubbish. "Their contempt of bread must have applied to that made of dhourra and baked, which becomes unfit to be eaten in a very short time." H. *l. l.* p. 161.

CH. XXIII.—*a.* ἐν πέδῃσι χρυσέῃσι κ. τ. λ.—Cf. iii. 20, *a.* H. *l. l.* p. 162, seqq.

CH. XXIV.—*a.* ἐξ ὑάλου—according to various interpreters, *glass, crystal, antimony, amber, fossil-salt, bitumen or gum, rock salt or mica*; perhaps it signifies *lapis alabastritis*, oriental *alabaster*; a sarcophagus of which substance was found by Belzoni at Thebes, and is now in the British Museum; it becomes transparent if a light is placed behind one of its sides. B. H., *l. l.* p. 162, seems to think *crystal* is meant.

CH. XXV.—*a.* τὰ . . . σιτίων ἐχόμενα—Cf. i. 120, *a.* On the expedition against the Ethiopians see D. p. 115.

CH. XXVI.—*a.* ἐπ' Ἀμμονίους—Cf. ii. 42, *f.*

*b.* "Οασιν πόλιν. "The Oases (called by the Copts *Wah*, or *El-Wah*, the habitation) are insulated fertile spots like islands, in the midst of an expanse of desert; probably owing their existence to that principle that fertilizes them, viz. fountains of water springing up in the desert. It may be satisfactorily made out, we trust, that the more consistent descriptions, ancient and modern, agree in fixing 3 Oases; two of which belong to Egypt properly, and the third to Libya. Hdtus appears to have known but one: he describes the Greater Oasis, under the name of *Oasis*, as appropriate to it; not having, we may suppose, heard of its application generally to the islands in the desert. But he nevertheless describes those of Ammon, Augila, the Garamantes, &c., though not under the name of *Oasis*. The Greater Oasis is the *Wah-el-Kharijah*, or outer Wah of the Arabs." R. p. 546. Cf. E. Orient. H. ch. i. p. 25, and the refs. to H. in ii. 42, *f.*

*c.* Σάμιοι τῆς Αἰσχυρωνίης φυλῆς—Polycrates, in iii. 39, is mentioned as having made a threefold division of Samos: two tribes are



probably the Σχησία and Ἀστυπαλαία, Etymolog. p. 160, 22, and the 3rd the one mentioned here, named from the hero Æschrion. How the Samians got to the Oasis cannot be certainly affirmed, probably for mercantile purposes, as Samos was quoted for its spirit of enterprise about Ol. 37, and her traders reached as far as Tartessus, cf. iv. 152, *b.*, about which period probably they settled themselves at the Oasis. B.

*d.* ἐπιπνεῦσαι νότον . . . ἀφανισθῆναι. Cf. Prid. Conn. *an.* 524 B. C. R., p. 578, remarks, "M. Savary and M. Poucet have both given a frightful idea of the journeys across the Libyan sands. Nothing, however, appears more likely than that the armies perished through fatigue and want of water. Mr. Browne does not so readily give into the belief of the possibility of a living person being overwhelmed with sands. See his bk, p. 248, &c."

CH. XXVII.—*a.* ὁ Ἄπις,—Cf. iii. 28, *b.*

*b.* τοὺς ἐπιτρόπους,—*the viceroys.* Cf. iii. 6, *b.*, and v. 30.

CH. XXVIII.—*a.* οὐ λήσειν ἔφη αὐτὸν κ. τ. λ.—*he said that he would not remain in ignorance whether or no any tame, or tractable, god had come to the Egyptians.*

*b.* ὁ δὲ Ἄπις οὗτος ὁ Ἐπαφος κ. τ. λ. Apis is considered by Creuzer, Symb. i. p. 482, as a kind of living symbol of Osiris, cf. ii. 41, *a.*, 90, *b.*, and of all the fertility, whether arising from the sun or the Nile, supposed to reside in that deity. B. Cf. the article *Apis*, Smith's D. of Gr. and R. Biog., and E. Orient. H. ch. iii. p. 110.

*c.* αἶτον εἰκασμένον—"This bird," says Creuzer, quoted in B., "was probably not the vulture, as Zoega thinks, but the Phoenix, cf. ii. 73, *a.*, which Hdtus has himself described as αἶετῳ περιήγησιν ὁμοιότατος, ii. 73, and the figure of this bird might be marked on Apis, for 2 reasons; 1st, in reference to the increase of the Nile; in allusion to which this bird is represented in the sculptures at Thebes as carrying a pitcher and a goblet; and 2ndly, because the chronological period of Apis, viz. 25 years, is exactly contained 56 times in 1400 years of the Phoenix." Cf. ii. 73, *a.* Or taking 500 years, with Hdtus, as the cycle of the Phoenix, the cycle of Apis is contained in it 20 times.

*d.* κάνθαρον. The beetle or scarabæus was the Egyptian symbol of the sun and light, and hence of all life and generation. Hence it is often found in mummies, as a sign of the preservation of the soul in the change of the body. Creuz. Symbol. i. p. 489. B. Cf. E. Orient. H. ch. iv. p. 186.

CH. XXIX.—*a.* ἐδικαιῶντο—*were punished*, i. 100, *a.* On the character of Cambyzes, his madness, &c., cf. ii. 1, *a.*, iii. 16, *a.*

*b.* ἔθαψαν κ. τ. λ. Plutarch, de Is. et Os. p. 368, says that the bull Apis was killed by Cambyzes' order, and the carcase devoured by dogs. B.

CH. XXX.—*a.* Ἐρυθ. θαλ.—*here the Gulf of Persia*, cf. i. 1, *b.*

CH. XXXI.—*a.* τοὺς βασιλῆϊους δικαστάς, These were probably 7 in number, and of the caste of the Magi, cf. Esther i. 13: H.

Pers. ch. ii. p. 251, 252. ἐς οὗ ἀποθ.—μέχρι τούτου. Cf. Jelf, § 822, obs. 1, *Attraction*.

b. τὴν ἱρωμένην. This was Atossa, afterwards married to Darius, cf. iii. 88. ἔσχε, *had as wife*. V. "The answer of this high tribunal, the king's judges, makes it plain that the authority of the kings of Persia was as unlimited as that of any other oriental despot at any period. Marriage with the sister was manifestly unlawful among the Persians, nor is the act of the monarch recorded to be taken as a proof that the custom was general. Among no people of antiquity was the moral feeling with reference to marriage among relatives so blunted as among the Egyptians. The marriage with the sister, so strongly forbidden by Moses, was considered among them as unconditionally allowable." From Hengstenberg's *Egypt and the Bks of Moses*, English Rev. No. 6.

CH. XXXIII.—a. νοῦσον μεγάλην—the *epilepsy*: the appellation *sacred* was probably given it either from the inability of the faculty of those times to cure it, or from the greatness and violence of the disease. B.

CH. XXXIV.—a. πρὸς τὸν πατέρα τελέσαι—what sort of a man he was *to compare*, i. e. *to be compared, with his father*. Schw.

CH. XXXV.—a. τόξον. This weapon, as peculiar in a manner to the Persian monarchs, cf. iii. 21, a., lay probably close at hand.

b. ἐπὶ κεφαλὴν κατώρυξε—*buried them by the head*, i. e. either *up to the head*, or *head downwards*. Cf. vii. 136, a., ἐπὶ κεφ. ὠθ., and Odyss. v. 245, ἐπὶ στάθμην—*ad amussim, by the line or rule*, quoted in Jelf, § 635, iii. b. Ἐπὶ. Conformity—mode and manners, as that *to which* the person goes. Similar instances of despotism are referred to in H. Pers. ch. ii. p. 251.

CH. XXXVI.—a. ἡλικίῃ—*youthful impetuosity*. Cf. vii. 18, σοφὸν δὲ ἢ προμ., and Soph. Phil. 558, ἀλλ' ἢ χάρις μὲν κ.τ.λ. ἀπὸ μὲν—ὤλεσας, cf. Jelf, § 643, 1, *Tmesis in Compound Verbs*. τοῖσι θεράπουσι λαβόντας, on the dat. here, with accusative following, cf. Jelf, § 675, b.

b. οὐ καταπροΐξεσθαι—that *they should not get off scot-free* who had preserved Cræsus, but that he would kill them. Cf. iii. 156, &c. V.

CH. XXXVII.—a. Ἡφαίστου τὸ ἱδὸν—Cf. ii. 99, g.

b. Φοινικηίοισι Παταϊκοῖσι κ.τ.λ. "Figure-heads, *insignia*, παράσημα, or images placed on the prow, giving the name to the vessel, were probably used from the first origin of navigation. On the war-galleys of the Phœnicians, who called them, as Hdtus says, παταικοι, *carved images*, they had sometimes a very grotesque appearance." Smith's D. of A. B. notes that this name was given to the deities of the Phœnicians, and perhaps of the Syrians too, which they carried with them as tutelar guardians of their vessels. These, Creuzer, Symb. ii. 386, considers identical with the Cabiri of Egypt, whose worship he traces to the Phœnicians. On the Cabiri, cf. ii. 51, b.



CH. XXXVIII.—*a.* εἴρετο ἐπὶ κόσῳ κ. τ. λ. Cf. Xenoph. Cyrop. iii. 1, § 43, and Plat. Apolog. p. 41. B.

*b.* Καλλατίας—the same, according to R., p. 308, as the Padæi, iii. 99, the people of the Padda or Ganges. H., Pers. ch. i. p. 194, seqq., considers them the savage tribes of the district above Guzerat. “Their name, Calantiæ or Calatiæ, iii. 97, seems to have been immediately derived from their Indian appellation of Callar, Coolier or Cooleries; and that of Padæi from the r. Paddar, on the further side of the Indus, which was the boundary of the dominion of Darius. Without vouching for the truth of the account of their eating their parents, yet it is clear that the tradition is of genuine Indian growth, being repeated almost word for word nearly 2000 years after the time of Hdtus by Marco Polo.”

*c.* Πίνδαρος ποιῆσαι. The passage Hdtus alludes to is preserved in the Schol. on Nem. ix. 35. See Dissen’s Pindar, vol. i. p. 245, Frag. 48.

CH. XXXIX.—*a.* Πολυκράτεια κ. τ. λ. B. c. 525, according to Thirlw. On Polycrates and his policy, see Hist. of Gr. vol. ii. c. 13, p. 178, seqq., and cf. H. P. A. §§ 32, 64, and 87.

*b.* τριχῇ δασάμενος κ. τ. λ.—Cf. iii. 26, *c.*

*c.* Ἀμασι—Cf. ii. 172, *a.*, 177, *a.*, on his liberal policy towards foreigners.

*d.* χιλίους τοξότας—probably the royal body-guard only, as from iii. 45, it would seem his whole force was much more numerous. In the same ch. the τοξ. οἰκίῃοι are most likely the same as these here mentioned; usually called δορυφόροι, i. 59. B. ἔφερε δὲ κ. τ. λ. Cf. i. 88, *c.*

CH. XLI.—*a.* Θεωδώρα κ. τ. λ.—On this artist, cf. i. 51, *c.*

CH. XLII.—*a.* χωρήσαντος δὲ οἱ τούτου—*when this fell out, was permitted, to him.* So of a matter turning out favourably, v. 62, vii. 10, § 2, viii. 102. W.

*b.* τὰ ποιήσαντά μιν κ. τ. λ.—*quæ facienti sibi qualia accidissent; what he had done, and what had hence resulted to him.* Cf. ii. 66, &c. B.

CH. XLIII.—*a.* ἔμαθε ὅτι κ. τ. λ. Cf. on the sentiment ref. in i. 91, *a.*\*

CH. XLIV.—*a.* Ἐπὶ τοῦτον . . . Λακεδαιμόνιοι—The attack on Polycrates would appear to have been part of the regular Lacedæmonian policy, one of the chief objects of which was the extermination of the tyrants who flourished about this period in all the cities of Greece; by the overthrow of whom the superiority of Sparta was principally attained. H. P. A. § 32. On Cydonia, iii. 59, *a.*

CH. XLV.—*a.* ἐν Καρπάθῳ—*Scarpanto.*

*b.* οὐδὲ λόγος αἰρέει—*nor does it stand to reason.* S. and L. D. τοξ. οἰκ., cf. iii. 39, *d.*

CH. XLVI.—*a.* καταστάσει—*introduction into an assembly to speak:* cf. viii. 141, *c.* τῷ θυλάκῳ περιεργάσθαι—*panario (nempe hoc vo-*

\* Schiller’s ballad, “Der Ring des Polycrates,” is well worth the German scholar’s reading.

cabulo, panarium sive saccus) *supersedere eos potuisse*; i. e. *that the word sack was superfluous*; meaning to say that *as they had brought the sack before them, they need only have said, σιτίων δέεται, and that there was no need to have added also the word ὁ θύλακος*. The drift of the passage is that the Spartans affected brevity of speech even to absurdity. Schw.

CH. XLVII.—*a.* ὅτι σφι πρότεροι κ. τ. λ. Probably about the time of the end of the 2nd Messenian War, B. C. 679—662. B.

*b.* ζώων—Cf. i. 70, *a.*

*c.* εἰρίοισι ἀπὸ ξύλου—*cotton*—Cf. iii. 106, vii. 65. “Embroideries of cotton, and with cotton, were common in Egypt, and considered as master-pieces of art. Weaving was one of their principal occupations, cf. ii. 35, *c.*, and cotton a native of their soil. Ezekiel, xxvii. 7, forgets not the wares which Tyre obtained from the banks of the Nile: ‘Fine cottons and embroidered work from Egypt spreadest thou over thy pavilions.’” H. Phœn. ch. iv. p. 361, Egypt. p. 460, and E. Orient. H. ch. iv. p. 165.

*d.* τὸν ἐν Δίνδῳ ἀνέθηκε—Cf. ii. 182, *b.*

CH. XLVIII.—*a.* γενεῇ πρότερον κ. τ. λ.—565 B. C., the rescue of the Corcyreans. 555 B. C., the carrying off the cup. 525 B. C., the Lacedæmonian expedition against Polycrates. From L.’s note.

*b.* Περίανδρος κ. τ. λ.—Cf. i. 23, and v. 92. He succeeded his father Cypselus, who overthrew the oligarchy of the Bacchiadæ at Corinth, about 655 B. C., and who reigned 30 years; hence Periander succeeded in the Despotism about 625 B. C., and held it 40 years. Cf. Thirlw. i. c. 10, p. 419—423, H. P. A. § 65, and Smith’s D. of Gr. and R. Biog., *Periander, Cypselus*.

*c.* ἐπ’ ἐκτομῇ—Cf. viii. 105, and H. Pers. ch. i. p. 105.

CH. XLIX.—*a.* ἐπεὶ τε ἔκτισαν τὴν νῆσον, Settlement of Corcyra by the Corinthians under Chersicrates, one of the Bacchiadæ, about 700 B. C. Cf. H. P. A. § 86, and Thirlw. ii. p. 93.

CH. L.—*a.* Μέλισσαν—also called Lysis. Cf. Smith’s D. of Gr. and R. Biog., and Thirlw. i. p. 421.

*b.* περί θυμῷ ἐχόμενος—*valde iratus animo*, cf. Il. xxii. 70, ἀλύσσοντες περί θυμῷ, and Il. xxiv. 236, περί δ’ ἦθελε θυμῷ. B. Cf. also i. 88, *a.*

CH. LI.—*a.* μαλακὸν ἐνδιδόναι . . . οὐδέν—*nihil (de irā) remittere*. Cf. iii. 105, *nihil (de cursu) remittere, do not give in from faint-heartedness, do not flag in the least*. B.

CH. LII.—*a.* ὅς ἂν ἡ οἰκίοισι κ. τ. λ. Cf. Soph. Œd. Tyr. 347, μητ’ εἰσδέχεσθαι, μήτε προσφωνεῖν τινα. W.

*b.* Κορίνθου τῆς εὐδαίμονος—So Homer, Il. ii. 570, calls Corinth ἀφνειὸν, and Pind. Olymp. xiii. 4, ὀλβίαν. Cf. also Thucyd. i. 13.

*c.* ἐν αὐτοῖσι—sub. πρήγμασι. W.

*d.* ὅσῳ φθονέσθαι κ. τ. λ. Cf. Pind. Pyth. i. 164, κρέσσων οἰκτιρμῶν φθόνος. W.

CH. LIII.—*a.* τῷ πρεσβυτέρῳ τῶν παίδων κ. τ. λ. According to



Diog. Laert. i. 94, his name was Cypselus; according to Aristotle, Pol. v. 12, Gordias. B.

*b.* οὐκ ἐνεώρα, sub. τὸ εἶναι δυνατόν τὰ πράγ. διέπειν. Schw. Cf. also viii. 140, *c.*

*c.* κτείνουσι τὸν νεανίσκον. The Scholiast on Thucyd. i. 13, is mistaken in thinking that it was on account of this crime that the naval engagement between the Corinthians and Corcyraeans, there mentioned as the most ancient, took place; as that happened 260 years before the end of the Bell. Pelop., and consequently 664 B. C., at which time Cypselus, father of Periander, had not obtained the power. W.

CH. LV.—*a.* Πιτάνη—one of the 5 quarters of Sparta. Cf. Smith's C. D., *Sparta*, H. P. A. § 24, and cf. ix. 53, *b.*, on Hdtus' visit to the Peloponnesus, vii. 224, *a.*

CH. LVI.—*a.* νόμισμα κ. τ. λ. If this be true it is the earliest instance on record of the adulteration, or rather the forging of coin, circ. 525 B. C., cf. iii. 39, *a.*, though it appears from Demosthenes, adv. Timocrat. in fin. p. 765, ed. Reiske, that the crime was known and forbidden on pain of death in the time of Solon, circ. 594 B. C. Cf. also Boeckh Pub. Œcon. of Athens, p. 25, seqq. B.

*b.* ταύτην πρώτην στρατήην—From i. 152, we learn that the Lacedaemonians had before interfered in the affairs of Asia; but this was the first *expedition* they undertook. V.

CH. LVII.—*a.* Σίφνον. One of the Cyclades, *Siphno*. On the wealth and mines there, W. refers to Pausanias x. 11.

CH. LVIII.—*a.* μιληλιφέες—*painted with red ochre*. Cf. Hom. Il. ii. 637, μιλοπάργος. Odyss. xi. 123, φοινικοπάργοι. B.

CH. LIX.—*a.* Κυδωνίην . . . ἔκτισαν. About 524 B. C. It was one of the chief cities in Crete; on the N. W. coast. *Khania*. Cf. Smith's C. D.

*b.* Δικτύνης—from being supposed to have invented hunting-nets, δίκτυα. She was also called Britomartis, and represented with the horns of the new moon. Cf. Diod. Sic. v. 76. B.

*c.* καπρίους . . . πρόρας—with *figure-heads like wild boars*. According to Næcke, *with blunt prows, like boars' snouts*. B.

*d.* ἐπ' Ἀμφικράτεος κ. τ. λ. About 680 B. C., according to Panofka, Res Samior. p. 26. B.

CH. LX.—*a.* ὅτι σφι τρία κ. τ. λ. Cf. Aristot. Polit. v. 11.

*b.* διὰ παντός δὲ αὐτοῦ ἄλλο κ. τ. λ. "This appears to have been within the other, and, as it was only 3 ft broad and the other was eight, there was probably a dry path of 2 ft and a half on each side, in order that the channel might be repaired if necessary." Oxf. Tr. The name of the fountain mentioned shortly after was, according to Panofka, p. 4, quoted by B., *Gigartho*, or, *Leucothea*. A little below, βάθος κατὰ εἴκοσι ὀργυῖων, where the preposition expresses the measure from top to bottom. Jelf, § 628, i. *a.*

*c.* τρίτον δὲ σφι ἐξέργασται—This was the Heræum or temple of

Juno; according to Müller, 346 ft in length and 189 in breadth; but few traces of it now remain; see Leake's *Asia Minor*, p. 348. Rhæcus probably flor. about 640 B. C., cf. i. 51, *c.*, and this work, begun by him, was, we may suppose, carried on as the Samians increased in power, and finished under Polycrates. B., and Smith's *D. of Gr. and R. Biog.*, *Rhæcus*. Cf. Müll. *Dor.* i. p. 410, 411.

CH. LXI.—*a.* ἐπανιστέεται ἄνδρες Μάγοι—Usurpation of Smerdis the Magian, 522 B. C., in the 8th year of Cambyses. Cf. *E. Orient.* H. ch. vii. p. 355, *Prid. Conn.*, and *H. Pers.* ch. ii. p. 346. "The Magian conspiracy had principally in view the restoration of the monarchy to the Medes and themselves, at that particular time, when, at the death of Cambyses, the royal race appeared extinct." Such also may be inferred, remarks B., from the latter part of Cambyses' speech, iii. 65.

*b.* ἐπιχείρησε τοῖσι βασιλῆϊοισι—*regiam occupare instituit*. Schw. Rather, sc. πρὴγμασι, *he invaded, affected the kingdom*. B.

*c.* εἶσε ἄγων—cf. *Hom. Odys.* i. 130, αὐτὴν δ' εἰς θρόνον εἶσεν ἄγων, and *Odys.* ix. 98. B.

CH. LXII.—*a.* Ἀγβατάνοισι, a small town in Lower Galilee, at the foot of Mt Carmel; *Caiffa*. σὰς ἐς μέσ., *having come and stood in the midst*. The verb of *rest* is considered as signifying the notion of the previous motion implied in it, when the prepos. εἰς with the accus. is used instead of ἐν with the dat.: the particular sort of motion, whether coming, sitting down, drawing, &c., must be determined by the context. Cf. i. 14, &c. Jelf, § 646, 1.

*b.* οὐδὲ τὲ . . . ἡ μέγα ἡ σμικρὸν,—*nihil prorsus*. Cf. v. 106. Valck. On νεώτερον, cf. viii. 21, *b.* ἐκ τοῦ Μάγου—ἐκ Πρηξάσαπτος, cf. Jelf, § 621, 3, *c.* ἐκ the agent (for ὑπὸ), with passive or intransitive verbs, almost entirely Ionic.

CH. LXIII.—*a.* ἐπιβατεύων . . . οὐνόματος,—*usurping the name of Smerdis*, as in i. 67, ix. 95, *a.*

CH. LXIV.—*a.* τοῦ κουλεοῦ . . . ἀποπίπτει,—*the tip or cap (of metal) of his sword-sheath falls off*. V.

*b.* Βουτοῦς πόλιος.—Cf. ii. 75, *a.*

*c.* ὁ μὲν δὲ ἐν . . . γεραῖος, "There are many instances of such," says Prideaux, "who, on their over-curious inquiry into their future fate, have been in the same manner deceived. Thus Henry IV. of England, being foretold that he should die at Jerusalem, was suddenly taken sick in the Abbot of Westminster's house, and died there in Jerusalem Chamber. (Cf. Shakspeare, *Henry IV.* act iv. scene 4.) And so Ferdinand the Catholic, king of Spain, being foretold that he should die at Madrigal, carefully avoided going thither. But while he was thus, as he thought, avoiding his death, he found it at Madrigalejo, or little Madrigal, a poor little village he had never before heard of." B. also remarks that the same thing happened to Robert Guiscard, Duke of Apulia, who died at a place called Jerusalem in Zante, while travelling to the



Jerusalem in Palestine, where it was predicted, as he thought, that he should die. Cf. also vi. 80, the oracle which foretold to Cleomenes that he should take Argos.

CH. LXV.—*a.* ἀπαιρεθέω—Ion. for ἀφαιρεθῶ, conj. aor. I, pass.—ταχύτ. ἢ σοφώτερα. “If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (cf. § 784) of their proper adjectives, and contrasted by ἢ: θάπτων ἢ σοφώτερος, *possessing a degree of quickness greater than the degree of wisdom.*” Cf. Hom. Od. i. 164; Thucy. iii. 42; Jelf, § 783, *f.*—ἀδελφ. τε, οὐδὲν δέον, *quum fas non esset*; accus. absol. Cf. Jelf, § 700, 2, *a.*, quoted in iii. 91, *a.*

*b.* τούτου—δεύτερα τῶν λοιπῶν κ. τ. λ.—*since then he is dead, as the next best remaining thing for you, O Persians, it becomes most necessary for me to enjoin, what I wish to be done at the end of my life.* On the attributive gen. τῶν λοιπῶν, cf. Jelf, § 534.

*c.* τὰ ἐναντία τούτοις ἀρέομαι—Imitated perhaps, as also vi. 139, (οὔτε γῇ κ. τ. λ.,) from Soph. Œd. Tyr. 277, καὶ ταῦτα τοῖς μὴ δρῶσιν κ. τ. λ.

CH. LXVI.—*a.* κατηρέκοντο,—*rent in pieces.* Cf. Æsch. Pers. 537, πολλαὶ δ' ἀπαλαῖς χερσὶ καλύπτρας κατερικόμεναι. W.

*b.* ἀπήνεκε Καμβύσῃ—sc. ἡ νοῦσος, τὸ κακόν, or, τὸ ὁστέον σφακέλῃσαν καὶ ὁ μὴρὸς σαπείς. Cf. also vi. 27, 6. Schw. ἐκπολεμωθῇ, *might be rendered hostile, set at variance.*

CH. LXVII.—*a.* ὁ μὲν δὴ Μάγος.—“That Cambyzes was the Ahasuerus, and Smerdis the Artaxerxes, that obstructed the work of the temple, is plain from hence, that they are said in Scripture, Ezra iv. 4—7, to be the kings of Persia that reigned between the time of Cyrus and the time of that Darius by whose decree the temple was finished. But that Darius being Darius Hystaspis, and none reigning between Cyrus and that Darius in Persia but Cambyzes and Smerdis, it must follow from hence that none but Cambyzes and Smerdis could be that Ahasuerus and Artaxerxes, who are said in Ezra to have put a stop to this work.” Prid. Conn. an. 522 B. C. So also E. Orient. H. ch. viii. p. 351.

CH. LXVIII.—*a.* τῇδε συμβαλλέμενος.—Of all this Ctesias, Persic. § 13, says nothing; but he states that Ixabates, who carried the body of Cambyzes into Persia, on his return thence related the artifice of the Mage in the presence of the army, and that then flying for refuge to a temple, he was taken and put to death. This appears to be, in substance, what our author relates of Prexaspes. B. Cf. E. Orient. H. ch. vii. p. 356.

*b.* ἐκ τῆς ἀκροπόλεως—the royal palace, cf. also i. 98, *e.*, at Susa; as is evident from iii. 70, where Darius is said to have come to Susa, and there deliberated with the conspirators. This was the summer residence, cf. i. 98, *d.*, of the Persian monarchs, the Shushan of Esther i. 2, ii. 3. The palace is the same that Hdtus, v. 53, *a.*, vii. 151, calls the Memnonian palace. B. Susa stood on the E. bank of the Choaspes, and is said to have derived its

name from the number of *lilies* in the neighbourhood. Cf. Smith's C. D., *Susa*, and E. Orient. H. p. 288.

c. Ἀτόσσης—The wife and sister of Cambyses, cf. iii. 31, 88, afterwards the wife of the Mage and then of Darius Hystaspes, iii. 133, 134, vii. 3.

d. οὐτε ἄλλην οὐδεμίην κ. τ. λ.—On the similarity of the domestic economy of the ancient Persian monarchs, and of Asiatic sovereigns of the present day, cf. H. Pers. ch. ii. p. 256, seqq.

CH. LXIX.—a. ἐπεὶ τε αὐτῇ μήρος κ. τ. λ.—*quum veniret ordo (the turn) puellæ, ut ad regem accederet.* Cf. Esther ii. 12. W., and H. l. l. p. 257.

CH. LXX.—a. τοῖσι ἔξ τῶν κ. τ. λ. On the opinion of H. that the 7 conspirators were the heads of the Persian tribes, or the chiefs of the tribes of the Pasargadæ, see Pers. ch. ii. p. 224.

CH. LXXI.—a. οὐ γὰρ ἄμεινον.—Cf. i. 187, a.—περιβαλλόμενος . . . κέρδεα, *compassing advantage for himself.* Perhaps in the same sense in ix. 39.

CH. LXXII.—a. ἔνθα γάρ τι δεῖ ψεῦδος κ. τ. λ.—This sentiment befitted a Gk, and not a Persian; as from i. 138, it is evident that nothing was more disgraceful among the latter nation than a lie. Cf. Soph. Phil. 107. W. It is plain from Plato, Polit. ii. 21, iii. 3, that the sentiment here set forth was one of the questions agitated by the Gk Rhetoricians and Sophists, and that all that is added by Hdtus to explain or prove this point, may be looked upon as said after the model of the Sophists, and perhaps borrowed from their disputations. B.

b. αὐτῷ οἱ . . . ἐς χρόνον ἔσται.—*it shall be the better for himself hereafter, he himself shall have reason to rejoice hereafter,* cf. ix. 89, b.

CH. LXXIII.—παρέξει, sc. ὁ θεός—when will the gods afford us, &c. Cf. Jelf, § 373, 3, *Ellipse of the Subject.* On the use of ὅτε just afterwards instead of ὅτι, cf. Jelf, § 804, 8.

CH. LXXIV.—a. Πρηξάσπεα—On what is here related of Prexaspes, cf. iii. 68, a. πρὸς δ' ἔτι, and besides too. On πρὸς, besides—thereto, cf. Jelf, § 640, 2. *Prepositions in the original adverbial force*, in Homer and in Ionic Greek. The particle δέ is often joined to them, and they are frequently placed first in the sentence for greater emphasis. Cf. iii. 6, a.

b. τὰ πάντα οἱ μυρία,—all sorts of possessions by the thousands. Jelf, § 454, 1.

CH. LXXV.—a. εἰ μὴ ἀνακτησαίαιτο . . . τισαίαιτο. In the 3rd person opt. aor. 1, mid.—αίαιτο for—αὐτο is very frequent in the Ionic and Attic poets, e. g. ἀρησαίαιτο Od. i. 164, ἐκωσαίαιτο, Æschyl. Pers. 360, &c. Matth. Gr. Gr. § 206, obs. 3. Jelf, § 197, 4.

CH. LXXVI.—a. μὴδε . . . ἐπιτίθεσθαι.—*neque, in hac rerum perturbatione, adgrediendum.* Cf. Tacitus Hist. ii. 32, quoniam Galliæ tument. B. Cf. i. 96, b.

CH. LXXVII.—a. θεῖη πομπῇ χρεωμένους. Cf. i. 62, c.

CH. LXXIX.—a. μαγοφόνια. Cf. Prid. Conn. an. 522 B. c.



"It was from this time they first had the name of Magians, which, signifying *the Cropt-ear'd*, was then given unto them by way of a nick-name because of this impostor, who was thus cropped. For *Mige-Gush* signified *one that had his ears cropped*, in the language of the country then in use," &c. According to Smith's C. D., Magi from *mag*, *mogh*, or *mugh*, a priest. Cf. the article *Magi*, and *Zoroaster*, in Smith's D. of Gr. and R. Biog. Also H. Pers. ch. ii. p. 241, seqq.

CH. LXXX.—*a. ἐλέχθησαν λόγοι κ. τ. λ.* On these discourses, cf. H. Pers. ch. ii. p. 224. The substance of his remarks is as follows: "The agitation of the question how Persia should be governed, so singular a phenomenon in Asiatic history, that even in Hdtus' time many were disposed to disbelieve it. His express assertion a proof that it was no mere fiction of his own—some foundation for the narrative probably existed, though the fact is disguised by a Grecian dress,—in the absence of authorities, reasoning upon analogies drawn from the practices of other nations of a similar constitution with the Persians, we should conclude the seven conspirators to be unquestionably the chiefs of the Persian tribes met together for the purpose of discussing the claims of a successor to the throne,—hence it is not improbable that an aristocracy of this sort, consisting of the heads of the tribes, should be proposed and discussed. The proposal of a democracy would appear, on the same grounds, to be nothing more than a pre-eminence accorded to the principal tribe, as is the case with the 'golden horde' among the Mongols. Such a supposition, though impossible to establish by positive proof, appears to be the only one in accordance with the known usages and temper of oriental nations." *ἐλέχθησαν δ' ὦν*—*but they were really said.* Cf. Jelf, § 737, 2. *οὖν* also used to confirm a statement of which there is some doubt. Cf. viii. 133, *c.*

*b. τὰ μὲν γὰρ ὕβρει κ. τ. λ.* Cf. Soph. Œd. Tyr. 883, ὕβρις φυτύνει τύραννον κ. τ. λ.

*c. ἀναρμοστότατον*—*most incongruous, unsuitable.*

*d. πλῆθος δὲ ἄρχον*, On the form and principles of Gk democracy, see the discussion in H. P. A. § 66, seqq. *τούτων τῶν*,—On τῶν, gen. by attraction, cf. Jelf, § 822, *obs.* 3.

CH. LXXXI.—*a. ὀλιγαρχίᾳ*—On the oligarchies of Greece, their origin, &c., cf. H. P. A. § 58—60. *γνώμης—ἡμάρτηκε.* *Relative Gen.* after words expressing the notion of *failing in, missing, deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained. Cf. Jelf, § 514.

*b. ἐς δῆμον ἀκολάστου ὕβριν κ. τ. λ.* Cf. Plato, Polit. viii. 13, Cicero de Repub. i. 43, and Arist. Pol. iv. 4, § 4. B.

*c. τῷ δὲ οὐ γινώσκειν (intelligentia) ἐνι.* Infinitive (without the article) as subject. Jelf, § 663, 1. Cf. Eurip. Suppl. 417. *Δῆμος γὰρ κ. τ. λ.* W.

*d. ἀρίστων δὲ ἀνδ. οἶκος (consentaneum est) ἄριστα βον. γίνεσθαι.*

(should arise from). Cf. Jelf, § 483, *Causal Gen.* Verbs of *proceeding from, becoming, arising, &c., being produced or created*, take a genitive of that whence they proceed, &c., as γίγνεσθαι, φῦναι, εἶναι, &c.

CH. LXXXII.—*a.* πολλῶ τοῦτο (i. e. μόναρχον εἶναι) προέχειν—Cf. Jelf, § 381, *obs.* 2. The neuter demonstrative also is joined with a masculine or feminine substantive when this expresses a general notion, as is most frequently the case in abstract substantives: ἕκαστος βουλόμενος—ἀπικνέονται, cf. Jelf, § 478, Σχῆμα καθ' ὅλον καὶ μέρος, and cf. § 708, 2, *d.* ἀπέβη sc. τὰ πράγματα, cf. Jelf, § 373, 3, *Ellipse of the Subject*, here supplied from the context. συγκύψαντες ποιῶσι—*bending forward and laying their heads together, acting in concert.* S. and L. D. Cf. vii. 145, and Aristoph. *Equit.* 850. W.

*b.* θαυμάζεται—is courted, looked up to. Cf. Eurip. *Med.* 1141. δέσποινα δ', ἣν νῦν ἀντι σοῦ θαυμάζομεν. So *miror*, Hor. ii. *Od.* 14, 42, "Te profugus Scythes Miratur."

CH. LXXXIII.—*a.* ἐκ τοῦ μέσου κατήστο. *e medio secessit*, s. *partium erat neutrarum*, W., *took no share in the contest.* Cf. Jelf, § 621, 1, *b.* ἐκ—Distance from, with verbs of rest, *out of*, Epic, as ἐκ βελίων—*extra telorum jactum.* But also Hdtus iii. 83. ἐκ τ. μ. καθ., instead of the more usual ἐκτός and ἔξω. Cf. iv. 118, viii. 22, *b.*, 73, *e.*

CH. LXXXIV.—*a.* ἐσθῆτά τε Μηδικήν—In vii. 116, given to the Acanthians as an honorary distinction. So Cyrus the younger gives a similar present to the Cilician prince; Xenoph. *Anab.* i. 2, § 27. The dress intended is the Median stole, a garment reaching to the ancles, made of silk, and assumed by the king and the nobles of Persia, after they gained the empire of the Medes, and often presented as a mark of dignity to illustrious characters. These Median dresses, styled by the Romans Assyrian, and afterwards known as *Seric*, are discussed by H., *As. Nat.* i. p. 38, seqq., and *Pers.* ch. i. p. 159, who concludes that they were unquestionably of silk. "Other customary marks of honour bestowed by the king of Persia on his favourites were, a cimeter, a chain of gold, and a richly caparisoned horse." Cf. *Esther* vi. 8. Where Hdtus speaks of the Persians having assumed the Median dress, he is to be understood only of the chiefs of the Persians, for it continued only to be the court-dress, and it is an error to suppose that all the Persians indiscriminately adopted the garb of the vanquished. The present custom among the Persians of presenting a dress of honour, the *Caftan*, or the *Khelat*, to distinguished men, whether natives or foreigners, coincides with the above. To such presents the gifts in i. 135, iii. 160, iv. 88, vii. 8, viii. 120, refer. See H. *Pers.* ch. i. p. 103. B. The *Khelats* are mentioned in every one of Morier's works, whether of fiction or travel. See his *Sketches of Persia*, vol. i. c. 18, p. 152.

*b.* γαμέειν δὲ μὴ ἐξεῖναι—This refers to the lawful wives of the



Persian king, the *κουριδίας γυναῖκας*, cf. i. 135, whose children alone were considered as successors to the throne. B. Cf. iii. 2, *b.*, and H. Pers. ch. ii. p. 257.

*c. ὅτεν ἂν ὁ ἵππος*—Cf. Hom. Hymn to Apollo, 231, on another instance of an augury drawn from a horse, quoted by B., and Tacit. Germ. c. 10. W. observes that they chose the morning, from the veneration paid by the Persians to the rising sun; according to Prideaux, equally adored by all, whether of the Sabian or Magian sect. Cf. i. 131, *a.*, 140, *c.*, and E. Orient. H. p. 364.

CH. LXXXVI.—*a. κατὰ συνεθήκαντο*,—Cf. i. 208, *b.*

CH. LXXXVII.—*a. ἀναξυρίσι*.—Cf. i. 71, *a.*

CH. LXXXVIII.—*a. Δαρειός τε κ. τ. λ.* Darius Hystaspes, 521—485 B. C. See Clinton, Fast. Hell. i. pp. 16, 30, cf. 379. The theory that Darius Hystaspes is the Gustasp to whom Zoroaster generally addresses his doctrines, or that this prophet was at all contemporary with Darius Hystaspes, the opinion of Hyde, Prideaux, &c., is combated at great length by H., Pers. ch. ii. p. 367, seqq., on the ground principally that in the catalogue of the provinces and cities of king Gustasp, at whose court Zoroaster resided, no mention is made of the two chief ones, Persis and Suriam, nor of their capitals, Persepolis and Susa, nor of Babylon—further, that neither Hdtus, Ctesias, nor Xenophon, who so frequently mention the Magi, ever speak of Zoroaster, and that the name Gustasp was no uncommon appellation or title in the East, of itself consequently proving nothing. Read also D. p. 117, seqq., and E. Orient. H. p. 365, and cf. p. 301, and particularly Smith's D. of Gr. and R. Biog., *Darius*. For his pedigree, cf. vii. 11, *b.* It should be added, that "though, as well as Cyrus and Cambyses, of the ruling family of the Achæmenidæ, yet we find that he esteemed it essential to the confirmation of his title to take in marriage, cf. vii. 11, a daughter of Cyrus." H. Pers. ch. ii. p. 225.

*δ. Ἀράβιοι δὲ οὐδαμὰ κ. τ. λ.* One of the many testimonies to the truth of prophecy concerning the Arabs; and even, see Keith's Evidence of Prophecy, ch. 7, "though Gibbon attempts, from the exceptions which he specifies, to evade the force of the fact, that the Arabs have maintained a perpetual independence, yet he acknowledges that these exceptions are temporary and local, and that the body of the nation has escaped the yoke of the most powerful monarchies; and the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia." Gibbon, Decl. and Fall, ix. c. 1. The independence of the Arabs was and is proverbial, and they not only subsist unconquered to this day, but their prophesied and primitive wildness, and their hostility to all, remain unsubdued and unaltered. "They are a wild people; their hand is against every man, and every man's hand is against them." Gen. xvi. 12, xvii. 20.

*c. γάμους τε τοὺς κ. τ. λ.* Cf. H. Pers. ch. ii. p. 257. "As every

thing in the constitution of the country depended on the distinctions of tribe, the consort was chosen from the family of Cyrus, or that of the Achæmenidæ; though the example of Esther appears to prove, that occasionally concubines were elevated to the same rank. In that case they were invested with the insignia of royalty, the diadem and the other regalia." Among the wives of Darius, Atossa had most influence, see vii. 3, and cf. iii. 133. From the d. of Gobryas, Darius had three sons; Artabazanes, vii. 2, Ariabignes, vii. 97, Arsamenes, vii. 68; from Atossa, Xerxes, Masises, Achæmenes, and Hystaspes, vii. 64, 82, 97; from Arystone, Arsames and Gobryas, vii. 69, 72; from Parmys, d. of Smerdis the brother of Cambyses, Ariomardus, vii. 78; and from Phratagyne, Abrocomes and Hyperanthes, vii. 224. V.

d. δυνάμιός τε πάντα οἱ ἐπιπλέατο.—*omnia ei potentiâ complebantur.* B. Perhaps rather, *The sovereign power was in all points fully held by him; taking δυν. πάντα together, all points, exercises, developements of power were perfected. His power was in all points perfected.* For another instance of a similar neuter plural followed by a plural verb, cf. ii. 96, τὰ πλοῖα οὐ δύνανται πλέειν. ἐπιπλέατο. Ion. for ἐπίπλαντο, from πίμπλημι. Jelf, § 279, obs. 10, and § 280, 9.

CH. LXXXIX.—a. ἀρχὰς κατεστήσατο κ. τ. λ.—“Cyrus and Cambyses,” says Thirlw. ii. p. 185, “had conquered nations; Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler, which expressed itself by arbitrary and irregular exactions: Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Ægean to the Indus, (cf. iv. 44, a.) from the steppes of Scythia to the cataracts of the Nile. He divided this vast tract into 20 satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury, and the proportion in which they were to supply provisions for the army and for the king’s household. The proper Persis alone was exempt from the new system of taxation, and was only charged with its ancient customary gifts, &c. &c.” Cf. also H. Pers. ch. i. p. 62, 63, and ch. ii. p. 225, seqq. He particularly adverts to “the exchange under the internal organization of the empire by Darius, of the simple institutions of a constitution of tribes for those of a regular state—the right of succession being fixed in the family of Cyrus (cf. iii. 88, a.)—the change in the habits of the ruling tribe from a nomad life to one more stationary, marked in his first establishing the royal residence in certain fixed situations—the division of the empire into departments, by which means the authority of the sovereign was extended through all the gradations of his subjects, and from which, though it was ethnical rather than geographical, yet the beneficial effects resulted of a regular nomination of governors, a regular collection of the tribute, and, from the former of these



two institutions, an established civil administration distinct from the military government."

*b. καὶ ὑπερβαίνων κ. τ. λ.* i. e. *sometimes remote and sometimes adjoining tribes were thrown together into the same government.* This latter, however, appears to have been the case only in two instances. But that the division of the Satrapies which follows is a financial division distinct from the territorial, is unquestionably erroneous. H. Pers. ch. i. p. 63. His geographical survey deserves the closest study,—as also does R., §§ xi. and xii., and his admirable map, p. 229.

*c. Βαβυλώνιον τάλαντον κ. τ. λ.* It appears probable, from a comparison of authorities, that the Euboic standard was a little, though but very little, greater than the Attic, and the Attic talent, containing 60 minæ = 243*l.* 15*s.*, and being, in English avoirdupois weight, 56*lb.* 15¼*oz.* 100*grs.*, was to the Babylonian as 60 to 72, or, reckoning the Euboic and Attic minæ as exactly equal, according to Pollux, ix. 6, the Attic talent would bear to the Babylonian the ratio of 6 to 7. From Smith's D. of A. ἐπὶ γὰρ Κ. ἄρχ., *for during the reign of Cyrus.* Cf. Jelf, 523, *obs.* 1. "To define this relation (the temporal gen.) prepositions are sometimes used: ἐκ, ἀπὸ, ἐπὶ, which represent the time, as it were, as something on which the action rests or depends: διὰ—ἐντός, and ἔσω *intra*; as ἐκ νυκτός like *de nocte*, ἐκ πολλοῦ χρόνου, ἐπὶ Κύρου *Cyri ætate*, ἐπ' ἐμοῦ (ἐμοῦ representing the space of life) *meâ ætate*, generally with a part. present.

CH. XC.—*a. Μαγνήτων τῶν ἐν Ἀσίῃ.* On the two Magnesias in Lydia, both founded, it is said, by the Magnetes of Thessaly, (cf. vii. 173, 183,) cf. Smith's C. D., *Magnesia*. The Milyans probably the same as in vii. 77, *a.* On these and the nations subsequently mentioned, cf. R. § xi. p. 234. He remarks that the Hyge-nians are entirely unknown. W. proposes to read "Obigenians:" Obigene was a district of Lycaonia.

*b. ἀπὸ δὲ Μυσῶν . . . . πεντακόσια τάλαντα.* "This division," says R. p. 235, "by far the smallest of the twenty, does not appear to have touched the sea in any part. The greatness of the tribute paid by it, in proportion to its very confined limits, requires explanation; and none appears more satisfactory, than that the sources of the vast riches of Cræsus, viz. mines of the precious metals, and the golden streams of the Pactolus, and a very fertile country, were contained in it." Cf. H. Pers. ch. i. p. 71.

*c. Θρηίκων . . . . Ἀσίῃ,—cf. i. 28, b.* The Mariandynians, cf. R. p. 239, occupied a part of the coast of the Euxine, between Bithynia and Paphlagonia. By the Syrians here are meant the Cappadocians; cf. i. 72, *a.*, and vii. 72, *a.*, R. p. 238. The Ligyes of vii. 72, appear to have been the neighbours of the Mariandynians to the E.

*d. ἀπὸ δὲ Κιλικίων.* R., p. 241, remarks on the arrangement here mentioned for the payment of 140 talents for the cavalry that guarded this country, arising from its great importance in a mili-

tary point of view, as connecting or separating, according into whose hands it fell, Asia Minor and Persia on the one hand, and Asia Minor, Syria, and Egypt on the other. This province too retained, any how at first, a prince of its own styled Syennesis, cf. i. 74, *b.*, vii. 98, and at a later period too, at the time of the younger Cyrus, it was so governed; and, though Persian Satraps of Cilicia are mentioned in Arrian, ii. 4, yet it is evident that the Persian dominion over it continued to be undefined and modified by existing circumstances. H. Pers. ch. i. p. 80.

CH. XCI.—*a.* ὁ Ἀμφιάρεω—On Amphiaraus, cf. i. 46, *c.* ἀρχάμενον ἀπὸ ταύτης, *commencing here*, Accus. abs. In Hdtus and Attic writers, the accus. (singular or plural, usually the former) is used in the same construction as the gen., but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as ἐξόν, *whilst it is allowed*, (from ἐξεστι, *it is lawful*,) or impersonal phrases, as αἰσχροὺν ὄν. Cf. i. 129, *c.*, iii. 95, *a.*, vi. 72, *a.*, v. 49, *c.* Jelf, § 700, 2, *a.*

*b.* πλὴν . . . Ἀραβίων,—probably Idumæans and Nabatheans; not of Arabia Felix. R. p. 255. Cf. iii. 88, *b.* On Syria called Palestine, cf. i. 72, *a.*, ii. 106, *a.*, and vii. 89, *b.*, and in particular the delightful 2nd §, “Syria and Phœnicia,” in H. Pers. p. 81, seqq. On Cyprus, ii. 182, *c.*, D. p. 111—114.

*c.* πάρεξ—*besides*. In poetry we often find two prepositions joined together; whereof the first is always adverbial, the second is sometimes followed by its case. This is not mere pleonasm, but gives a poetic fulness to the expression. Jelf, 640. Cf. iii. 116, *b.*, ὑπέκ.—τοῦ ἐκ τῆς Μοίριος κ. τ. λ. Cf. ii. 148, *a.*, 149, *f.*

*d.* πρὸς γὰρ κ. τ. λ.—*for thereto, besides*. Cf. Jelf, § 640, 2, quoted in iii. 74, *a.* The sense is, *for in addition (to the ordinary tribute, and the revenue accruing from the lake Mæris,) they supply the Persians in the citadel of Memphis, and their auxiliaries, with 120,000 bushels of corn.* At μυριάσι (the dative of measure, coming under the general head of the instrument, that by which the measurement is effected) supply μεδίμνων, and after καταμετρέουσι sub. σῖτον.

*e.* ἐν τῷ Λευκῷ τείχεϊ κ. τ. λ. The city of Memphis consisted of 3 divisions, two of which were of burnt brick, and the third, the fortress, was built of white stone; whence its name. Cf. Thucyd. i. 104, and Diod. Sic. ix. 74. On the mercenaries, see iii. 4, *a.*, ii. 99, *d.* Cf. R. p. 251, seqq.

*f.* Σατταγύδαι.—“No name like this can be found. From what scanty notices we have, it can only be supposed that the 7th satrapy of Hdtus was made up of the province of Margiana, and some tracts adjoining to the W., and that it had for its boundaries on the S. the ridge of mts that separates it from Asia; on the W., the countries of Baverd, Toos, &c., the original seats of the Parthians; on the N., the desert towards the Oxus; and on the E., Bactria. In effect, that it was surrounded on three sides by the 16th, and on the fourth by the 12th satrapy, Bactria.” R. p. 290.



g. ἀπὸ Σούσων δὲ κ. τ. λ. "This division, known as Cissia or Susiana, says R. p. 267, answers to the modern *Khuzistan*. Though, next to the Lydian, the smallest of the satrapies, yet as it contained the then capital of the empire, and had a rich soil, it was enabled to pay so large a tribute. The wealth of Susa is mentioned by Aristagoras, in v. 49." "There were *Cissians*, or *Susians*, both cavalry and infantry, in the army of Xerxes, vii. 62, 88. Their armour, arms, and accoutrements, appear to have been like those of the Persians; only they were *mitres*, probably what is now known as a 'fez,' instead of *tiaræ*, and from circumstances in general, they appear to have been a rich and a civilized people." R. p. 207. On the city of Susa, cf. iii. 68, *b.*, and on Susiana, H. Pers. ch. i. p. 154, and E. Orient. H. p. 275.

CH. XCII.—*a.* τῆς λοιπῆς Ἀσσυρίης—Cf. i. 102, *b.*

*b.* Μηδικῆς . . . δέκατος οὗτος. "There were two Medias at the time of the Macedonian conquest; the greater and the less. The greater answers to the modern division of *Al Jebal*, or *Irak Ajami*; the less to *Aderbigian*, called by the Gks *Atropatia*. We conclude that Hdtus intended the greater Media only, because he classes *Matiene*, which lay between the two, as distinct from Media, and because also *Aderbigian* appears to form a part of the *Saspis* and *Caspis*. The *Orthocorybantes* may be taken for the people of *Corbiana*, now *Currimabad*, the S. part of Media; and by the *Paricanii* we conclude are meant the *Paretacceni*, the people of the E. province of Media, which extends from Persis to the Caspian straits." R. p. 270. Cf. E. Orient. H. p. 282.

*c.* Πανσίκαι,—"There are found in Strabo and Ptolemy some notices respecting the *Pasicæ* and *Aspasiacæ*, who appeared to be the *Pausicæ* of our author. They are placed near the *Chorasmians*. The *Caspis* inhabited the shore of the sea of that name, from the mouth of the river *Cyrus*, southward. Hence this satrapy constitutes one vast natural division of country, and that of the most fertile kind, viz. the modern provinces of *Ghilan*, *Mazanderan*, or *Taberistan*, *Kerkan*, *Dahestan*, &c., known in ancient geography by the names of *Gela*, *Maxere*, *Tapuri*, *Hyrcani*, and the country of the *Dahæ*. *Hyrcania*, the modern *Corcan*, H., ch. i. p. 165, should have been included in this division, though omitted in the statement of Hdtus." R. p. 275, 276.

*d.* ἀπὸ Βακτριανῶν κ. τ. λ. "There is little question but that the city of *Balk* is the *Bactra*, or *Bactria*, of the ancients; but whether the modern province answers to the ancient one, cannot be known, cf. H. Pers. ch. i. p. 166, seqq.; *Æglos* is an unknown position. Perhaps the remote E. province of *Balk*, called *Kil*, *Gil*, or *Kilan*, may be the *Kilos*, *Ekilos*, or *Æglos* of our author." R. p. 297, 8. Cf. E. Orient. H. p. 281.

CH. XCIII.—*a.* Πακτυϊκῆς κ. τ. λ. The *Pactyans* in vii. 67, should be taken for the *Bactearis*, seated in the mountains on the W. of *Ispahan*; and the *Pactyans* of *Armenia* a different people

and quite unknown to us. When our author extends this satrapy to the Euxine, he appears to contradict what he says of the 19th. R. p. 279.

*b. ἀπὸ δὲ Σαγαρτίων κ. τ. λ.* “This satrapy must be regarded as comprising *Zarang*, or *Sigistan*, which, together with the islands in the Persian Gulf, was the territory of the Sarangæ, cf. vii. 67, and such parts between it and the Persian Gulf, as were not exempted from tribute by Darius. We conceive *Carmania* in general, as well as the country of *Lar*, on the Persian Gulf, and the islands of it, to belong to this satrapy.” R. p. 291. Cf. E. Orient. H. p. 278. On the islands of the Persian Gulf, Tyrine, Oaracta, and Pylora, cf. Arrowsmith’s Eton Geog. ch. 24, p. 605.

*c. τοὺς Ἀνασπάστους*—Cf. ii. 104, *a*.

*d. Σάκαι . . . . Κάσπιοι*—The Sacæ possessed the modern *Kotlan* and *Saganian*, adjacent to Bactriana, Sogdia, and Mount Imaus. The Caspians may probably be the Caspiri of vii. 86, and Casians of Ptolemy; that is, *Kashgur*, which borders on the country of the Sacæ. R. p. 299, 302.

*e. Πάρθοι δὲ κ. τ. λ.*—The provinces of this satrapy are all contiguous, and form one of the largest of these divisions. The original Parthia of Hdtus appears to be nothing more than the mountainous tract between Hyrcania, Margiana, Aria, and the desert of Chorasmia. Cf. H. Pers. ch. i. p. 165, cf. E. Orient. H. p. 280. *Soghd*, or Samarcand, between the Oxus and Jaxartes, is doubtless Sogdia, excluding *Kotlan*, *Saganian*, and *Kilan*, as parts of the Sacian or Bactrian satrapies. Chorasmia must be taken for *Khowarezma*, at large; and *Aria* for *Herat*. R. p. 294, 295. Cf. E. Orient. H. p. 278; H. Pers. ch. i. 167, seqq., cf. vii. 66.

CH. XCIV.—*a. Παρικάνιοι δὲ κ. τ. λ.* “These Paricanii we refer to the country of Gedrosia, (cf. H. Pers. ch. i. p. 165,) *Kedge* or *Makran*: considering the town of *Fahraj* or *Pooraj*, as the Poorah of the historians of Alexander; and this Poorah as the capital of the Paricanii. We must regard the Ethiopians of Asia as the people of *Makran*, *Haur*, and other provinces in the S. E. angle of Persia towards India.” R. p. 303. Cf. also vii. 70, *a*.

*b. Ματιηνοῖσι*. Matiene was properly the N. W. part of Media Major, lying above the ascent of Mt Zagros; and between Ecbatana and the lake of Maraga. The Saspire, or whatsoever may be their proper name, must occupy the space in the line between the Matieni and Colchis, now the E. part of Armenia. The Alarodians we cannot find any authority for placing, but may suppose their country to be parts of Iberia and Albania, bordering on the Colchians and Saspire. R. p. 277, 278.

*c. Μόσχοισι . . . . οὗτος*.—“This satrapy must have extended along the S. E. of the Euxine, and was confined on the inland or S. side by the lofty chain of the Armenian Mountains. On the E. it was bounded by the heads of the Phasis and Cyrus; and on the W. by the Thermodon. The Tibareni appear to have bordered on



the E. of the Thermodon, and the Mosynæii, Macrones, and Moschi, to follow in succession, Eastward." R. p. 282. So also H. Pers. ch. i. p. 134, 135. On the Mardi, cf. i. 84, *a.*, vii. 78, *a.*

*d.* Ἰνδῶν δὲ κ. τ. λ.—Cf. iii. 98, *a.* See the accounts of this and the other satrapies in R. §§ xi. and xii., and H. Pers. ch. i. p. 178, seqq. πρὸς πάντας κ. τ. λ., *in comparison with*, with a collateral notion of superiority. Jelf, § 638, iii. *e.*

CH. XCV.—*a.* τὸ μὲν δὴ κ. τ. λ. The numbers as they stand in the text involve a difficulty. The first, the silver being 9,540 talents, and the gold amounting to 4,680 talents, the sum total will be 14,220 talents, and not 14,560, as Hdtus computes it. Some mistake has probably arisen in copying the Gk numerals, and, instead of 9,540, we should read with L. and one of the MSS. 9,880, which will make the computation correct. The whole 14,220 talents = 3,466,125*l.*, or the 14,560 talents = 3,549,000*l.*

*b.* τὸ δὲ χρυσίον τρισκαίδεκάσταςιον κ. τ. λ.—In Plato's time gold was to silver as 12 to 1; in Menander's as 10 to 1; in Constantine's as 15 to 1; under the younger Theodosius as 18 to 1. From the time of Cæsar to Diocletian it was among the Romans as 12 or 11 to 1. At the present time in France it is said to be as 15 to 1. B.

*c.* τὸ δ' ἔτι τούτων ἔλασσον κ. τ. λ.—viz. 700 talents for the value of the Egyptain grain, 1000 more for the contribution of the Arabians, 2000 more as the gratuities of the Persians, Ethiopians, and Colchians, in all 3,700 talents in addition, R. p. 315, = 901,875*l.* This sum added to 3,549,000*l.*, given in note *a.* supra, will equal 4,450,875*l.*, as the gross revenue of the Persian empire. But, cf. iii. 89, *c.*, something more must be allowed for the difference of the Attic and Euboic talent, as 72 Attic minæ = 70 Euboic minæ. Taking this, then, as the ratio that the one bore to the other, cf. Smith's D. of A.,  $\frac{1}{35}$  of the two amounts may be allowed additional; viz. on 3,549,000*l.*, allow an increase of 101,400*l.*, and on 901,875*l.* an increase of 25,767 $\frac{6}{7}$ *l.*, in all an increase of 127,167 $\frac{6}{7}$ *l.*, which added to 4,450,875*l.* = 4,578,042*l.* 17*s.*, as the whole amount. R., p. 315, makes the total much less; owing to a mistaken idea of the value of the talent, the value of which has been, since his time, much more accurately calculated by Mr. Hussey. But even this sum, rather more than 4 $\frac{1}{2}$  millions of our money, must, as he says, strike every one as a very small revenue for an empire, little inferior in extent to Europe, were not the inference which is thence collected accurate, that the value of money was incredibly greater at that time than at present. Cf. E. Orient. H. p. 365.

CH. XCVI.—*a.* τῆς Λιβύης—meaning particularly *Cyrene* and *Barce*, cf. iii. 91, not in the wider sense of *all Africa*, as in iii. 115. B. Cf. R. p. 251, and ii. 32, *c.* \*

*b.* νήσων—probably meaning the islands of the Ægean, those at least near the coast of Asia Minor. B. Cf. R. p. 314.

*c.* ἐς πίθους—Cf. iv. 166. "Hence," R. p. 316, observes, "we may infer that the invention of coinage was either unknown among

\* ὀλιγαχόθεν, *from few parts or places.* S. and L. D.

the Persians, or not practised as yet; for when the Daric, a gold coin, its value 20 drachmæ, or 16s. 3d., was struck by Darius Hystaspes, it appears, according to the words of the historians, iv. 166, to have been regarded as a new thing. Though indeed the novelty might have lain in the superior fineness of the gold." Cf. i. 94, *b*.

CH. XCVII.—*a*. ἡ Περσίς δὲ χώρα κ.τ.λ.—i. e. Persia proper, *Fars* or *Faristan*; cf. i. 71, *b*., 125, *c*. *e*. R., p. 288, rightly observes that this freedom from tribute was granted to all the ten tribes of Persia. Cf. also on Persia proper, E. Orient. H. p. 274, 276, H. Pers. ch. i. p. 90, seqq.; read also D. p. 116, seqq.

*b*. διὰ τρίτου ἔτους,—*every third year*—after three years (inclusive of the year then current). Διά, Temporal. The course of some period of time: properly, *through it, and out of it*. Jelf, § 627, 1, 2. Cf. vi. 118, *a*. δῶρα ἀγίνεον—Cf. iii. 95, *c*. On the Macrobian Ethiopians, &c., cf. iii. 17, *a*. *b*. "The Ethiopians above Egypt, who were subdued by Cambyses, and who followed the army of Xerxes, vii. 69, inhabited, along with an immigratory Arabian race, the eastern districts of North Africa above Egypt, now called Nubia and Sennaar." H. Ethiop. ch. i. p. 306. So R. p. 252.

*c*. Νύσσην—according to Diod. Sic. i. 15, in Arabia Felix; in iv. 2, he states that it was between Phœnicia and the Nile, leaving its precise situation altogether unknown. B. doubts the existence of such a city, considering it merely as an indication of the worship of Bacchus. On the cities of this same name, see *Nysa*, Smith's C. D.

*d*. σπέρματι μὲν κ.τ.λ.—either *rice*, or *some kind of millet*; also mentioned in iii. 100. Cf. Denon's Travels in Egypt, vol. i. p. 75. Schw. On the Calantian Indians, cf. iii. 38, *b*.

*e*. οἰκήματα . . . . κατὰ γαῖα—Cf. iv. 183, *d*.

*f*. ἀπύρου χρυσίου—Cf. i. 50, *d*.

*g*. ἐτάξαντο ἐς κ.τ.λ. *agreed to give an annual present*. On the Colchians, cf. ii. 104, *a*. *b*.

*h*. ἐς τοῦτο γὰρ τὸ οὖρος . . . . ἄρχεται. sc. ἡ γῆ. Cf. Jelf, § 373, 4, *Ellipse of the Subject*. See H. Pers. ch. i. p. 86. "The mountains which bounded Mesopotamia to the N. were, in a great measure, occupied by rude and warlike tribes, which, though occasionally enrolled as mercenaries in the Persian armies, paid little regard to the authority of the great king, being sufficiently protected by their mountains and strong holds against the incursions of his troops." Περσέων. *Causal Gen.* Cf. Jelf, § 496, quoted in ii. 141, *a*.

*i*. ἐκατὸν παῖδας. From these same regions the Mamelukes were in later times recruited, and the slave mart of Constantinople supplied. It appears too from Ezek. xxvii. 13, 14, that slaves from the North were sold in Tyre. R. p. 315.

CH. XCVIII.—*a*. οἱ Ἰνδοὶ—These were the nations of N. India that lay nearest to Persia, and hence were subject to it. R. considers the regions intended by Hdtus were those now called *Cabul*,



*Kandahar, the Punjab, Scinde, and the countries along the Indus generally.* In vii. 65, we learn that their bows were made of reeds, by which, as in several other instances, as among the Bactrians, vii. 64, Caspians, &c., bamboos are unquestionably to be understood, as they are at this day in common use. Their arrows were also of reeds, of a small size we may suppose, as at present. p. 306. From various remarks of our author we may conclude that Darius, in fact, possessed no more of India than what lay contiguous to the Indus and its branches; and also that the limit of Hdtus's knowledge eastward was the sandy desert of Jesselmere, called *Registan*, or, *the country of sand*; and that the rest was described by mere report. p. 310. So, by H., a considerable part of the regions of North India, embracing portions of Little Thibet and Cabul, as well as the S. districts near the mouth of the Indus, and beyond that river, as far as the Paddar and the confines of Guzerat, are comprised in the India of Hdtus.—See throughout the very interesting dissertation on Persian India in H. Pers. ch. i. p. 179, and ref. in Appendix 5, on the castes of the Indians, to which Hdtus' remark ἔστι δὲ πολλὰ ἔθνηα Ἰνδῶν, no doubt, applies; the division into castes being based, at least originally, on the difference of the stock of the various tribes. Cf. E. Orient. H. p. 378, H. Ind. ch. ii. p. 242, seqq., and D. p. 66.

b. ἐν τοῖσι ἔλεσι . . . τοῦ ποτάμου. By *the river* is meant the Indus; hence, it would seem that the nations here spoken of dwelt by its mouths, near the Arabitæ, or perhaps the same as they, in the lower part of what is now *Scinde*: under which name, lately become so famous, is comprehended not only the Delta of the Indus, but all the country above as far as the influx of the Acesines or *Chunab*. H. Pers. ch. i. p. 191.

c. ἐκ πλοίων καλαμίνων ὀρμεόμενοι.—*e navigiis arundineis piscantur*, s., *utuntur navigiis arundineis ad captandos pisces*. G. The reed, of which one joint made a boat, was, according to Cuvier, quoted by B., the *Bambus arundinacea*, *the bamboo*, which grows to the height of 60 ft and more. Cf. also H. l. l. p. 192.

CH. XCIX. a. Παδαῖοι. R., p. 310, observes, "It must be supposed that Hdtus meant the people who inhabit by the Ganges, the proper and Sanscrit name of which is *Padda*; *Gunga* being the appellative only; so that the Padæi may be the Gangaridæ of later Gk writers." Cf. also Tibullus 145, quoted by W.,

"Impia nec sævis celebrans convivia mensis  
Ultima vicinus Phæbo tenet arva Padæus."

H. is of a different and more probable opinion, cf. iii. 38, b.

b. ἐς δὲ τοῦτου λόγον,—*as to the matter of that*, i. e. old age; (S. and L. D.,) or, *as to that consideration—when you come to consider that*, not many arrive at old age. Cf. vii. 9, c. Above, οὐ συγγινωσ. *not agreeing with him*, cf. vii. 12, b.

CH. C.—a. Ἐτέρων δὲ . . . Ἰνδῶν κ. τ. λ. "These, as well as the Padæans; are evidently South Indians, living on the further side

of the Indus, the countries therefore which flank the Indus to the E. near the sea; the province, namely of Scinde, already mentioned, or the country between Moultan and Guzerat.—Nor can we fail to recognise the race of Indians who abstain from all things having life. The distaste for animal food is indeed extremely general among the Hindus, but it may also be traced among their neighbours whom we at present know under the name of Mahrattas, whose ancestors have always occupied the same districts—rice, undoubtedly the grain which is described, being the principal diet of these tribes, and what is said of their wild and savage character, as well as of their complexion, being strictly conformable with what we know of their warlike and cruel habits as well as of their colour.” H. Pers. ch. i. p. 195. The extent of the immense district here referred to—the *Maharashtra*, or *land of the Mahrattas*—is laid down in the map to the 2nd vol. of Duff’s Hist. of the Mahrattas.

*b. καὶ αὐτοῖσι . . . ὅσον κέγχρος τὸ κ. τ. λ.* According to some *the marsh-mallow*, or else *the wall barley* is meant. Perhaps *rice*. μέγαθος, Adverbial Accus. Cf. Jelf, § 579, 4.

*c. αὐτῇ κάλυκι*,—*with the husk itself, husk and all*. Cf. Jelf, § 604, 1, quoted in i. 52, *c*.

CH. CII. *a. Κασπατύρω τε πόλι*.—Cf. iv. 44, *c*. “The city and territory of Cabul.” H. Pers. ch. i. p. 180.

*b. κατὰ γὰρ τοῦτό ἐστι ἐρημία*. The desert here meant must be that of *Cobi*, as the Indians spoken of are those who dwelt N. of the rest of the Indians, and consequently in the Mts of Little Thibet or Little Bucharica; H. l. l. p. 181. So R. p. 167. Cf. also D. p. 66.

*c. γίνονται μύρμηκες*,—Some writers consider the story here told as wholly fabulous; others, that what Hdtus calls *ants* is some *species of the marmot*; others, that that kind of fox, called by Linnæus the *Canis Corsak*, the *Prairie dog*, is intended. Probably it was some species of the *hyæna*, or *jackall*: *μύρμη* being derived either from the Persian *mur*, an *ant*, *muress*, a *great ant*, hence *mirmisch*, a *large animal like an ant*; or from *myr*, which in many Eastern languages means a *wild beast*. Maltebrun considers that in the stories of the ants and the griffins, nothing more is conveyed than that the natives, during their search for gold, have to contend with various wild beasts of the desert; and the fable of the ants arose from the Indians, in their search for gold dust, following the traces of the white ants, and their wearing the skins of foxes, hyænas, &c., while that from the ravages of the white ants arose the tale of their war with men. B. H., Pers. ch. i. p. 181, seqq., concludes that “anyhow the story, possibly only a caravan legend, such as we are told of almost every desert, will not appear out of character to any one acquainted with the East, even though it should be pure fiction. It is possible, all the same, that the fable may have some historical foundation, and may have taken its rise in the existence of some species of animal, which, like the Ham-



ster rat, burrows in the earth," &c. From the words εἰς γὰρ αὐτέων κ. τ. λ., D., p. 57, infers that we may assuredly determine that our author visited Susa, the peculiar residence of the kings of Asia, cf. vi. 119, *a. c.*, from his adding, when he is speaking of the so-called Indian ants, "that some of them were in possession of the king of Persia," i. e. in the royal palace.

*d. σειρηφόρον*—*led, or fastened, by a rope.* Cf. Aristoph. Nub. 1302. Æschyl. Agam. 841, 1649, &c. *B. επιτηδεύσας ὥκως ζεύξῃ,* The conjunctive often follows an aorist participle, when this is used in narrations rather to denote the momentary character of the action than as an expression of past time. Jelf, § 806, *obs.* 2. ὥς νεωτάτων, *as young as possible.* Cf. Jelf, § 870, *obs.* 4, (quoted in vi. 44, *a.*), and *obs.* 5.

CH. CIII.—*a. τέσσερας μηρούς*,—*four bones in the leg.* Schneider quotes from Gesner, who writes from actual observation, in his Hist. of Quadrupeds, p. 165, "by the 4 knees, I understand 4 *joints*, and by the 4 thighs, 4 *bones*; of which there are 3 in the fore legs, and 4 in the hind legs." *B.* By S. and L. D. the words appear to be taken to mean *two thighs and two shins in each leg.*

CH. CIV.—*a. τὸ ἑωθινόν*,—*during the morning time, in the morning.* Adverbial expression. Cf. Jelf, § 577, *obs.* 2, *Accus. of Time.* μέχρις οὗ ἀγορῆς διαλύσιος.—*about 12 a. m.* Cf. ii. 173, *a.* Hdtus' mistaken ideas on the heat of the morning sun in the East, appear to have arisen, according to Bredow and Mannert, quoted by B., from his imagining the earth a plane surface over which the sun travelled, rising in the East, (which of course, according to his theory, would feel the heat then most,) and passing through a concave heaven, the extremities of which verged all round close to the earth. See R.'s remarks, p. 9, and the reference in the preface to this vol. on "The Non-Planetary Earth of Hdtus." See also D. p. 59, *seqq.*, and p. 69.

*b. τὸ καρτα ψύχει*,—*it is cold in good earnest, is thoroughly cold.* Cf. Jelf, § 456, *c.*, quoted in i. 191, *f.*

CH. CV.—*a. καὶ παραλύεσθαι ἐπελκομένους*, The verb here may either be understood of *the failing*, i. e. *the breaking of the ropes*, or of *the failing of the strength of the male camels.* In the 1st sense; *The male camels—that are dragged along by the rope, become unfastened, but not both together*, i. e. *the right hand one perhaps first is unloosed, and then the left*, or vice versâ. In the 2nd; which appears preferable; *The male camels, for they cannot run like the females, fail in their strength, (are exhausted,) being dragged on, not equally*, i. e. *not keeping up with the female*, or, *not together, side by side.* *B.* The latter sense is preferred in S. and L. D.

*b. ἐνδιδόναι μαλακὸν οὐδέν.* Cf. iii. 51, *a.*

CH. CVI.—*a. Αἱ δ' ἐσχατιαί . . . ἡ Ἑλλάς κ. τ. λ.* Hence it seems that Hdtus thought, like others of his countrymen, that Greece was the centre of the universe. *B.* Cf. the refs in iii. 104, *a.*

*b. χρυσὸς ἄπλετος*—Cf. H. Asia, p. 27—35, and Pers. p. 181, *seqq.*

"The lofty chain of Taurus, which encompasses little Bucharía and the desert of Cobi, is rich in gold; and not only the rivers which flow from it westward, through Great Bucharía, but the desert streams which run to the E. and lose themselves in the sand, or in inland seas, all carry down gold-sand." Cf. also D. p. 67.

c. δένδρα . . . καρπὸν εἶρια—the cotton tree is meant. Cf. iii. 47, c., and H. Asia, p. 37, seqq.

CH. CVII.—a. It is to be remembered that Hdtus appears never to have visited Arabia himself, (cf. ii. 108, λέγουσι . . . Ἀράβιοι. cf. also ii. 111, and ii. 75,) and that all from chs 107—113 is related probably on the authority of some Arabian whom he may have met in Egypt, or one of the countries bordering on Arabia. B. Cf. also D. p. 51, 52.

b. λήδανον.—the gum of the λῆδον, or *Cistus Creticus*. H. Phœnic. ch. iv. p. 348.

c. στύρακα—a species of resin, the gum of the *storax officinalis*. On the commerce of the Phœnicians with Arabia, in spices, perfumes, frankincense, &c., cf. H. Phœnic. ch. iv. p. 348, seqq.

d. ὄφεις ὑπόπτεροι, H. Phœn. l. l., says, "it may be doubtful, whether the small flying serpents were any thing more than mosquitoes; or the winged insects, similar to bats, any thing more than the winged lizards, *Draco volans* of Linnæus, so common in that country." D. l. l. appears to consider the story as totally fabulous.

CH. CVIII.—a. τοῦ θείου ἡ προνοίη,—Cf. i. 32, c.

b. ἐπικυύσκειται—conceives again when already big with young, superfetates. The hare, Leuckart observes, has a double uterus, and thus can conceive again, though one part of it be filled. B.

c. ἡ δὲ δὴ λέαινα κ. τ. λ. In this Hdtus is mistaken, as Aristotle, H. A. vi. 31, observed; viz. "that the lioness usually brought forth 2 young ones at a time, never more than 6, and sometimes only one." B. Schw. remarks that the lioness at Paris brought forth 3 times in the same year, 1st an abortion, the 2nd time 3 male cubs, the 3rd time 2 female cubs.

d. ἐσικνέεται καταγνάφωv.—unguibus obstantia lacerando penetrat. B. scratches his way into it, i. e. into the coating of the womb; which we must suppose to be of some considerable thickness.

CH. X.—a. θηρία πτερωτὰ κ. τ. λ. Cf. ch. 107, d., above.

CH. CXI.—a. ἐν τοῖσι ὁ Διόνυσος ἐτράφη. B. thinks that Ethiopia is here meant, and refers to ii. 146, and iii. 97; H. Phœnic. ch. iv. p. 350, that "India is meant, as thence came the cinnamon or cannella into Arabia, thence transported to other countries by the Phœnicians; the fabulous account which he repeats upon the authority of the Phœnicians showing very plainly that they made a mystery of its real native country," &c. &c.

CH. CXII.—a. λήδανον,—Cf. iii. 107, b. This method of gathering this gum prevailed in ancient times, the peasants collecting it from the beards of the goats with combs made for the purpose. It



is now gathered, according to Tournefort, quoted by L., with a kind of whip with a long handle and a double thong, which is passed over these plants. By shaking and rubbing it over the leaves, the thongs become loaded with an odoriferous glue, adhering to the leaves. When saturated with this, they are scraped with a knife, and the substance rolled into a mass." So also H. Phœnic. ch. iv. 349.

CH. CXIII.—*a.* δύο δὲ γένεα οἶων κ. τ. λ. The wool from the two sorts of sheep of which the breed is composed, that with a long tail, and that with a broad, was one of the great articles of merchandise in the Phœnician trade. See H. Pers. p. 65, p. 184.

CH. CXIV.—*a.* ἡ Αἰθιοπία χώρα, —Cf. ii. 30, *h.*, iii. 17, *a.*, 18, *a.*, 97, *b.* Ethiopia and the Malabar coasts of India and the coasts of Arabia are probably denoted under the general and celebrated name of *Ophir*. With these coasts, the African, Arabian, and Indian, the Phœnicians carried on at first a caravan trade, and afterwards a maritime communication, to their great profit. The commodities which they imported were ivory, precious stones, ebony, and gold, to which may be added apes and peacocks; all satisfactorily proving that they visited the countries just mentioned, especially Ethiopia, and probably India. H. Phœnic. ch. iii. p. 334, seqq. Cf. also p. 352, on the joint participation of the Chaldeans and Phœnicians in this trade—"The men of Dedan were thy merchants and went to extensive countries, who gave them in exchange for thy wares, horn, ivory, and ebony." Ezek. xxvii. 15. And cf. H. Egypt. ch. iv. p. 450, 456. "When Hdtus visited Egypt, about 30 years after the death of Darius, the trade with the interior of Africa and Ethiopia had again revived," &c. &c. On Hdtus' notion of geography, "Ethiopia extending far to the west," cf. D. p. 66.

CH. CXV.—*a.* τῇ Διβύῃ—Cf. iii. 96, *a.*

*b.* Ἡριδανόν κ. τ. λ. That Hdtus here means the Eridanus, or Padus, the *Po*, in the N. of Italy, appears hardly probable; since, residing at Thurii, he could hardly have remained ignorant of its existence. The river intended was probably the *Rodaun* which flows into the Vistula, as W., L., and R. agree; on the banks of which the Phœnicians, noted as they were for their commercial enterprise, may be supposed to have traded for amber; and their jealousy of any rivals may have induced them to keep the source of their trade in obscurity. Amber is still found on the banks of the *Rodaun*. Others suppose the *Divina*, or the *Vistula*, to be meant. The Phœnician tin and amber trade is discussed in H. Carthag. ch. v. p. 80, seqq. "The ancient R. Eridanus was entirely fictitious, and every circumstance respecting the trade was mystified by fable, commercial jealousy keeping the matter as secret as possible.—Gades was the starting-point for this traffic—the British and Cassiteridean islands, the *Scilly*, were the seat of the tin trade, but nothing is known beyond probable conjecture

respecting the native country of amber. To confine this trade to a single place is incorrect—it is plain from Pliny that amber was a native of many countries or islands in the north of Europe: all the districts of Scandinavia were famous for producing it; there is no reason why the daring nation, which doubled the Cape of Good Hope, and sailed from Tyre to Britain, might not have reached the Baltic Sea and the coast of Prussia.” *H. l. l.*, and *Phœnic.* ch. iii. p. 331. See also App. H. Indians.

*b. Κασσιτερίδας.*—Some suppose *the Balearic*, but H., Mannert, and B. think that *the Scilly islands* are intended. R., p. 4, observes “that Cornwall ought also to be included, and that great changes may have taken place in the state of Scilly and Cornwall since the date of that traffic. There are some curious particulars in Diod. Sic. v. 2, respecting an island near the British coast, to which carriages laden with tin came at low water, in order to its being embarked in vessels for the continent. The want of information of Hdtus on these matters can only be referred to the jealousy of the Phœnicians.” The island here spoken of may possibly refer to St. Michael’s Mt, near Penzance, accessible at low water. The subject is copiously discussed in *H. l. l.* See the foregoing note. He is decidedly of opinion that the Cassiterides can be no other than *the Scilly islands*. Cf. also D. p. 67.

CH. CXVI.—*a. Πρὸς δὲ ἄρκτου τῆς Εὐρώπης*—The northern parts of Asia are here meant; for Europe, according to Hdtus, extended far into N. Asia. See R. § 3, p. 34, and H. As. i. p. 30, who considers that Hdtus meant to speak of Siberia and the mts which separate it from Great Tartary, the range namely of the *Altai*; for it must be remembered that Hdtus considered the Euxine, the Caspian, and the river Phasis, as the boundaries of Europe and Asia. In another passage too, iv. 27, he evidently fixes the country of the Arimaspians in the N. E. of Asia. See also D. *l. l.*

*b. ὑπέκ τῶν γρυπῶν κ. τ. λ.* On *ὑπέκ*, *from under, away from*, cf. Jelf, § 640, 3, quoted in iii. 91, *c.* “Ritter,” *Vorh.* 281, quoted in the article *Arimaspi*, “sees in the fable of the Arimaspi and griffins the germ of that relative to the Argonauts and the golden fleece; suggests that the Arimaspi and griffins may be only symbols of two contending parties in some early religious war between Turan and Iran; the griffin being the fabulous animal of the Persians.” B. seems of opinion that the story of the gold-guarding griffins is an invention on the part of some Eastern monarch or nation, to deter adventurers from prying too closely into the gold countries. Wilford thinks that the bird of Vischnou in the Indian mythology, bears some resemblance to the griffin of Oriental fable. *Asiat. Res.* 14. The fable of the griffins and Arimaspians is noticed by H. Asia, p. 29, and *Scyth.* ch. i. p. 16.—“Whatever might be the origin of the fable, in it is to be traced the fact that the mines of the Altaic chain and of the adjacent regions were worked at a very



early period." See the remarks of D. p. 67, 68, and p. 79. For more see the Excursus at the end of vol. ii. of B. On the Arimaspi, see iv. 13 and 27.

CH. CXVII.—*a.* Ἀκης. "This story, so improbably told, seems to relate to the Oxus, or to the Ochus, both of which have undergone considerable changes, partly by dams, partly by their own depositions, for they certainly flow near the countries of the Chorasmians, the Hyrcanians, and Parthians; but the Sarangæans, if taken for the people of Zarang, that is, *Segistan*, as no doubt they ought to be, are out of the question as to any connexion with these rivers. But Segistan, as being a hollow tract surrounded by mts, and having a river of considerable bulk (the *Hindmend*) flowing through it and terminating in a lake, viz. *the lake of Zurrah* or sea of Arius, after forming vast alluvions, may have been confounded with those through which the Oxus and Ochus flow." R. p. 195. That the Aces is the Oxus appears to be H.'s opinion, Scyth. ch. i. p. 18. Cf. also Pers. ch. i. p. 169.

*b.* πάρεξ τοῦ φόρου. On the financial system of the Persians, cf. i. 153, *b.*, 155, *d.*, and H. Pers. ch. ii. p. 262, seqq. "The end of it was in fact no other than to oblige the conquered nations to pay for every thing, and provide for the maintenance of the king, the court, and in some sense, of all the nation. Hdtus tells us that, independently of the tribute, the whole Persian empire was divided into portions for the support of the king and his army and his suite; each district being obliged to provide for a certain period; i. 192. In consequence of this arrangement the payments from the provinces were principally made in the fruits and natural productions of the earth; exacted with a reference to the fertility of each soil, and its natural advantages," &c. &c. The embankments on the Aces are also noticed p. 265.

CH. CXVIII.—*a.* χρηματίσασθαι—*agere de aliquâ re, to have some business with, hold a conference with.* Cf. vii. 163, *b.*

CH. CXIX.—*a.* ἔδησε τὴν ἐπὶ θανάτῳ.—Cf. i. 109, *a.*

*b.* ἢ δ' ἀμείβετο κ. τ. λ. Cf. Soph. Antig. 909. ὅς καὶ ἀλλοτριώτατος, κ. τ. λ., *who too is more alien to thee than thy children*; cf. ii. 103, οὐ πρόσωπατα, and Jelf, § 502, 3, on the relative gen. after the superlative, when it expresses a very high degree of superiority arising from a comparison.

CH. CXX.—*a.* ὑπαρχος—*a satrap.* Cf. i. 153, *b.*, ii. 98, *a.*, and i. 192, *c.*, and refs.

*b.* οὔτε γὰρ τι παθὼν κ. τ. λ. It appears that Polycrates had given offence, by first receiving and then putting to death some Lydians, who had fled from the power of Orætes to Samos. Cf. Diod. xxi. B.

CH. CXXI.—*a.* Ἀνακρέοντα κ. τ. λ. After the death of Polycrates, he was sent for by Pisistratus to Athens. The mention of Anacreon at the court of Polycrates is one of the many notices scattered up and down, which show the influence of the Despots on the arts, &c., of Greece. B. cf. i. 20, *a.*, 59, *b.*, and H. P. A. § 64, &c.

CH. CXXII.—*a.* Μαγνησίῃ τῇ ὑπὲρ Μαϊάνδρου—(*Inek-bazar*), “Added to distinguish it from Magnesia ad Sipylum, (*Manissa*), in Lydia at the foot of Mt Sipylus, to the N.W. of Sardis and E. of Phocæa.”

*b.* Πολυκράτης . . . ὃς θαλασσοκρατεῖν ἐπενοήθη.—Cf. Thucyd. i. 13. See also on this subject H. P. A. § 6, and H. Greece, p. 69, seq.; and on Minos, Thucyd. i. 4, Diod. Sic. iv. 60, and Aristot. Polit. ii. 7, 2. See also Thirlw. ii. p. 178, &c., and D. p. 116, 117.

CH. CXXIII.—*a.* Μαϊάνδριον—He succeeded Polycrates. Cf. iii. 142.

*b.* τὸν κόσμον—the furniture. On the temple of Here, cf. iii. 60, *c.*

*c.* λάρνακος ὀκτῶ—A similar stratagem of Hannibal on the Gortynians, is told in Corn. Nep. Vit. Hann. § 9. Cf. also Thucyd. vi. 46, and Cicero de Off. iii. 14. V.

*d.* καταδήσας κ. τ. λ. Eustathius, on Odyss. viii. 447, observes that before the invention of locks, it was the custom to fasten doors, boxes, &c., with cords or thongs, tied in the most intricate knots. Schw.

CH. CXXIV.—*a.* παντοίῃ ἐγένετο κ. τ. λ.—*in omnes se formas vertebat*; she tried all sorts of ways—obsecrans Polycratem, domo ne abiret. V. Cf. Jelf, § 690, obs. 1; also vii. 10, *d.*, and ix. 108.

CH. CXXV.—*a.* Δημοκῆδεα—Cf. iii. 129.

*b.* οἱ Συρηκουσ . . . τύραννοι,—Gelo and Hiero are meant, the latter of whom flourished cir. 478 B. C., not long before the time when Hdtus composed his history. μεγαλοπρεπείην—Cf. the definition given of it in Aristot. Rhet. i. 9, § 12, ἀρετὴ ἐν δαπανήμασι μεγάλους ποιητικῇ.

*c.* οὐκ ἀξίως ἀπηγῆσιος—in a way not proper, i. e. too dreadful to be told: probably by flaying, practised on criminals before crucifixion, cf. vii. 238, as was also beheading, vi. 30. W.

CH. CXXVI.—*a.* ὑπὸ Μῆδ. ἀπαραιρημένους κ. τ. λ. Cf. iii. 61, *a.*, seqq., and H. as there quoted. The Magians, as has been observed, were a Median race, (cf. E. Orient. H. p. 312, 360,) and it was natural for the Medes, when the true stock of Cyrus had ended in Cambyses, to aim at a resumption of their ancient sway. The commotions which ensued were so vast as to be felt throughout all Asia.

*b.* τινα ἀγγαρήϊον—one of the mounted couriers, who conveyed the royal mandates to the satraps, and their despatches to the court; who had authority to press horses for the royal post. Esther viii. 9, 10. Cf. viii. 98, *b.* Xenoph. Cyr. viii. 6, 17. Perhaps derived from the Persian *Hanjar*, the dagger worn by the courier as the badge of his office. Cf. H. Pers. ch. ii. p. 273.

*c.* ὑπέισας—1 aor. part. act. Ion. for ὑφείσας, from ὑφίημι, *privately placing men in ambush against him*. Cf. vi. 103. Schw., and Matth. Gr. Gr. § 211, under ἦμιν. On αὐτῷ ἵππῳ, *horse and all*, cf. Jelf, § 604, 1, quoted in i. 52, *c.*

CH. CXXVII.—*a.* ἐκ . . . τῆς ἰθείης—sc. ὁδοῦ, *openly, straightforwardly*; used adverbially. Cf. ii. 161, *c.*, and ix. 57, ἰθεὶς τέχνην.



"By artful surprise only could Darius venture to attack Orætes." See D.'s remarks, p. 117, on the policy of Darius towards this powerful rebel, "whose previous conduct, as well as whose fate, had already shown the internal weakness of the empire."

*b.* τὸν χίλιοι μὲν . . . ἔδορυφόρεον. "The court of the satrap was formed on that of the monarch, and all its ceremonial the same, only less magnificent. They had their harems, and a numerous attendance of household troops, distinct from the king's soldiers, and consisting in part or altogether of Persians." H. Pers. ch. ii. p. 273. In i. 192, the wealth of Tritantæchmes, satrap of Babylon, is spoken of. Cf. also ii. 98, *a*. A little below, on ὑποστάς, cf. ix. 34, *c*. τίς ἄν—ἐπιτελέσειε, *who in the world, = would that some one, could accomplish, &c.* Cf. Jelf, § 427, 4. Ἄν with the opt. in the formulas of wishing with πῶς, τίς, &c., to express the urgency or the impossibility of the wish.

CH. CXXVIII.—*a.* κατάλαμβανε.—Cf. i. 46, *a*.

*b.* περιαιρούμενος—*taking off the seal or cover, undoing the fastening of each of the letters.* Cf. H. Pers. ch. ii. p. 273. "To take care of the king's interests there were also attached to the court of each satrap royal scribes, to whom were issued the king's commands, and by whom they were communicated to the satrap. The commands thus conveyed required the most prompt obedience, and the smallest resistance was accounted rebellion," &c. ἀπαγορεύει—μη, Cf. Jelf, § 749, 1, quoted in i. 158, *a*.

CH. CXXIX.—*a.* Αἰγυπτίων τοὺς δοκέοντας κ.τ.λ. As the healing art was but little practised among the Persians, it is probable that after Cambyzes had added Egypt to the empire, they obtained their physicians thence; especially as the art was much practised there. Cf. ii. 84. B.

*b.* παρακούσας—*having heard accidentally.* φλαύρως ἔχ., *being ill,* as in vi. 135; but in the following ch. φλ. ἔχ. τὴν τέχνην, *knew his art but badly, had but a poor knowledge of it.* Cf. vi. 94.

CH. CXXX.—*a.* τεχνάζειν ἐπιστάμενος—he appeared to Darius to dissemble, though he knew the art full well; ἐπιστάμενος = καίπερ ἐπιστάμενος. Schw. This appears preferable to, *he appeared to know how to dissemble,* of W.

*b.* ὡς οἱ ἐπέτρεψε, sc. ἑαυτὸν, αὐτ τὸ πρᾶγμα. Schw.

*c.* ὁ δὲ μιν ἐπείρετο . . . ἐποίησε.—*but he (Democedes) asked him whether he intentionally gave him a double evil, (i. e. 2 pair of fetters, instead of one,) because he had cured him.*

*d.* ὑποτύπτουσα—*dipping down deep.* Cf. ii. 136, *c*., and Aristoph. Aves, 1145. τοῦ χρυσοῦ σὺν θηκῇ, B. confesses himself unable to explain. The emendation of Tourp is ἐς τὴν χρυσοθήκην, and of G., ἐς τοῦ χρυσοῦ τὴν θήκην, *into the money-chest.*

*e.* στατήρας—By this the Attic gold coin, so called, is intended, equal in value to the Daric, (the coin, no doubt, with which Democedes was paid, cf. iii. 96, *c*.,) that is, to 20 drachmæ, or 16s. 3d.

It is said to have been first coined by Cræsus in Lydia, i. 94, *b.*; but be this as it may, the stater of Cræsus was the first gold coinage with which the Gks were acquainted. B. In later times the tetradrachm = 3s. 3*d.*, was also called stater, Matt. xxvii. 27, but it is doubted whether it bore the name in the flourishing times of the Athenian Republic. Smith's D. of A., *Drachma, Aurum, &c.*

CH. CXXXI.—*a.* πατρὶ συνέχετο κ. τ. λ.—*was oppressed, ill treated, by a harsh father.* B.

*b.* ἑκατὸν μνέων. 100 minas = 410*l.*; the mina = 4*l.* 1s. 3*d.*, according to Hussey; and the talent = 243*l.* 15s. The greatness of this pension seems improbable, considering that it is said to have been given before the Persian war, after which Athens, when far more rich, could afford but two drachmas per diem to an ambassador. See Aristoph. Acharn. 66, and cf. Plut. 408. The conjecture of D. p. 36, appears probable; that Hdtus was thus informed by the Crotoniats, during his stay in Magna Græcia; and they would be likely to exaggerate the fame of, and pension granted to, their countryman.

*c.* καὶ Ἀργεῖοι ἤκουον κ. τ. λ.—Cf. Müll. Dorians, ii. ch. 6, "On the music of the Dorians." He particularly mentions Sacadas, about B. C. 588, who wrote poetry, composed music, and played lyric songs and elegies to the flute, pp. 334, 345; also Ariston, an ancient flute-player of Argos, and Hierax.

CH. CXXXII.—*a.* ὁμοτράπεζος — Cf. H. Pers. ch. ii. p. 254, seqq.—speaking of the courtiers of superior rank who were distinguished by the general appellation of the friends, the kinsmen, or the servants of the king, titles which under every despotic government are understood to confer a high degree of importance. They were commonly called ἔντιμοι and ὁμότιμοι, or also συγγενεῖς, not always implying a real consanguinity with the king, but only a certain dignity, see Esther iii. 2, 3, "Those who stood in the king's gates," the courtiers and great officers; and in p. 102, of the same vol.—speaking of the site of the palace of Persepolis—the building, that is, which was destined, according to the customs of the Persians, for the entertainment of the grandees of the court on occasions of solemn festival. That such was the custom of the court of Persia, there is no question—see Esther i. 3, 4.

CH. CXXXIII.—*a.* Ἀτόσση—Cf. iii. 88, *c.*

CH. CXXXIV.—*a.* ἀξανομένῳ γὰρ κ. τ. λ. Cf. Odyss. ii. 315, and Lucretius iii. 447—

"Præterea, gigni pariter cum corpore, et una

Crescere sentimus, pariterque senescere mentem," &c. V.

*b.* τὴν πρώτην (sc. ὥραν, ὅδον.)—*primum, at first, at present.* Cf. Jelf, § 558, I. ἐπιθυμέω γὰρ κ. τ. λ. Cf. Athenæus xiv. c. 18, p. 652, where other causes also are mentioned, and Thirlw. ii. c. xiv. p. 191, seqq. And on the effects of the war with Greece upon Persia, H. Pers. ch. ii. p. 227, 228.



CH. CXXXV.—*a.* καὶ ἅμα ἔπος, supply εἶπε—Cf. Jelf, § 895, 2, *Brachylogy*. Cf. II. xix. 242—Αὐτικ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον. W.

*b.* ὅπως τε μὴ—and to take care that Democedes shall not run away from them. Cf. Jelf, § 812, 2. ὅπως or ὅπως μὴ stands with the fut. ind. or with the conj. to express a desire or warning, ὄρα or ὄρατε, *vide, videte*, being readily supplied by the mind. On ἐπιπλα cf. i. 94, *g*.

*c.* ἐξη πᾶσαν—τὴν Ἑλλάδα. An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would be naturally joined together. Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence. (§ 902, 3.) The old grammatical term for this is *Hyperbaton*, Lat. *verbi transgressio*. Jelf, § 904, 1. ἐς τὰ δῶρα . . . συμβαλέσθαι—*ad illa dona, s. donis illis, sese adjecturum* (would add or contribute) *onerariam navem*, is the later interpretation of Schw.; but because the words πρὸς δὲ will then be superfluous, B. prefers his earlier rendering of ἐς τὰ δῶρα, *ad transferenda dona &c.* συμβαλέσθαι χρήματα, *contribute money*, is used in vii. 29.

*d.* ἐπιδραμών—*eagerly catching at or seizing*. εὔ Ion. for οὔ, *sui ipsius*; in this place it loses its accent as being an enclitic. Schw. Cf. Jelf, § 145.

CH. CXXXVI.—*a.* τῆς Ἰταλίας—By *Italy*, as in iv. 15, vi. 126, viii. 62, Hdtus does not intend all that we now call Italy, but only the S. part, colonized by the Grks, and afterwards called Magna Græcia. B. Cf. Smith's C. D. *Italia*.

*b.* ἐκ ῥηστώνης τῆς Δημοκίδεος—*out of favour or kindness for Democedes*. Attributive gen. Jelf, § 496, *obs.* 4. Cf. i. 4, *a.*, iii. 155.

CH. CXXXVII.—*a.* ἀγοράζοντα—*foro versantem*. Cf. ii. 35, iii. 139, iv. 164. B. On this and the following ch. see the remarks of D. p. 36, on the inference thence that Hdtus' history was written in Italy and at an advanced age.

*b.* κῶς ταῦτα . . . περιῶβρίσθαι; *how will it satisfy Kg Darius, i. e. how will king Darius be pleased, to be insulted in this manner?* Cf. viii. 70. W. After ἦν ἀπέλησθε ἡμέας sub. αὐτὸν, *if you deprive us of him, take him from us*. Schw.

*c.* ἄρμостαι . . . γυναικα.—*that he was engaged to marry the daughter, &c.* ἀρμόζειν τινά τινι *desponsare mulierem alicui*, cf. ix. 108; ἀρμόζεσθαι τινά sibi *puellam desponsare, s. uxorem ducere*. Cf. v. 32, 47, vi. 65. Milo the noted Athlete, said to have been 7 times crowned at the Pythian games, and 6 at the Olympic, was a pupil of Pythagoras, died about 500 B. C. B. Cf. Thirlw. ii. p. 145, 153.

CH. CXXXIX.—*a.* πολέων . . . πρῶτην κ. τ. λ. On the power and wealth of Samos, cf. iii. 59, 60, and Thirlw. ii. p. 178. οἱ στρατευόμενοι, in the following sentence, = οἱ ἐπικούροι, *the mercenaries*, in iii. 4, *a*. On Syloson cf. ii. 182, and iii. 39. B.

*b. ὠνέετο*—*was for buying it, would fain have bought it.* B. Cf. i. 68, *f. ἁλλως, simply, plainly, gratis.* See S. and L. D.

CH. CXL.—*a. εὐεργέτης*—cf. viii. 85. The Persian title of those *who had conferred any benefit on the monarch, or done the state good service*, whose names also were enrolled in the records, and to whom great honour was paid, was *Orosangæ*. B. So the name of Mordecai, Esther vi. 1, was inscribed, “in the book of the records of the Chronicles,” from which Chronicles of the reign of Ahasuerus, cf. Esther ii. 23, x. 2, it has been thought that the Bk of Esther is itself a translated extract. Such were kept by the kings of Israel and Judah. With regard to those of the Persians kept by the royal scribes, see the interesting account in H. Pers. p. 56, 57, seqq., E. Orient. H. p. 311. Cf. v. 58, *c.*, vii. 61, *a.*, and on the *Euergetæ*, H. Pers. ch. i. p. 254.

*b. προαιδεῦμαι*—*I owe honour, or gratitude.* Cf. i. 61, *e.*

*c. ἢ τις ἢ οὐδείς*—*few or none, next to none, hardly anybody.* Cf. Persius Sat. i. 3, “*Vel duo, vel nemo.*” Thucyd. iii. 111, and Jelf, § 659, *obs.* 2.

CH. CXLI.—*a. Ὀτάνεα*. Cf. iii. 68, 80. *στέλλειν*,—*to fit out, or prepare.* Cf. Blomf. Gloss. Æsch. Pers. 615. B.

CH. CXLII.—*a. οὐκ ἐξεγένετο*,—*whose wish did not turn out successfully to him, was not granted to him.* Cf. i. 78, vii. 4, 8, v. 51, &c. B.

*b. ἐγὼ δὲ τὰ τῷ πέλας κ. τ. λ.* *but what I blame in my neighbour, i. e. in another, I myself will not do, as far as in me lies.* Cf. vii. 136. W.

CH. CXLIII.—*a. ὥς δὴ . . . δώσων*—*under pretence of giving an account of the treasure.* *δοῦναι λόγον*, cf. viii. 100, *c.*

*b. Λυκάρητος*, afterwards made governor of the island by the Persians. Cf. v. 27.

CH. CXLV.—*a. ὑπομαργότερος*,—*hebetioris ingenii, considerably maddish.* On the comparative used without any object of comparison, cf. Jelf, § 784, quoted in i. 27, *b. διακίψ. διὰ τῆς γορ.*, *creeping out through the prison.* Jelf, § 627, i. 1, *a. καὶ σφ.—τιμωρ. τῆς ἐνθ. ἀπίξ.*—*I will take vengeance on them for their coming here.* Verbs of *requital, revenge, &c.*, take a gen. of that whence the desire of requital or revenge arises. Jelf, § 500.

CH. CXLVIII.—*a. ἐκπλέει ἐς Λακεδαίμονα*. From iii. 54, 56, and 47, it seems that friendship anciently existed between Samos and Lacedæmon; though afterwards broken off by hostilities. Hence Mæandrius retired to Sparta, and as the Samian exiles came to ask aid of Lacedæmon, so he now trusted, through the help of Sparta, to recover his power at Samos. B.

*b. τιμωρίην*—*aid, assistance.* Cf. Thucyd. i. 58. V.

CH. CXLIX.—*a. σαγηνεύσαντες*—*sweeping with a drag-net.* Cf. vi. 31, and H. Pers. ch. ii. p. 219. After speaking of the custom of transplantation among the Persians, cf. ii. 104, *a.*, and i. 155, *d.* he says, “in the case of islanders it was even their custom to make



a sweep of the inhabitants. The army of conquerors was formed in a line, extending across the island, and drove every thing before it which bore the human form, leaving a desert behind. It is the characteristic of despotism, says Montesquieu, to cut down the tree in order to get at the fruit." Thirlw. ii. c. 14, p. 195, remarks, "Syloson was put in possession of—a desert; the solitude he had made passed into a proverb: ἔκητι Συλοσῶντος εὐρυχωρίη; which however Strabo, xiv. p. 638, supposes to have arisen out of the desolating tyranny of Syloson himself. It was at length re-peopled; but the sun of Samos never rose again with its pristine lustre."

CH. CL.—*a.* Βαβυλώνιοι ἀπέστησαν, According to the E. Orient. H., Darius Hystaspes, 521—485 B. C., and this revolt 518 B. C. Prideaux fixes it 517 B. C.; "for in the beginning of the third year of Darius, we learn from Zechariah i. 11—15, that the whole empire was then in peace; and therefore the revolt could not then have happened; and the message of Sharezer and Regem-Melech from Babylon, Zech. vii. 1—3, proves the same for that year also. And therefore it could not be till the 5th year that this war broke out," &c. Cf. Clinton's Fast. Hell. i. p. 379, and E. Orient. H. p. 372.

*b.* καὶ τῇ ταραχῇ.—Cf. iii. 126, *a.* "How grievously the Babylonians felt the Persian yoke is proved by this their general revolt at the commencement of the reign of Darius, who after the capture of Babylon by the stratagem of Zopyrus, demolished the greater part, if not the whole, of its outward walls." H. Bab. ch. i. p. 397.

*c.* ἐποίησαν τοιόνδε κ. τ. λ. "Hereby," says Prideaux, *l. l.*, "was very signally fulfilled the prophecy of Isaiah, xlvi. 9, 'That two things should come to them in one day, the loss of children and widowhood, and that these should come upon them in their perfection, for the multitude of their sorceries, and the great abundance of their enchantments.'" See also the rest of Prideaux's remarks on this taking of Babylon.

CH. CLI.—*a.* τοὺς προμαχεῶνας—Cf. i. 164, *a.*

CH. CLIII.—*a.* τῶν ἐπτά ἀνδρῶν κ. τ. λ.—Cf. iii. 70, seqq. and 80, *a.*

*b.* ἡμίονων μία ἔτεκε.—so rare an occurrence as to be considered a prodigy: by Aristotle, H. A. vi. 24, it is altogether denied. B.

*c.* τὸ βρέφος. In applying this word to *the young of a beast*, Hdtus copies Homer: cf. Il. xxiii. 266; βρέφος ἡμίονον κύνευσαν. W.

*d.* πρὸς τὰ . . . ῥήμ . . . πρὸς τὴν φήμην—The prepos. πρὸς here, *in consequence of, in accordance with.* Cf. Jelf, § 638, iii. 3, *c.*

*e.* ἐπεάν περ ἡμίονοι—when mules, *although mules, although they are barren*, should breed. So Homer, γενναῖος περ ἑών,—*although so noble.* Jelf, § 734, 3. Cf. S. and L. D., περ.

CH. CLIV.—*a.* κάρτα . . . αἱ ἀγαθοεργίαι . . . τιμῶνται.—*noble deeds are held worthy of honour in a very great degree.* Cf. iii. 140, *a.* εἰ δὲ ἑῶντόν κ. τ. λ. Here εἰ δὲ = εἰ μὴ,—*unless he should muti-*

late himself and desert. Cf. Jelf, § 860, 5. When two conditional sentences are opposed as alternatives, εἰ δέ is often used for εἰ δὲ μή, as the first clause is already negated by means of the opposed sentence. So, as here, where the first alternative is not expressed by a conditional clause. Cf. vi. 56, *a*. Cf. also iii. 160, and i. 67, on ἀγαθ., *noble deeds wrought for one's country*.

CH. CLV.—*a*. Ἀσσυρίους—i. e. the *Babylonians*. Cf. i. 102, *b*, 193, *a*.

*b*. ἐξέπλωσας τῶν φρενῶν,—*have you not lost your reason?* lit. *have you not sailed out of your mind?* A figure of speech natural to the maritime Ionians; cf. vi. 12. V. Εἰ . . . ὑπερετίθεα, *if I had disclosed to you*. Cf. i. 107, *a*. The imperf. ἐτίθην (in Attic usually ἐτίθουν) in Ion. retains what was probably its oldest form, ἐτίθεα, (as ἐτετύφεα for ἐτετύφειν,) ἐτίθεες, εἰ, &c. Jelf, § 279, 8. Cf. προ-ετίθεε, viii. 49, ἀνίεε, iv. 125.

*c*. ἢν μὴ τῶν σῶν δειῇσῃ, here τὰ σὰ sub. μέρη, = σὺ, *nisi tuæ defuerint partes: unless there be a failing on your part*. So viii. 140, τὸ ὑμέτερον = ὑμεῖς. Schw.

*d*. τὰς βαλανάγρας—the *keys*. A hollow piece of iron, or key, used to lay hold of and draw the βάλανος, the pin, out of the βαλανοδόκη, the hole in the extremity of the μοχλὸς or bar, through the extremity of which the βάλανος passed. The bar stretched across the gate, and was secured by the βάλανος, which could not be withdrawn from its place, the βαλανοδόκη, without the proper key, βαλανάγρα, to lay hold of it with. Cf. Thucyd. ii. 4, and Arnold's note: also Thucyd. iv. 111.

CH. CLVI.—*a*. ἐπιστρεφόμενος—*turning himself about* and looking back, as if in fear of pursuit. δὴ, *scilicet, forsooth*. V.

*b*. οὐ γὰρ δὴ . . . καταπροίξεται—*for surely he shall not escape with impunity*. Cf. iii. 36, *a*. διεξ. τ. βουλ. cf. vii. 234, *b*.

CH. CLVII.—*a*. πάντα δὴ ἦν ἐν κ. τ. λ. Cf. i. 122, *a*.

CH. CLVIII.—*a*. τὰς τε Κισσίας κ. τ. λ. "The Cissian or Susian gate, cf. R. p. 357, must surely have been on E. front of the city, as Susa lay to the E., and from the position of the Persian troops, the Belidian gate was near it; for they were stationed opposite these gates, and matters would be so contrived, as to facilitate, as much as possible, the junction of the two bodies of troops which were first to enter the city, as a kind of forlorn hope. The other gates at which the feints were made, the first the Ninian towards Ninus, or Nineveh, to the N.; the Chaldæan to the S.; (B. thinks to the E., as that side of the city was particularly the residence of the Chaldæans;) and perhaps those of Semiramis to the N. E." So also, cf. i. 181, *a*, it may be doubted, from the position of what is now considered to be the Birs Nimroud, (cf. H. Bab. ch. i. p. 399,) whether the Belidian gates were not on the W. side, as thither, to the temple of Belus, as to the nearest place of refuge, the besieged would most probably have fled. ἔμενον—τάξι ἕκαστος—in *quo quisque ordine manserunt*. Cf. Jelf, § 478, *Especial Peculiarities in the*



*use of the Nominative.* When the action of a whole body is attributed likewise to each individual of that body, (σχήμα καθ' ὅλον καὶ μέρος,) the whole is put in the nom. instead of the gen., each part thereof being considered as in opposition to the whole.

CH. CLIX.—*a.* τὸ τεῖχος περιεῖλε κ. τ. λ. B. C. 517. E. Orient. H. “As soon as Darius was master of the place, he took away all their hundred gates, cf. Jeremiah li. 53, and beat down their walls, cf. Jer. i. 15, 41, 44, 48, from 200 cubits, their former height, to 50; and of these walls only, Strabo and others are to be understood, when speaking of the walls of Babylon as no more than 50 cubits high. The inhabitants he gave to be a spoil to his Persians, who had before been their slaves, according to the prophecy of Zechariah, ii. 9.” Prid. pt. i. bk. iii.; cf. i. 178, *a.* seqq.

CH. CLX.—*a.* καὶ γὰρ δῶρά κ. τ. λ.—Cf. iii. 84, *a.*, 140, *a.*

*b.* ὃς ἐν Αἰγύπτῳ κ. τ. λ. Cf. Thucyd. i. 109. This happened in the 7th year of Artaxerxes I., 458 B. C. Cf. Prid. Conn. pt. i. bk. v., and Clinton's Fast. Hell. i. p. 50.

*c.* Μεγαβύζου δὲ . . . Ζώπυρος, ὃς κ. τ. λ. This happened 425 B. C., in the 7th year of the Peloponnesian war. Cf. i. 130, *b.*, iv. 43, and Ctesias Excerpt. Persic. § 43, referred to by B.

## BOOK IV. MELPOMENE.

SCYTHIA AND DARIUS' EXPEDITION THITHER—THE GREEK COLONIES ON THE COAST OF LIBYA, AND THE VARIOUS TRIBES OF LIBYA.

CH. I.—*a.* ἐπὶ Σκύθας . . . ἔλασις,—508 B. C. E. Orient. H. Cf. also Clinton's Fast. Hell. i. p. 579; but according to Thirlw. and Prid. 513 B. C. On the causes of Darius' invasion of Scythia, and the probability or improbability of his ever having done so at all, cf. iv. 83, *a.*, 118, *a.* In connexion with book iv. the two chs. on the Scythians in vol. ii. of H. As. Nat. should be read throughout; also Niebuhr's Geog. Researches on Hdtus, and D. p. 118—122. Cf. also E. Orient. H. p. 375, seqq., and on Hdtus' Scythia, iv. 16, *a.*

*b.* ὥς καὶ πρότερόν μοι εἴρηται κ. τ. λ. Cf. i. 6, *b.*, 15, *a.*, 103, *d.*, and particularly iv. 11, *a.* πόνοϛ, *a* battle or action. Cf. vi. 114, *a.*

CH. II.—*a.* περιστίζαντες—*placing* the blind men *at equal distances all round.* Cf. iv. 202.

*b.* τὸ . . . ἐπιστάμενον—the cream, that which floats on the surface of the milk. After ἐπιστάμενον supply ἡγεῦνται. Cf. Jelf, § 895, 2, *Brachylogy.*

CH. III.—*a.* τάφρον ὀρυζάμενοι κ. τ. λ. R., p. 95, observes; “Hdtus

speaks again of the same trench in c. 20, as the E. boundary of the Royal Scythians. No mts, however, are marked in any position corresponding to the above idea; and we have never heard of any mts of Tauris, save those within the Krimea. It is probable, therefore, that the trench intended was that which shut up the peninsula. In this case, therefore, some other word than *mountains* should be read; and the trench, a fortification implying a rampart too, would have been drawn from the Palus Mæotis to the opposite shore of Tauris." The Palus Mæotis, *Sea of Azov*, cf. iv. 86, c. On the derivation of the name, &c., see article *Mæotis*, Class. Dict., and the extracts there given from Creuzer, &c. Briefly, the name is a connecting link between the early religion of India and the countries of the West, the slimy waters of the *Mæotis* or *Mother of the Euxine*, iv. 45, 86, a type of the primitive slime from which the world was supposed to be formed; the name *Mæotis* = *Μοῦθ*, *Terra Mater*, or Isis of the Egyptians, the *Μῶτ* of Sancho-niatho, *limus*, the *γῆ μήτηρ*, *primitive slime*; the root to be found in the Sanscrit *Maha—Mai*, *Magna Mater*.

b. ὁμοῖοι—εἶναι. On the nom. with the infin, cf. Jelf, § 672, 673.

CH. V.—a. Ταργίταον. "The Targitaus of Hdtus has in its root some affinity to the name Turk; as that of Paralataë, the tribe descended from his youngest son, has to Perlas, or Berlas, the tribe last in rank of those descended from Turk. Targitaus was the s. of Jupiter; Turk of Japhet." Cf. R. p. 73. So also Hammer, quoted by B., considers that Turk and Targitaus are the same with Togarmah, the s. of Gomer, the s. of Japhet, Gen. x. 3, in whom also the name of Thor is traceable. Cf. E. Orient. H. Introd. Ethnography, p. 3. On the construction of the 1st sentence of this ch., 'Ως δὲ σκύθαι . . . σφέτερον, cf. Jelf, § 898, 4, *Consolidation of Sentences*.

b. Λειπόξαῖν κ. τ. λ. According to Pelloutier, Hist. of the Celts i. p. 136, the termination *xais* signifies *son*. These names, Reichard, also quoted by B., endeavours to trace in those of different towns at the present time; as from Λειποξ. *Lipowetz* in the province of *Kiew*; from Ἀρποξ. *Aparka* in *Tula*; from Κολοξ. *Kolomna*, &c. &c., with more ingenuity probably than truth.

c. σάγαριν—Cf. i. 215, b. ἐπίοντος, sc. αὐτοῦ, *when he advanced to it*. On the gen. partic., standing alone, without its subject, which is supplied from the context, cf. Jelf, § 696, obs. 3.

CH. VI.—a. Σκολότους—Cf. iv. 11, a.

CH. VII.—a. δίδοσθαι δέ οἱ διὰ τοῦτο—not because he would not live through the year, but, *on account of the danger, this reward was given to him who had properly watched it*. L. With this B. appears to agree, as he adds no more, merely quoting Schw., "that the meaning of the passage is not sufficiently clear." The words *διὰ τοῦτο*, however, as Hdtus is not speaking of keeping awake, but of falling asleep during the watch, appear hardly to bear the sense assigned by L., besides which the supposition of their having to



give so great a portion of land annually to the wakeful sentinel would involve some difficulty. It may perhaps be inferred that the land was given to him who fell asleep during his watch, from the idea that the slumber was supernatural, and therefore that the sleeper would soon be called away from the earth, till which time he was assigned this portion of land for his maintenance; and this, as means, doubtless, were provided to fulfil the prediction of his speedy death, would not be long in his possession. Similar customs are alluded to in Ovid. *Metam.* xv. 616, &c. Cf. also Livy ii. 5.

b. ὑπὸ πτερῶν—Cf. iv. 31.

CH. VIII.—a. Γηρυόνηα,—B., from Pliny H. N. iv. 3, and Pomp. Mela iii. 6, 15, concludes that the kingdom of Geryon was not, as some suppose, in Ambracia, but in the S. of Spain, and that the Island Erythia is the present *Isla de Leon*. Such also seems to be the idea of H., Phœn. ch. ii. p. 31, cf. also the *Classical Journal* iii. 140. For the astronomical explanation of this, part of the 10th labour of Hercules, according to the theory of Dupuis, cf. ii. 42, *e.*, see *Hercules*, *Class. Dict.* “In the 10th month the sun enters the sign *Taurus*; the constellation *Orion* now sets; the *Herdsmen*, or conductor of the oxen of Icarus, also sets; as does likewise the *Eridanus*, &c. Now in his 10th labour Hercules slew Busiris, here identical with *Orion*, and in this same labour bore away from Spain the oxen of Geryon, and arrived in Italy, &c. &c.” Cf. also *Hercules*, Smith’s D. of Gr. and R. Biog.

b. ἔξω Ἑρακληῶν στηλέων. Cf. ii. 33, *e.*

c. τὸν δὲ Ὠκεανὸν κ. τ. λ. Cf. ii. 23, *a.*

CH. IX.—a. τὴν Ὑλαίην—“Hylæa was the name of the peninsula now called *Jamboylouk*, adjacent to Taurica on the N. W. formed by the lower part of the Borysthenes, the Euxine, the gulf of Carcinitis, and the river Hypacyris, *hod.* the *Kalauczac*, which flowed into it. This tract, unlike the rest of the maritime Scythia, had trees in it; iv. 193. This is not only confirmed by Pliny, but by Baron Tott in modern times.” R. p. 63.

CH. X.—a. τὸν ζωστήρα προδέξαντα, *showing her the way of fitting on the girdle.* B., following the reading of G. and Schw. instead of προσδέξαντα.

b. τῆς ἐπιστολῆς—*mandati, of his orders*; cf. vi. 50, and Blomfield’s Gloss. ad *Æsch. P. V.* B.

c. ἐκ τῶν ζωστήρων φορεῖν φιαλ.—*carry drinking-cups hanging from their girdles.* Jelf, § 646, 3. τὸ δὲ μῶνον κ. τ. λ.—*hoc igitur unam matrem parasse Scythæ, s. in Scythæ commodum instituisse.* B.

CH. XI.—a. Μασσαγετίων . . . Ἀράξια κ. τ. λ. “The settlements which Hdtus assigns to the Scythians proper extend from the Danube to the Tanais, or *Don*, around which several other tribes had their residence.—The Scythians, in their own language Skolots, (i. e. *Slavonians*,\*) had not always inherited this country, but were reported, by historical tradition preserved among them-

\* See also Donaldson’s Varronianus, ch. ii. § 5, p. 29, seqq.

selves, to have come from the E. Being pressed by another people, the Massagetæ, they crossed the R. Araxes, (that is, here probably, the *Wolga*,) expelled the Cimmerians, and took possession of their settlements, which they still retained in the age of our historian. From time to time they made irruptions into the S. of Asia; and in a great expedition against the remains of the Cimmerians, they even conquered the Medes about 70 years before Cyrus, kept the whole of Asia Minor for 28 years, and extended their excursions to Egypt, whose king Psammitichus was obliged to buy them off." H. Scyth. ch. i. p. 6. In the note, p. 6, he agrees with Michaelis and Schlözer, that this invasion of the Scythians is identical with that of the Chaldæans, i. 181, *d*. See also on this invasion refs. in iv. 1, *b*., and on the Massagetæ, i. 201, *a*.

*b*. Κιμμερίων—Cf. the preceding note. Niebuhr considers them to be *Mongols*; how much of W. Scythia they occupied is unknown, but it appears that their possessions extended westward, at least to the river Tyras or *Dniester*; respecting the walls, &c., still found in the time of Hdtus under the name of Cimmerian, he does not say they were in the peninsula, but the context implies it, and it is not improbable that he had seen them, &c. R. p. 74.

*c*. ὡς ἀπαλλ.—μηδὲ πρὸς πολλοὺς κ. τ. λ.—*that it was their business, or plan, to retire, nor was it proper to incur risk against a numerous enemy.* δέομενον (εἶη) = δέοι. Cf. i. 79, *a*.

*d*. ποταμὸν Τύρην.—the *Dniester*, "still called Tyral near its mouth." Cf. iv. 51. H. l. l. p. 5.

CH. XII.—*a*. Κιμμέρια τεῖχ. . . Πορθ. Κιμμ.—As τεῖχος means *a town*, as well as *a fort or castle*, iv. 46, it is possible, that by the Κιμμ. τεῖχεα here spoken of, may be meant the town Cimmerium, now *Eski Krim*, i. e. *Old Krim*, in the interior of the Tauric Chersonese. The place called the "Cimmerian Ferry" was probably at the mouth of the Cimmerian Bosphorus. R. p. 74, mentions that Baron Tott saw, in the mountainous parts of the Krimea, ancient castles, &c., perhaps, originally at least, the works here alluded to.

*b*. Βόσπορος Κιμμέριος—the *Straits of Kaffa*. Cf. Smith's C. D.

*c*. Σινώπη πόλις κ. τ. λ. on the E. coast of Paphlagonia; *Sinob*; a Milesian colony founded 632 B. C., and the mother city of Trapezus and several other cities. See H. P. A. § 78, and Smith's C. D. All the Gk colonies on the coast of the Black Sea—appropriating to themselves the navigation and commerce of that Sea, infusing life and activity into the tribes of the North, and opening a connexion with the most remote countries of the East—were colonies from Miletus. See the interesting ch. in H. on the Commerce of the Scythians, p. 22, seqq.

CH. XIII.—*a*. Ἀριστέης—"The accounts of his life are as fabulous as those about Abaris the Hyperborean." Cf. *Aristeas*, Smith's D. of Gr. and R. Biog. He is said to have written an epic poem on the Arimaspi, in 3 bks, 6 of the verses of which are preserved by Longinus, § 10. Ritter, *Vorhalle*, p. 271, considers that the legend



concerning him was derived from the ancient doctrine of Buddha, concerning the immortality and transmigration of the soul; as a similar account concerning Buddha is believed among the Indians: cf. iv. 53, *d*. The same origin he assigns to the fables of Zalmoxis, iv. 95, Epimenides, Pythagoras, and Abaris. H., *l. l.* p. 16, fixes Aristeas at about 200 years before Hdtus, and remarks, that we see by the account here given of the poet, to what high antiquity the commerce of the Greek colonies of the Pontus Euxinus with Eastern Asia must be referred. Cf. D. p. 78, 79, and 119.

*b.* Ἰσσηδόνας, in *Great Tartary*, Cf. i. 201, *a.*, iv. 25, *d*. On the Arimaspi, cf. iv. 27, 32. On the Griffins, iii. 116, *b*. The Hyperboreans, a name applied pretty indiscriminately by ancient writers to every nation far to the North, are discussed at length by Rennel, p. 150, seqq. He calls them the *incogniti* of Hdtus, but appears to conclude, that, according to our author's extended dimensions of Europe, he meant to include in it the Hyperboreans, and that by them are represented the *Russians* and *Siberians*, and particularly those of the latter, who dwell on the upper parts of the rivers *Oby* and *Irtish*. Cf. also iv. 33, *a*. There is a very interesting extract from Müller's *Universal History in Class. Dict., Hyperboreans*. By "*a* sea," up to which their country extended, appears to be meant a Northern Ocean. This is largely discussed in R. p. 148, seqq. See D. p. 86. He appears to consider that Hdtus glances at Hecataeus in "his jests about the Hyperboreans."

*c.* ἐπὶ τῇ νοτίῃ θαλάσσῃ.—i. e. *the Euxine*, as being *the South Sea* in respect to the Northern or Frozen Ocean, mentioned a few lines above. Elsewhere the *S. Sea*, so called in opposition to the N. Sea or Mediterranean, ii. 158, *h.*, is the same as *the Red Sea*, in its wider sense, *the great Ocean between Africa and India*. The force of the words of course depends entirely on the position where the speaker conceives himself to be, like the Latin *altus*, *high* or *deep*. Thus Hdtus, talking of Egypt, calls the Arabian, *the S. Sea*; and when he speaks of the Cimmerians, he calls that Sea *the South Sea*, which is south of *them*. Of course when the country is given, the *Sea* is easily determined. Cf. iv. 37, *a*. Cf. i. 1, *b*.

CH. XIV.—*a.* Ἀρτακίης πόλιος, a sea-port near Cyzicus, *Artaki*. B. Cf. D. p. 44, on our author's extensive travels.

*β.* φανέντα—ἐς Προκ. *having (come to, and) appeared at Proconessus*. Cf. Jelf, § 646, 1, quoted in iii. 62, *a*. τὰ Ἀριμάσπεια—Cf. note *a*. on the preceding ch. This poem contained the most ancient traditions concerning the E. and N. of the ancient world. H. *l. l.* Cf. also Müll. Dor. i. p. 301.

CH. XV.—*a.* Τάδε δὲ οἶδα κ. τ. λ. As Metapontum was scarcely a day's journey from Thurii, we may well suppose that Hdtus visited this place himself, and hence derived his information. That he did so indeed cannot be doubted, see D. p. 35. Cf. iv. 99, *c*. On the word *Italy*, see iii. 136, *a*.

*b.* Ἰταλιωτέων—*Itali, the aboriginal inhabitants of Italy, Italiotæ*,

the foreigners, especially Greeks, settled in the country. Cf. Matth. Gr. Gr. § 103.

c. εἶναι κόραξ. See what is said of Zalmoxis in iv. 95. According to Porphyry, a crow, in the tenets of the Magi, signified the priest of the sun, the most ancient deity, the Indian *Koros* or *Buddha*, whose priest Ritter considers Aristeas to have been. B.

CH. XVI.—a. Sects. iv.—vii. and x. of R. are taken up with Scythia. They are well worthy of being read through. H.'s Geog. of the Scythians, ch. i. is, however, shorter and more interestingly written, besides the advantages he possesses over Rennel in an acquaintance with Greek and with the works of Mannert, Gatterer, &c.

“The boundaries which Hdtus assigns to Scythia were as follows: *On the South*, the coast of the Black Sea, from the mouth of the Danube to the Palus Mæotis.

*On the East*, the Persian Gulf and the Don, or Tanais, to its rise out of the lake Ivan, which Hdtus was acquainted with.

*On the North*, a line drawn from this lake to that out of which the Tyras or Dniester flows, that is, to the northern arm of the last lake in the circle of Sambrov, in Galizia; for Hdtus makes this lake the frontier between the Scythians and Neuri, whose settlements begin about lat. 50°.

*On the West*, a line from thence to the Danube. Thus the figure of Scythia is that of an irregular oblong, which Hdtus ascribes to it; iv. 101, 102.

Hdtus begins his description with the European countries on the side of the Don or Tanais, or New Ukraine. The settlements of the Scythians proper extend from the Danube to the Tanais. As long as we are confined to the shores of the Black Sea, the subject is clear: it is first involved in obscurity when it regards the remote countries of the North.” From H. l. l. p. 6, seqq.

CH. XVII.—a. τοῦ Βορυσθενείτων ἐμπορίου—This port, Olbia, was on the site of the modern *Cherson*, (*Kudak*, Smith's C. D.,) at the mouth of the Borysthenes, the *Dnieper*. Cf. H. l. l. 8, 9, and R. p. 57.

b. Καλλιπῆδαι—They appear to have occupied the banks of the Dnieper, to the W., above Olbia; the Alazones part of Padolia and Braclaw; R. p. 72; and the agricultural Scythians in the Ukraine, or the W. part of the country between the Don and the Dnieper. ἐπὶ σιτήσῃ, *for food*. ἐπὶ πρήσῃ, *for sale*. Cf. Jelf, § 634, 3, a.

c. Νευροί. Near the sources of the Hypanís, the *Boug*, and the Tyras, the *Dniester*, in the country of Galitia. R. In the interior of Poland and Lithuania. R. p. 264. Cf. iv. 51, 105.

CH. XVIII.—a. ἡ Ὑλαίη, Cf. iv. 9, a. On the Borysthenitæ, R. p. 65, says, “It would appear from c. 53, that these people, cf. note b. on the preceding ch., dwell also on the W. side of the Borysthenes, the *Dnieper*, near its mouth, as far as the influx of the



Hypanis, or *Bouq.*" On the Panticapes, cf. iv. 54, *a.*, and on the Androphagi, iv. 106, *a.*

CH. XIX.—*a.* ψιλή—δενδρέων, *bare of trees.* Privative Gen. Jelf, § 529, 1. ποταμὸν Γέρρον. the *Molosgnija-wodi.* D'Anville. The *Tascenac*, R. p. 71. Cf. iv. 54, *a.*, and H. *l. l.* p. 5.

CH. XX.—*a.* τὰ . . . Βασιλῆϊα—the *Royal country—the seat of the Royal horde.* According to these notices, the Royal Scythians, the great body of freemen of the nation, occupied the tract, generally, between the Mæotis on the S., the Tanais on the E., the river Gherrus and the Nomades on the W., and the river Desna and its eastern branch on the N. R. p. 72. On Cremni, cf. iv. 110, *c.*

*b.* Μελάγχλαινοι, Cf. iv. 100, 102, 107, *a.* By the λίμναι Mannert thinks the lakes *Ladoga* and *Onega* are meant. B.

CH. XXI.—*a.* Σαυροματέων κ. τ. λ. "The Sauromatæ of Hdtus, for his Scythia is the Sarmatia of later authors, may be supposed to have extended along the E. side of the Mæotis, and thence up the Tanais, to where that river and the Wolga approach each other, to form the Isthmus at Zaritzyn; and on the probable supposition that the lower part of the *Donetz* was taken for the Don, they must have occupied both banks of that river to the same extent, that is, 15 journeys of 3000 stadia." R. p. 89. So H. *l. l.* p. 11, "The Cossacks of the Don;" and Smith's C. D., *Sarmatæ.*

*b.* Βουῆῖνοι, "The present governments of Pensa, Simbirsk, Kasan, and part of Perm—provinces now abounding in oak forests, near the Ural Mountains; and the Thyssagetæ of the next ch. the remainder of the government of Perm." H. *l. l.* p. 13, seqq.

CH. XXII.—*a.* Θυσσαγέται, The country of this tribe may be readily conceived to extend along the N. and N.E. of the Budini, between the upper part of the Tanais, and the Wolga about Saratow. The *Wolga* may be taken for the Oarus; cf. iv. 123, and perhaps the *Medweditza* and *Choper* (or rather the *Donetz*) for the Lycus and Hyrgis in iv. 57. R. p. 90.

*b.* Ἰῦρκαι, The Iurcæ in all probability the same as the Jugrians, in the W. of Tobolsk, Perm, and on both sides the Ural Mts; who dwell on the banks of the Obi, under the name of Voguls and Ostiacks. H. *l. l.* p. 13, 27, 28.

*c.* Σκύθαι ἄλλοι—"These emigrants from Scythia, *Scythæ exules*, probably voluntarily changed their country, so as to be fixed on the great commercial road from the cities on the Black Sea to the Ural Mts." H. *l. l.* p. 26. Somewhere on the frontiers of Siberia, near the Ural Mts, they may probably be placed.

CH. XXIII.—*a.* Ποντικὸν μὲν κ. τ. λ. i. e. the *Nux Pontica* or *Corylus*, the fruit of which is the *hazel-nut* or *filbert.* H. *l. l.* p. 14, and 24, 30, says the fruit in question is probably the *bird's cherry*, *Pennus Padus*, Linn., which at this day the Calmucks eat in almost the same manner; they dress the berries with milk, then press them in a sieve, and afterwards form them into a thick mass, which

is called *moisun chat*; a small piece of which, mixed with water, makes a nutritious and palatable soup. This people, the Argippæi, made their tents, as at present, of black felt: the supporters of them were in the shape of trees, whence has arisen Hdtus' misunderstanding, for trees are not to be found in the desert. They belonged to the great Mongolian family, the modern Calmucks, and roved about in the country they at present inhabit, in the Western part of Great Mongolia, probably in the present canton of the Kirghis. ἀπορρέει—παχὺ κ. τ. λ. and there exudes a juice from it thick and black; παχύ. *Adverbial accus.*, like ὄζειν ἡδύ. Jelf, § 555, d.

b. ἱποὶ γὰρ κ. τ. λ. "Their (the Argippæans') territory was therefore a sanctuary, as well as the emporium of an extensive commerce; iv. 24. The name of holy people shows that they had a religious character, and that they filled the same office among the Mongols, as the sacerdotal order amongst other nations. This is proved too by their being bald, for the Lamas, the priests of the Calmucks, are bald-headed. What is said of their reconciling those of their neighbours who were at variance can imply nothing else than their acting as mediators between the various merchants, who were such entire strangers to each other. We thus discover the connecting link so often in antiquity uniting religion to commerce." H. l. l. p. 32.

CH. XXIV.—a. πολλή περιφάνεια—a clear knowledge. W. So also H. the country is very well known.

b. Σκυθίων δὲ οἱ . . . διαπρήσσονται. This H. l. l. p. 23, seqq., understands to mean that the Gk and Scythian merchants had to journey through 7 different tribes, of 7 different dialects, and therefore stood in need of 7 different interpreters to transact their business. Cf. ix. 41, b. "This remarkable passage evidently describes a commerce by caravans, which, starting from Olbia, crossed the Ural Mts, travelled northward round the Caspian, and thence into the interior of Great Mongolia. The commerce was jointly carried on by the Gks of Pontus and by Scythians. The 7 tribes are undoubtedly those Hdtus himself has mentioned: the Tauri, Sarmatians, Budini, Geloni, Thyssagetæ, Jurcæ, and Agrippæi. The route was from Olbia, along the Hylæan, or wood-country, coasting the Sea of Azov, to the mouth of the Tanais, where the Tauri dwelt, iv. 99; passing the Tanais they enter the Steppe of Astracan; then in a N. direction across the country of the Sarmatians, to the Budini, and thence to the wooden city of Geloni, a commercial establishment for the fur trade. Hence to the N. E., and, after a 7 days' journey through a desert, reached the Thyssagetæ and Jurcæ on the frontiers of Siberia. After passing the Ural Chain, they came into the Steppes of the Kirghis and Calmucks, which terminated their journey.—This was a circuitous route—possibly necessary on account of the predatory hordes which infested the more direct road, but more likely enjoined by the demands of commerce, as is shown by the use of interpreters, whom they could otherwise have dispensed with." H.



CH. XXV.—*a.* οὔρεα γὰρ ὑψηλὰ κ.τ.λ. Evidently the *Altai* chain of mts bounding S. Siberia. H. l. l. p. 15.

*b.* αἰγίποδας ἄνδρας, L. thinks that this was a figurative name for men who could climb the mts like goats. Gatterer, quoted by B., supposes that they were mountaineers who contrived some fastening to their feet, such as cramps or spikes to prevent their slipping on the ice. B. follows H. l. l. p. 15, in deeming the whole to be one of the fabulous narrations related of the inhabitants of distant countries, and particularly Siberia, which were spread through Greece.

*c.* οἱ τὴν ἐξάμηνον καθεύδουσι. "In this we can perceive a ray of truth, inasmuch as we know that the Polar regions continue for 6 months, more or less, without having the light of the sun; their darkness being only relieved by the moon and the aurora borealis." H. l. l. p. 15.

*d.* Ἰσσηδόνων, "This nation was a Calmuck tribe." R. p. 134. So H. l. l. p. 16, says, "they began in the interior of Great Mongolia, the present residence of the Sungares—the inhabitants also of the ancient Serica appear to have been derived from them." Cf. also i. 201, *a*.

CH. XXVI.—*a.* ἄτε ἀγάλματι, as a votive gift, a sacred vessel. B. R. p. 144, mentions that he had seen skulls formed into drinking-bowls, which were brought from *Bootan*, nearly in the same region with *Oigur*, the country of the Issedones. The same custom of eating their nearest relations, when old and infirm, prevails among the Battas of Sumatra. H. l. l. p. 16, note.

*b.* τὰ γενέσια—the day kept in commemoration of their death—distinguished from τὰ γενέθλια, the anniversary of the birthday. Schw.

CH. XXVII.—*a.* γρύπας . . . Ἀριμασπούς. Cf. iii. 116, *a.* *b.* Taking the derivation here of Arimaspiā to be correct, the name was possibly derived from their skill in archery, as when taking aim, they would close one eye: perhaps from their wearing a snow-cap, with only one slit, to save the eyes from the snow-blink, as the Greenlanders and the other nations do. Wahl. quoted by B. Rhode quoted in the article *Arimaspi*, Class. Dict., makes the word to signify a mounted native of *Aria*, in the Zend tongue; *asp*, in that language, signifying a horse.\* Æschylus alludes to them in P. V. 809, and Milton in P. L. ii. 943.

CH. XXVIII.—*a.* Δυσχείμερος δὲ κ.τ.λ.—R. p. 157, quotes the statement of Pliny to the same effect, and observes that by ἡ θάλασσα is meant the *Palus Mæotis*. ἀφόρητος οἶος, such as to be intolerable. Cf. Jelf, § 823, obs. 7, quoted in i. 14, *b.* Cf. iv. 194, *a.*

*b.* οἱ ἐντὸς τάρρου.—Cf. iv. 3, *a.*

*c.* τοὺς Σινδοὺς. *Sindica* must be near the *Mæotis*; for in iv. 86,

\* Cf. Donaldson's Varronianus, ch. ii. p. 38, "With the change of *r* for *d*, so common in Latin, (compare *aurio*, *audio*, *meridie* = *medi-die*, &c.,) *arima* will represent the Sanscrit ordinal *ādima*; and we may compare *σποῦ* with the root *spic-* or *spec-*, signifying 'to spie,' or 'to see.'"

Hdtus says the broadest part of the Euxine is between the R. Thermodon and Sindica; which latter must therefore of course be looked for opposite to the Thermodon, R. p. 158, and in the country now called from a river of the same name *Kuban*, as B. concludes; which has become of late years famous in the Russian and Circassian wars. Cf. iv. 86, b.

d. ἐν τῷ—i. q. ἐν ᾧ. sc. χειμῶνι, *during which*, i. e. the winter in Scythia, τῇν μὲν ὥραινν οὐκ ὕει, *it does not rain during the time that it usually does in other countries*. Schw. τῇν ὥραινν (sc. ὥρην) Jelf, § 577, obs. a., on the accus. of time. B. renders *during the spring-time*.

CH. XXIX.—2. ἐν Ὀδυσσεείῃ, Cf. Odyss. iv. 85.

CH. XXX.—a. προσθήκας—*digressions, episodes*. The curse alluded to here is also mentioned by Pausanias. V. 5. B.

CH. XXXI.—a. τῶν περῶν—Cf. iv. 7.

CH. XXXII.—a. Ὑπερβορέων—Cf. iv. 13, b., 33, a., and D. p. 119. On the Issedones, cf. i. 201, a., iv. 13, b., 33, a.

b. ἐν Ἐπιγόνουσι.—This poem, the subject of which was the second Theban war, is rightly considered by M. E. L. de Leutsch to have been part of the poem entitled the *Thebais*, which, whether Homer was the author of it or not, was of great antiquity. By the Schol. on Aristoph. Pax, 1270, it is ascribed to Antimachus, but as he was posterior to Hdtus, this is impossible. B. Other opinions are quoted in article *Epigoni*. Class. Dict.—See also D. p. 76, and Müller's Lit. of Anc. G. ch. vi. p. 71.

CH. XXXIII.—a. ἐν καλᾷ πυρῶν—By the *sacred offerings enveloped in wheaten straw* are undoubtedly meant *offerings of the unbloody kind*, (peculiar to Apollo, cf. Müll. Dor. vol. i. bk. ii. ch. 8, p. 343,) *of wheat, or barley*; in short, *the first fruits*. The fable of the Hyperboreans in connexion with the worship of Apollo is the subject of ch. iv. bk. ii. of Müller's Dorians. "This fable must have arisen whilst that primitive connexion between the temples of Tempe, Delphi, and Delos, which was afterwards entirely dissolved, still existed in full vigour, and it bears upon the original and widely-diffused worship of Apollo. The same tradition existed with little variety both at Delos and Delphi—at Delphi, that Apollo, after visiting the Hyperboreans, when the first corn was cut in Greece, returned to Delphi with the full ripe ears—at Delos, that Latona first arrived in that island from the country of the Hyperboreans, afterwards Arge and Opis with Apollo and Diana; a lofty tomb was erected to their memory, upon which sacrifices were offered; a hymn, attributed to the ancient minstrel Olen, celebrated their appearance. Afterwards the Hyperboreans sent two other virgins, Hyperoche and Laodice, names that occur also in Delphic tradition, and with them five men called *Perpherees*, from their bringing the sacred gifts wrapped in wheaten straw: this exactly corresponds with 'the golden summer' of the Delphians. The *Perpherees* received great honours at Delos; and the Delian



maidens before marriage laid on the tomb of the Hyperborean virgins a spindle, the young men a branch, both entwined with locks of hair. The offering, however, of the Hyperborean women was, it was said, really intended for Ilithyia, the protectress of women in labour, in order to fulfil a vow made to that goddess for the birth of Apollo and Diana. Now these missions, according to Delian traditions, always continued to be carried on. The Hyperboreans were supposed to pass them on to their neighbours the Scythians; from them they were transmitted through a chain of nations on the coast of the Adriatic, by Dodona, through Thessaly, Eubœa, and the island of Tenos, and came with flutes and pipes to Delos. This story cannot have been a mere poetical fiction; it doubtless originated in the active connexion kept up by means of sacred missions with the ancient settlements of the worship of Apollo in the N. of Thessaly. The name itself indicates a *north-ern* nation; which idea is sufficiently accounted for by the fact that the worship of Apollo came from the most northern part of Greece, from the district of Tempe—further the Hyperboreans are said to dwell *beyond* Boreas, so that this happy nation never felt the cold north wind. Dissatisfied, however, with such scanty information on the origin of this fabulous people, poets and geographers have attempted to assign it a fixed habitation among the catalogue of nations, and, connecting multifarious accounts of the northern regions of the world with the religious fable of the Hyperboreans, have moulded the whole into an imaginary picture of a supposed real people.” On the names Arge and Opis, epithets of Diana, cf. p. 387, of the same vol.

b. τῇ Ἀρτέμιδι κ. τ. λ.—Creuzer, Symb. ii. p. 129, hence infers that the ancient worship of the sun and moon prevailed throughout Thrace. He adduces also proofs that the worship of Apollo appears to have been received at a very early date in Thrace, and thence to have spread further. The *Royal Diana* was probably identical with the Thracian *Bendis*. B.

CH. XXXIV.—Τῇσι δὲ παρθένοισι—κείρονται, *cut their hair in honour of, for the sake of, these maidens*. Cf. Jelf, § 598, quoted in vi. 86, b.

CH. XXXV.—a. ἀγείρειν—is used, W. quaintly remarks, “of those who demand contributions for the gods, as they pretend, but in reality for themselves; as is often done now.”

b. Ὡλήν ἀνὴρ Λύκιος—The title of *Lycian* marks, in the opinion of Creuz. quoted by B., that these rites were brought from Lycia into Greece. On Olen, an ancient poet in Greece, prophet and bard of Apollo, at a period long antecedent to history, cf. Müller's *Lit. of Anc. Gr.* ch. iii. § 7, p. 24.

c. πρὸς ἧῷ τετραμμένη—Müller, *Dor.* i. p. 298, note, considers this circumstance to show that it was of the Cretan time, since the Dorians buried their dead to the East, and the Ionians to the West.

CH. XXXVI.—a. Ἀβάριος—ὡς τὸν ὀϊστὸν περιέφερε—σιτεόμενος.

This correction of W., is adopted by G., B., &c., in preference to the old reading *οἷστος—σιτεόμενον*. That the fable of Abaris has some connexion with the worship of Apollo, cf. iv. 33, *a.*, as brought from a more northerly country into Greece, can hardly be doubted, as the arrow was one of the symbols of that deity. Müll. Dor. i. p. 343. Creuzer, Symbol. i. p. 142, seqq., quoted by B., speculates that in Abaris is personified wisdom and learning, particularly in all that concerns religious rites, propagated in Greece from the North and the East, and that he forms one of the links of the chain that connects the religion of the North and South of Europe, so clearly exemplified in the fable of the Hyperboreans sending their offerings to Delos. Cf. also iv. 13, *a.*, and *Abaris*, Smith's D. of Gr. and R. Biog.

*b.* γελῶ δὲ—πολλοὺς ἤδη, probably directed against Hecatæus of Miletus. Cf. ii. 21, *a.*, 23, *a.*, and on the subject in general, R. p. 6, seqq., and D. p. 59—62. ποιούντων, cf. Jelf, § 495. *Causal Gen.* The verbs of wondering at, congratulating, praising, blaming, &c., take a gen. of the cause whence the feeling arises. So here ποιούντων seems to depend on a notion of *wonder* or *blame* implied in the preceding sentence.

CH. XXXVII.—*a.* τὴν νοτιὴν θάλασσαν—the *South Sea*; that is, the sea south of the Persians, of whom Hdtus is speaking; either the Persian Gulf or the Arabian Sea (our Indian Ocean) including it. Cf. i. 1, *b.*, and Dahlmann, p. 62. By τὴν βορ. θαλ. the sea on the north, is meant the sea north of the Medes and Colchians, which is, of course, the Euxine. Cf. iv. 13, *c.* On the R. Phasis, cf. iv. 45, *b.*

CH. XXXVIII.—*a.* ἀκταὶ διφάσαι—two tracts. By the term *akte* is meant not a peninsula like the Peloponnesus, or the tongues of land near Mt Athos,—because in that case the idea required a narrow neck or isthmus at the point of junction with the adjacent continent,—but a square tabular plot of ground having three sides washed by some sea, but a fourth absolutely untouched by any sea whatever. In fact, to Hdtus, Asia Minor, with part of Armenia, made up one *akte*, the western, for the Persian empire, and the tract of Arabia and Syria made up another *akte*, the southern, for the same empire; the two being at right angles; and both abutting on imaginary lines drawn from different points of the Euphrates.—See the diagram imagined by Niebuhr in illustration of this idea, on which he was the first to throw light. From the article in Blackwood's Mag. quoted in Introduction. Cf. also R. p. 185, seqq., and D. p. 62—64, *Sketch of Asia*.

CH. XXXIX.—*a.* Ἐρυθ. θάλασσαν—i. e. probably the *Persian Gulf*. Cf. iv. 37, *a.* Assyria here is to be taken in its extended sense; cf. i. 102, *b.* On the canal cut by Darius, cf. ii. 158, *b.*

*b.* ἐς τὴν τελευτᾷ.—Cf. ii. 16, *a.* By the three nations are meant, Assyria, Arabia, and Syria.

CH. XL.—*a.* ὁ Ἀράξης . . . ἀνίσχοντα. Cf. i. 202, *a.*, and on



the Caspian Sea, i. 202, *b*. The desert spoken of in the following lines is no doubt that of *Cobi*, cf. iii. 102, *b*.

CH. XLI.—*a*. Ἡ δὲ Λιβύη κ. τ. λ. Cf. ii. 16, *a*., and D. p. 63. Libya is here used in the sense of *all Africa*. Cf. R. pp. 410 and 447.

*b*. τῇσδε τῆς θαλάσσης κ. τ. λ. i. e. *the Mediterranean*. By the Erythræan Sea, directly afterwards, is here meant the *Sinus Arabicus*, the *Arabian Gulf*, now *the Red Sea*. Cf. ii. 11, *b*. The narrow tract that Hdtus is speaking of is the Isthmus between the Mediterranean and the Red Sea, *the Isthmus of Suez*. Cf. ii. 158, *d*., and D. p. 60.—*ἂν εἴεν*, cf. Jelf, § 425, *a*. When the condition is conceived of as fulfilled, the opt. with *ἂν* expresses a modest assertion of some action or fact, present or fut., marking it as less certain than if it had been in the present or future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled.

CH. XLII.—*a*. θωυμάζω ὦν κ. τ. λ. See ii. 16, *a*., and R.'s observations, p. 447, seqq. He concludes that Hdtus probably extended Africa to five or eight degrees S. of the equator; and he rests his opinion, first upon the fountains of the Nile being said to be much more than four months' journey from U. Egypt, and Hdtus would hardly limit the continent to the place of the source; secondly, from what is said here; as it must be remembered that Hdtus' Europe extended far beyond its accustomed boundaries, C. St. Vincent and the Tanais, including even the Issedones; so that the length of Europe would have reached, in his idea, from the N. point of Africa near Carthage to 20° S. Lat. in Africa. And of this extent  $\frac{3}{4}$  or  $\frac{4}{5}$  may be assumed, probably, as the proportion of Africa, in its united length with Asia. See also particularly D. p. 60.—*διουρισάντων*, cf. Jelf, § 495, quoted in iv. 36, *b*.

*b*. παρ' ἀμφοτέρων,—*parallel to, alongside of both*. Cf. Jelf, § 637, iii. *b*. Νεκῶ . . . τὴν διώρυχα κ. τ. λ. Cf. ii. 158, *b*. On the most interesting narration that follows, cf. remarks in Introduction, on "*the Great African Periplus*;" and particularly H. Phœnic. ch. iii. p. 337—340, seqq.

*c*. ἐπλεον—*θάλασσαν, sailed along, navigated the southern sea*. Cf. Jelf, § 558, 1, Accus. with verbs of *moving along*.

*d*. Ξερίσαντες δ' ἂν, Jelf, § 429, 4. "Ἄν with the particip. to express repetition.

CH. XLIII.—*a*. Ζωπύρου. Cf. iii. 160, *c*. Σολόεις. Cf. ii. 32, *d*. ἐσθῆτι φοινικίῃ, *garments made of the leaves of the palm tree*. B. On πρόβατα, i. 133, *c*.

*b*. τὸ πλοῖον τὸ πρόσω κ. τ. λ. "It is very probable that Sataspes was discouraged from prosecuting his voyage by the adverse winds and currents that prevail on the coast of Sierra Leone, &c., from April to October, and which would be felt by those who left Egypt or Carthage in the *spring*; a more likely season to undertake an expedition of this sort than in *winter*, when the order of things is different." R. p. 716. Cf. also the ref. in iv. 42, *b*.

CH. XLIV.—*a.* ὅς—δέυτ. οὗτος—On the relative and demonstr. here in the same sentence, cf. Jelf, § 833, *obs.* 2. In such passages the demonstr. points to some thought to be supplied—*which—and indeed that river is one of two, &c.*, or, *which—this I mean, &c.* κροκοδείλους . . . παρέχεται, Cf. ii. 32, *h.*; and on the crocodile, ii. 68, *a.* “The Indus formed at all times the eastern boundary of the Persian dominion, and is mentioned as such by Jewish, Esther i. 1, as well as Grecian authors. That they did not carry their conquests further, into a country too which has at all times attracted the cupidity of conquerors by its riches, was owing to their being too much occupied by wars in the west, especially with the Greeks, to have leisure to extend their dominion in the opposite direction, even if the warlike and populous tribes of the interior of India had not been able to oppose their progress,” &c. H. Pers. ch. i. p. 64. Cf. iii. 89, *a.*

*b.* Σκύλακα.—A different Scylax from the one, whose “Periplus of the coast beyond the Pillars of Hercules” has come down to us; who probably flourished cir. B. C. 360. Cf. the remarks in Introduction, and Smith’s D. of Gr. and R. Biog., *Scylax*.

*c.* Κασπατύρου τε πόλιος κ. τ. λ. By Dodwell this city and country is placed on the Ganges; Rennel finds Pactyica in *Pakholy*, the Peuceliotis of the Greeks. H. Pers. ch. i. p. 189, considers that Caspatyrus is *Cabul*, and that the Guræus or *Kameh*, which flows into the Indus, is the river intended; which Hdtus mistook for the Indus.

CH. XLV.—*a.* φανερή—γινωσκομένη, On the use of φανερή with the participle, instead of the impersonal form, cf. Jelf, § 684, *obs.* 1. μήκει δέ . . . μίγ' εἰούση γῆ κ. τ. λ. Cf. iv. 42, *a.*

*b.* ἐπ' ὅτεν, for *whly*. Jelf, § 633, 3, *b.* τὸν Μαίτην—This is the only reading in the MSS., and there is no reason why the Tanais should not here be named the *Mæotian*, i. e. *that which flows through the borders of the Mæotians*, as the Nile is called the Egyptian, and the Phasis, (the *Faz*, or *Rioni*), the Colchian. Schw. Cf. D. p. 60.

*c.* Πορθμήϊα—Cf. iv. 12, *a.*

*d.* ἡ δὲ Ἀσίη ἐπὶ κ. τ. λ. Bochart conjectures that Asia is derived from the Phœnician *As*, *middle*, and Europe from *Ur-Appa*, *of a white aspect*. Others derive Europe from εὐρύς, *broad*, and the root ὁπ, *to see*, from the wide extent of its coast. Smith’s C. D. τὴν ἐπωνυμίην, supply ἔχειν. Cf. Jelf, § 895, 1, *e.*, and 2, *Brachylogy*.

*e.* ἀλλ' ὅσον κ. τ. λ. Here ἀλλὰ = πλὴν or εἰ μὴ, *nisi*, *but*; and is thus used after negative clauses, when the universal negative is to be limited by a particular exception. Jelf, § 773, 4.

CH. XLVI.—*a.* ἄνδρα λόγιον—Cf. i. 1, *a.* On Anacharsis see iv. 76, *a.*, 77.

*b.* ἵπποτοξόται—*horse-archers*; cf. Thucyd. ii. 96, on which Duker quotes Ovid. Trist. iii. 10, 54, v. 7, 14. B. The treatise of H. on the Scythians, in As. Nat. vol. ii., has been already referred to. What is here said is particularly noticed in p. 24, the Tartar ori-



gin of the nation being shown by their habit of living in their waggons. τοῖσι—ᾗ—ἀλλὰ—ἔωσι ἰππ. Cf. Jelf, § 828, 2. The relative without ἄν is used in general statements which refer to some definite substantive or pronoun in the principal clause, *that*, or *who*, *which*; the conjunctive is used to give that indefiniteness which a general statement implies.

c. κῶς οὐκ ἂν εἴησαν κ. τ. λ. Cf. Thucyd. ii. 97. Hor. ii. Od. ii. 1. Cf. also προσφέρεισθαι ἄποροι, *difficult to come to close quarters with*, ix. 49.

CH. XLVII.—a. Ἰστρος κ. τ. λ. Of these the Ister or Danube is the most western; the Tanais or Don the most eastern. Cf. iv. 16, a., 20, a., and 51—57. From what is said in this ch. it is evident that “our author must have passed beyond the mouths of the Danube.” See D. p. 45, on Hdtus’ Travels out of Greece.

CH. XLVIII.—a. καὶ θέρος καὶ χειμῶνος, *both in summer and winter*. Temporal Gen. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. Jelf, § 523. Πόρατα—the *Pruth*, according to D’Anville, followed by R. p. 59, the Ararus is the *Siret*, the Naparis the *Proava*, the Odressus the *Argis*, and the Tiarantus probably the *Olt* or *Alut*.

CH. XLIX.—a. ἐκ . . . δὲ Ἀγαθύρσων Μάρις—On the Agathyrsi cf. iv. 104, a. The Maris, cf. R. p. 86, and H. Scyth. ch. i. p. 10, the *Marosch*, which rises in Transylvania and falls into the Tiess, a tributary of the Danube.

b. τρεῖς ἄλλοι κ. τ. λ. Of these three the Tibisis is the *Tiess*, according to R., p. 59, which Hdtus by mistake has made to descend from Mt Hæmus, the *Balkan*, instead of from the Bastarnian Alps in the opposite quarter. The other two Larcher confesses himself ignorant of; nor is it by any means easy to fix them without considering Hdtus guilty of some error. B. Mt Rhodope, now *Despoto Dagh*. On the authority of Mannert, the Athres is the *Iantra*; the Noes, also called Osmus, the *Osma*; the Atarnes, the *Vid*; the Scius or Cius, the *Isker*; the Angrus, the *Morave* of Servia; the Brongus, the *Morave* of Bulgaria. The situations of the Carpis and Alpis cannot be fixed. The Umbrica or Ombrica of the Gks, see Niebuhr, (vol. i. ch. viii., Twiss,) bordering upon the obscure regions of the Adriatic, was of a large and indefinite extent. In Hdtus it reaches to the foot of the Alps, whilst in the earlier geography of the poets, it undoubtedly extended as far S. as Mt Garganus.

c. ῥέει γὰρ . . . ὁ Ἰστρος . . . Κελτῶν, Cf. ii. 33, e., and on the Cynetes the same ch. For further information, see the extracts from Mannert and Niebuhr given in the articles *Celtæ* and *Cynesii*, Class. Dict. The student should read D., p. 64, “The Nile and the Danube.” ἐς πλῆθος, *with respect to size*. Cf. Jelf, § 625, 3, c.

CH. L.—a. νιφετῷ δὲ πάντα χαῖται, sc. αὕτη ἡ γῆ, *constanter nive utitur terra hæc*, i. e. *snow covers every thing in the winter-time*.

Schw. What is said above about the Nile receiving no tributary stream, probably refers to its receiving none after it has entered Egypt. Cf. ii. 28, *b*.

*b. ἀντιτιθέμενα—ἀντισήκωσις γίνεται, and these matched or set one against produce a restoration of the balance.* Observe ἀντισήκωσις fem. predicate. When the predicative substantive does not signify a person, but a thing, (abstract or concrete,) it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives. (Cf. i. 32, *f.*, 205, *a.*) Jelf, § 382, 1.

CH. LI.—*a. Τύρης, the Dniester.* Cf. iv. 11, *d*.

CH. LII.—*a. Ὑπανις—*“As the Hypanis is the 3rd in order of these rivers, and placed next to the Borysthenes, both here and in iv. 17, it can be no other than the *Boug*; as the Tyres, which immediately preceded it, can be no other than the *Dniester*. The circumstance of the near approach of the two, shows how well our author was informed; for these rivers do really approach very near to each other at Braclaw and Mohilow, in the early part of their courses; and afterwards diverge very considerably in their way to the Euxine.” R. p. 56.

*b. ἐν ὀλίγοισι μέγαν. fluvium inter minores magnum.* Schw. Or rather, *great among a few*, (viz. that are so,) i. e. *there are few rivers as great as it: great even among rare examples of greatness.* So the French translator, “d’ une grandeur peu commune.” Cf. Jelf, § 622, 1, *a.* Cf. ix. 41, *a.* On the agricultural Scythians and the Alazones, cf. iv. 17, *b*.

CH. LIII.—*a. Βορυσθένης, the Dnieper.* Cf. iv. 17, *a*.

*b. ῥέει τε κ. τ. λ. and it flows with a clear stream among muddy ones,* (Jelf, 637, ii. 1,) i. e. *among other turbid rivers, it alone preserves its waters clear.* On the country adjacent, cf. H. Scyth. ch. i. p. 8.

*c. κήτεά τε κ. τ. λ. These B. thinks to be sturgeons; of the roe of which the caviare is made.* In the next sentence, the region Gherrus, so called from the river, cf. iv. 54, *a.*, is spoken of as 40 days’ sail up the Dnieper. Cf. H. Scyth. ch. i. p. 9.

*d. Μητρός—Cybele, the Phrygian deity, worshipped in Olbia, a colony of Miletus, is probably here intended: this is evidenced by some of the coins of Olbia lately discovered with the head of the Mater Phrygica encircled with her mural crown. B. Cf. v. 102, a.* Others find an Indian deity in the Cybele here spoken of, and trace in her worship a connexion in the way of commerce of that country with Scythia. Cf. iv. 79, *b.*, 81, *b.*, 82, *a.*, 13, *a*.

*e. ἀπὸ τούτων κ. τ. λ. thus much then (worthy of mention) arises from (the subject of) these rivers, i. e. so much concerning them.* Cf. Jelf, § 620, 3, *d*. ἀπὸ τούτων nearly = τὰ περὶ τούτους, as in iv. 195, and vii. 195. Schw.

CH. LIV.—*a. Παντικάπης—*“The description of the courses and confluences of the Panticapes, Hypacyris, and Gherrus, cannot be



reconciled to modern geography, and, as far as we can understand, they cannot have been of any great bulk." R. p. 57. The Panticapes perhaps was the *Desna*, the Hypacyris the *Kanilshak*, and the Gerrhus the *Tasczenac*, according to R., p. 71. Cf. iv. 19, *a*. H., l. l. p. 9, considers the Panticapes either the *Psol* or the *Sula*, a more southern branch of the Dnieper.

CH. LVII.—*a*. *Τάναϊς*—the *Don* (i. e. *Water*).<sup>\*</sup> "The modern name Don, seems to be a corruption of Tana, the proper name of the river, as well as of a city which stood on or near the site of Azoph, and not far from its embouchure in the Palus Mæotis. The Tanais does indeed spring from a lake, but it appears to be a very small one, and is not even marked in the Russian maps. R. p. 57, and note. On the Hyrgis, cf. iv. 22, *a*.

CH. LVIII.—*a*. *ἀνοίγ. τοῖσι κτήνεσι κ. τ. λ.* by opening the carcasses of the beasts, &c. Cf. Jelf, § 609, 3, *Instrumental Dat.* That whereby any judgment concerning any thing is formed.

CH. LIX.—*a*. *οὐρανίην Ἀφροδίτην*—Cf. i. 105, *c*. The mention of Hercules and Mars, Ritter, *Erdkunde* ii. p. 838, refers to a report that spread far in the early ages of some monarch of very great wisdom, who flourished in the golden age, by the Phœnicians named *Malek-art-es*, by the Gks *Hercules*, by the Romans *Mars*, and by others of the Gks and the Scythians *Ares*. In another place, ii. 793, he traces the worship of Mars to the nation of the Chalybes and the Scythians, who dwelt near the Pontus and excelled in the art of working iron, to which also he refers what is said in iv. 62, of the worship paid to Mars under the image of a sword by the Huns. B. On the affinity, and perhaps identity, of Hercules with Malek-art-es, or Melcarth, see Müll. Dor. ii. p. 459. Cf. also ii. 44, *a*.

*b*. *Ταβίτι κ. τ. λ.* This and the following names, Anquetil, quoted by Creuzer, derives from the Zend, the Persian sacred language; according to which, Tabiti from *tabad*, heated; *Παπαῖος* from *Baba*, Father; *Ἀπία*, the earth, from *Apria*, dust; *Οἰτόσυρος*, Apollo, from *Doethre*, i. e. an eye, according to Ritter, *Erdk.* ii. p. 906, who traces the worship of Apollo and Diana among the Scythians to the Indian adoration of the sun and moon, this deity being identical with the Indian *Buddha* and the *Odin* or *Wodan* of the Northern nations; *Ἀρτίμπασα*, Venus Urania, from *Artpada*, perhaps identical with the *Hertha* of the Germans, great queen; and *Θαμμυμασάδας*, Neptune, from *Tamen-zadeh*, i. e. parturition-aiding. B.

CH. LXI.—*a*. *ὑποκαίουσι τὰ ὀστέα*—L., quoted by the Oxf. Trans., refers on the custom to Ezekiel xxiv. 5, "Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe also the bones of it therein."

*b*. *ἀπαρξάμενος*—offering part of. S. and L. D., which see under

<sup>\*</sup> On the derivations of the names of the Scythian rivers, most of which contain one or more elements signifying, in Slavonian, *water*, or *river*, read Donaldson's Varronianus, ch. ii. § 8, p. 32, seqq.

Ἀπάρχομαι and Κατάρχομαι, and cf. Odyss. iii. 446, seqq., and cf. ii. 45, *a*.

*c.* πρόβατα—cattle. Cf. i. 133, *c*.

CH. LXII.—*a.* κατὰ νομοὺς—ἀρχήτων—in their several districts, in each of the places appointed for the magistrates to assemble—ἀρχεῖον, Curia, the senate-house, here the place used for assembly by the Scythians in the open air. *B.* On the origin of the Nomes in Egypt, cf. ii. 42. From what follows, it would appear probable that those of the Scythians might be something similar.

*b.* Ἄρμος τὸ ἄγαλμα. “The adoration of the god of war under the figure of a scimitar was a Mongolic custom, and was practised at the time of Attila among the Huns, and again at the elevation of Genghis-Khan. The filthiness also of the Scythians, the paste with which the women smeared themselves, their huts, and their sluggish listlessness, are all Siberian features, as also is the use of red-hot stones to produce the vapour from hemp-seed.” Niebuhr, Geog. Herod. p. 46. Hence he concludes “they were a Mongolian race equally distinct from the Getæ and the Sarmatians.” Cf. Thirlw. ii. p. 196.

*c.* σὺν τῇσι χερσὶ—Cf. ii. 121, § 5, *f*. ἀπέρξαντες from ἀπέρδω—having finished or brought to an end.

CH. LXIII.—*a.* ὑσὶ—νομίζουσι, but they are in no wise used to swine, make no customary use of swine. Cf. Jelf, § 591, *obs.*, quoted in iv. 117, *a.*, and ii. 50, *c*.

CH. LXIV.—*a.* μὴ ἐνείκας δὲ—Cf. v. 35, *c*. ἄτε χειρόμακτρον—as a *parikin*. Cf. Sophocl. frag. of Œnomaus, Σκυθιστὶ χειρόμακτρον ἐκκεκαρμένος. *B.* On the custom of carrying the heads of their enemies to the king, as a title to a share of the spoil,—τὰς κεφαλὰς ἀποφέρει κ. τ. λ. mentioned just above, cf. Arnold, Hist. of Rome, i. p. 539, speaking of the same thing among the Gauls after the battle of the Allia.

CH. LXVI.—*a.* ὄνειδος . . . μέγιστον—Cf. Pomp. Mela ii. 1, 118, “Ut quisque plures interemerit, ita apud eos habetur eximius. Cæterum expertem esse cædis, inter opprobria vel maximum est.” *B.*

*b.* σύνδνο κύλικας ἔχοντες—bina pocula singuli habentes. Schw. So also Miot, quoted by B., “ils reçoivent deux coupes pleines au lieu d’une, et boivent à la fois dans l’une et l’autre.” Cf. Matth. Gr. Gr. § 141, *obs.* 2, and Jelf, § 161, *obs.* 2.

CH. LXVII.—*a.* ἐπὶ μίαν ἐκάστην κ. τ. λ.—putting each twig separate by itself, one by one. The prepos. here expresses an end or limit of quantity. Jelf, § 635, 2, *b*. Cf. Thucyd. iv. 93, ἐπ’ ἀσπίδας πέντε καὶ εἴκοσι. A few lines above, μαντεύονται ῥάβδοισι, they divine by the assistance of many willow wands. On similar methods of divination, W. refers to Ezekiel xxi. 21. Tacitus, Germ. 10, &c.

*b.* οἱ δὲ Ἐνάρεις—Cf. i. 105, *e*.

CH. LXXI.—*a.* Ταφαὶ δὲ κ. τ. λ.—R., p. 108, observes on the sepulchres of the ancient Scythians, “that the general truth of our author’s report is fully proved, if it be allowed that a part of the



tumuli in the plains towards the upper branches of the *Irtish*, *Oby*, &c., are of so ancient a date. Over the whole tract also from the Wolga to the lake Baikal these tumuli appear scattered," &c. &c.

b. κατακεκρημένον . . . σῶμα,—νηδὺν—accusatives of the part. Cf. Jelf, § 584, 1, *Use of Accusative to define the Part.*—Σχῆμα καθ' ὅλον καὶ μέρος, cf. § 478. We must not confound with the real double acc. case the accusatives of the patient and the part, which are frequently found with all pure transitive verbs; the part being put in apposition with the patient, of which it is only a more accurate expression. On the custom here spoken of, cf. i. 140, b., 66, c.

c. ἐν δὲ τῇ λοιπῇ εὐρωχωρίῃ κ. τ. λ.—Cf. v. 5, and R. p. 109, who says, "The Kalmucs are still in the habit of burying horses, arms, &c., with their chiefs." Referring to this passage Arnold, *Hist. of Rome*, vol. ii. p. 537, speaking of the first exhibition of gladiators at Rome, at the funeral of D. Junius Brutus, B. C. 264, observes, "The principle of this, as part of the funeral solemnity, was very ancient and very universal; that the dead should not go on his dark journey alone, but that a train of other departed souls, whether of enemies slain to avenge him, or of followers to do him honour, should accompany him to the unseen world. But the Romans, it is said, borrowed the practice of substituting a combat for a sacrifice, that the victims might die by each other's swords, immediately from the Etruscans," &c. From the note p. 538, "Every one remembers the slaughter of twelve Trojan princes over the funeral pile of Patroclus. When the Scythian kings died, some of all their servants were slain and were buried with them. Herod. iv. 71. In Thrace single combats took place at the funerals of the chiefs; and there also, as in India, the best beloved of the wives of the deceased was killed and buried with her husband. Herod. v. 5, 8. In Spain, too, when Viriathus was burnt on his funeral pile, there were single combats fought around it in honour of him," &c.

CH. LXXII.—a. ἀψίδος δὲ ἡμισυ κ. τ. λ.,—*having placed the half of a wheel, with its concave side uppermost, upon two stakes, &c.* ἐπεὶ ἀν νεκροῦ ἐκάστου κ. τ. λ. i. e. *by driving a straight stake along the spine as far as the neck of each corpse, and, of this stake, the end which comes out below beyond the body, they fix into an aperture in the other stake, which passes through the horse.* B. observes, that the genitive τοῦτου τοῦ ξύλου depends on the relative τὸ that follows.

b. κύκλῳ τὸ σῆμα, *round the tomb*, κύκλῳ for περί, cf. Jelf, § 621, obs. 2.

CH. LXXIII.—a. πάντων—τῶν, (for ᾶ) by *Attic Attraction*. Cf. Jelf, § 822, 2, and i. 23, a. σμησάμενοι—Cf. ix. 110, b.

CH. LXXIV.—a. ταύτῃ δὲ πολλῷ κ. τ. λ., *and in this respect, viz. in being thicker and larger, this hemp far surpasses flax, and it grows both spontaneously and when sowed.* W.

CH. LXXV.—a. A similar custom to this is referred to by L., from *Histoire des Voyages*, xiv. p. 666, among the Indians of Hudson's Bay, to produce perspiration. Niebuhr considers the practice was intended, not for a vapour bath, which would have been

effected probably by hot stones alone with water, but to produce intoxication from the vapour of the hemp seed. B. Cf. iv. 62, *b*.

CH. LXXVI.—*a*. 'Ανάχαρσις—probably flor. circ. 600 B. C. Cicero, Tusc. Disp. v. 32, quotes from one of the epistles attributed to him, which are considered spurious, and the work of a later age. B. The Abbé Barthelemy's "Letters of Anacharsis" are well known. Cf. the article *Anacharsis*, Smith's D. of Gr. and R. Biog.

*b*. τῇ Μητρὶ κ. τ. λ. On the worship of Cybele at Cyzicus, cf. iv. 53, *d*., and the refs given by W.: ἐς ταύτην δὴ, *into this, I say*, cf. Jelf, § 721, 2, *b*. ἐκδησάμενος ἀγάλματα, *having suspended from his own neck or person little images of the gods*. These were hung about him while he performed the rites.

*c*. ἐπιτρόπου, *the steward*, as Niebuhr explains it, (not *the guardian* :) he remarks that this incident shows that Hdtus visited the country. B. Cf. D. p. 45.

CH. LXXVIII.—*a*. ἐξ Ἰστριηνῆς κ. τ. λ. Cf. ii. 33, *g*. διαίτη—Σκυθικῇ, *was by no means content with the Scythian fashion of life*. Cf. Jelf, § 607, 1, *Instrumental dat*.

*b*. ἐς τὸ Βορυσθενεῦτων ἄστν—*Olbia*.—Cf. iv. 17, *a*., 12, *c*.

*c*. γυναῖκα ἔγημε ἐς αὐτὰ—*uxorem duxit in istas ædes, married a wife to dwell in his house*; αὐτὰ referring to οἰκία. V.

CH. LXXIX.—*a*. Ἐπει . . . γενέσθαι, cf. i. 8, *b*.

*b*. σφίγγες κ. τ. λ. This Ritter, *Vorhalle*, p. 226, considers an argument for the Indian origin of the worship and rites here paid on the coast of the Euxine. B. Cf. iv. 53, *d*.

*c*. διεπρήστευσεν—This is B.'s reading, which Stephens renders, *indiciū detulit, indicavit, informed*. Reize conjectures διεπερίσσευσεν, *nimiā loquacitate rem effutiit*, and Schneider διεδρήστευσεν, *aufugit, clapsus est*. B. proposes διέπρησσε, *egit, transegit*; referring to iv. 24, διαπρήσσονται, and ix. 94. ἡμῖν—καταγελάτε, cf. Jelf, § 589, 3, *Transmissive dat*.

CH. LXXX.—*a*. Σιτάλης—Cf. vii. 137.

CH. LXXXI.—*a*. ὥς Σκύθας εἶναι, *for Scythians, considering them as Scythians*. The meaning appears to me to be, that though they are many absolutely, yet they are few when one considers that they are Scythians, a nation occupying such an immense tract of country, and so forth. Cf. ii. 8, *d*., 135, *a*. Jelf, § 869, 6.

*b*. τὸν Πανσανίης . . . ἀνέθηκε. Cf. Athen. xii. 9, referred to by W., where Nymphis relates that this brazen bowl was consecrated by Pausanias to Neptune, while, after the victory at Plataea, he was staying near Byzantium. Ritter, *Vorhalle*, p. 345, quoted by B., considers the bowl, which Hdtus appears to have seen at Exam-pæus, (see D. p. 45, on Hdtus' travels out of Greece,) not to be the work of Gks, but of the ancient Cimmerians, and to be a proof of the worship among that nation of Buddha or the sun, the deity of India; from which country, according to him, the Cimmerians came. The name of the king Ariantes, he refers to *Aria*, the country of the worshippers of Buddha in *Aria-Bactria*, and con-



siders the species of vessel here alluded to, to have been among the most ancient offerings to that deity.

CH. LXXXII.—*a.* ἵχνος Ἡρακλέος—Ritter, *Vorhalle*, p. 382, seqq., quoted by B., deriving all the religion of Scythia from India, recognises in this footstep of Hercules, an allusion to the sacred sandal of Buddha, which appeared after the great deluge, for the benefit and safety of mankind, the track of which is shown still in many parts of India, and especially in Ceylon. Thus by a colony of Indians migrating to the river Tyras (*Dniester*), and carrying with them the rites of Buddha, what properly belonged to the Indian deity came to be ascribed to the Grecian.

CH. LXXXIII.—*a.* On the date, &c. of this expedition, cf. iv. 1, *a.*, 118, *a.* On the probable reasons why Darius undertook it, cf. Thirlw. ii. c. 14, p. 198,—“not to conquer the country, but as a precaution of security to his empire, to weaken and humble the people—to terrify the Scythians with his gigantic power, having the subjugation of Thrace as his real object, and perhaps to avenge some recent aggressions.”

*b.* καὶ ἐπιπέμποντος ἀγγέλους κ. τ. λ. “On extraordinary occasions, whether of great national undertakings for the aggrandizement of the empire, or of formidable invasions from without, the custom was revived of mustering the whole force of the empire, as is proved by the mighty expeditions of Darius Hyst., Xerxes, and the last Darius. Even the preliminary steps to such armaments were of vast magnitude. The king’s mandate was addressed to all nations, and specified the number of men, horses, and ships, or the amount of provisions to be furnished by each. Cf. vii. 20. Throughout the vast dominions of Persia, the nations of the East and West were gathered together in herds, and one of the most extraordinary spectacles ensued which the history of the world has recorded, &c. The numbering the enemy by tens of thousands was the customary practice on such expeditions, nor must the recorded amounts be considered as an exaggeration of Hdtus.” From H. Pers. ch. ii. p. 282, seqq. The whole of the above sect. i. is in the highest degree worth attention. τοῖσι μὲν—τοῖσι δὲ—τοῖσι δὲ,—We sometimes find in a succession of actions to be distinguished from each other, μὲν with the first, and then δὲ with each succeeding one. Cf. vi. 122; iii. 108; Jelf, § 764, *d.*

*c.* τὴν ἀπορίην. *inopiam, paupertatem.* Others render *difficultatem*, i. e. *Scytharum terram invadendi*, as in iv. 46, *c.* ἀποροὶ προσμίσγειν. B. Cf. also Thucyd. iv. 32, ἀπορώτατοι.

CH. LXXXIV.—*a.* Cf. vii. 38, where a similar instance of inhumanity is related of Xerxes; and cf. vii. 39, *a.* What is here related of Darius is considered by Mitford, c. vi. 3, note 15, as most improbable, both from the politic nature and humanity of Darius’ character, on which cf. vi. 30, *a.*, i. 41, *a.*

CH. LXXXV.—*a.* τῆς Καλχηδονίης κ. τ. λ. “This bridge,” says R. p. 117, “was thrown across the Bosphorus, now called the

channel of Constantinople. Although Hdtus seems to speak as if the bridge had been at Chalcedon, yet this may be a loose way of speaking; Chalcedon being the nearest town of note to the bridge. In c. 87, he speaks more accurately. Besides, Chalcedon is situated beyond the opening of the Bosphorus into the Propontis; and has an expanse of more than double the breadth of the Bosphorus, between it and Constantinople."—See the plan in R. p. 116.

b. τὰς Κυανέας—2 small rocky islands (the *Symplegades* of mythology, *Urek-Jaki*) at the entrance of the Euxine. Cf. R.'s map, and *Cyaneæ*, Smith's C. D.

c. τῷ ἱερῷ—i. e. the temple of Ζεὺς Οὐριος, who presided over favourable winds: at the entrance of the Pontus, on the Asiatic side, about 5 miles from the Cyanean rocks. B. It is marked in R.'s map.

d. τὸν Πόντον, Cf. Gibbon, Decl. and Fall, c. 17, R. p. 53, seqq., and particularly p. 120, seqq. The average width of the Thracian Bosphorus (*Channel of Constantinople*) is from one to two miles, in one place about 500 paces, and its length from the Cyanean rocks to the harbour of Constantinople, 16 miles.

CH. LXXXVI.—a. νηῦς κ. τ. λ. According to Hdtus' calculation that a vessel makes in a long day 70,000 orguiæ, or fathoms, and in a night 60,000, which are respectively equal to 700 stades and 600 stades, the whole distance will be 1300 stades in the 24 hours. The whole navigation being of nine days and eight nights = 16 days, gives about 38 G. miles per diem. See the very interesting comparison in R. p. 678, seqq. of the ancient rates of sailing; the mean of which he concludes to be 37 G. miles for a day's sail of 24 hours; hardly so much as one-third of the rate of a modern ship.\* See also D. p. 73, 74.

b. Θερμώδοντι—Cf. ii. 104, d. Σινδικῆς—Cf. iv. 28, e., and R. p. 158.

c. λίμνην . . . οὐ πολλῷ τέφ' ἐλάσσω ἐωῦτοῦ, On the Palus Mæotis, cf. iv. 3, a. R., p. 54, remarks that "our author must have supposed this sea to have extended a vast way to the N. and E. beyond the truth. The ideas of Polybius, iv. 3, on this subject are worth attention, as well for the matter of them, as that they serve to explain the idea of Hdtus in this place."

CH. LXXXVII.—a. ἐντ. γράμματα, *Accus. of cognate substantive, to the notion implied in the verb.* Jelf, § 548, obs. 3. ἔθνεα πάντα, cf. Jelf, 580, 1, *Accus. in Apposition.* The accus. (frequently with a gen. depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees. Ἀσσύρια γράμματα—i. e. in the Babylonish character—cf. i. 102, b.,

\* Sailing vessels have lately attained an astonishing speed. From the Liverpool Albion (local paper) of Dec. 29, 1851, I extract the following: "The Stornaway," Aberdeen built ship, from Whampoa to Liverpool in 104 days; "the Chrysolite," also English built, the same distance in 105 days; and "the Surprise," American built, in 106 days. In the same paper of Feb. 23, 1852, "the Phœnician," Aberdeen clipper, 83 days from Sydney to Liverpool, a distance of, at least, 13,000 miles, (taking the shortest passage, round C. Horn,) giving an average rate of 156½ miles per day. The two quickest passages on record, are said to be those of "the Scottish Maid" from Liverpool to Lima in 75 days, and of "the Flying Cloud," American clipper, from New York to San Francisco in 90 days. The latter vessel is said to have run on one day the distance of 374 miles, an average of 15½ knots per hour. The log is copied in the Liverpool Albion of Oct. 27, 1851.



on the extended signification of the word *Assyrian*. In all probability, the writing which the Gks and Persians termed "Assyrian," was no other than the cuneiform character, in general use among the Persians for inscribing on public monuments; found, as well on the Babylonish bricks, as in the inscriptions at Persepolis; all of which in the cuneiform character have reference to Darius Hystaspes and his s. Xerxes. They are scattered about in all directions there. Read Appendix ii. to H. As. Nat. ii. p. 323, 332, 338, and see on the late discoveries in reading the cuneiform letters, &c., the very interesting ch. iii. *Nineveh*, in E. Orient. H. p. 251.

b. τῆς Ὀρθωσίης Ἀρτέμιδος. The Diana Orthia, Orthosia, or Iphigenia or Diana Tauropolus, whose rites were celebrated at Sparta and elsewhere. Her worship was at first brought from Scythia and Tauris into Greece, and afterwards carried by the colonies of the Dorians, among whom she was peculiarly adored, to Byzantium. B. Müller, Dor. vol. i. B. p. 397, seqq., conceives that her worship came to Laconia from Lemnos, probably identical in early tradition with Tauria, a poetical name that the country derived from the symbol of the bull, in the same manner as Lycia in later times took its name from the symbol of the wolf. It seems certain that the Tauric Diana was no more derived from the Taurians, than the Ethiopian Diana from the Ethiopians. Cf. Smith's C. D., *Artemis*.

c. ὁ χῶρος τὸν ἔζευξε κ. τ. λ. B. inclines to the opinion of Kruse that the bridge was constructed where, on the European shore, the towers *Rumili-Eski-Hissar*, and on the Asiatic, *Anadoli-Eski-Hissar*, now stand; probably the same as those marked in R.'s plan, p. 120, the Old Castles of Europe and Asia.

CH. LXXXVIII.—a. πᾶσι δέκα. *with ten of every thing*. Cf. i. 50, a., and ref. in iii. 140, a., iii. 84, a. ζῶα γραψάμενος (= ζωγραφάμενος) κ. τ. λ., *having had painted (from the life) all the passage of the Bosphorus*. Cf. Jelf, § 548, obs. 3, § 569, 3.

b. τὸ Ἡραῖον, Cf. iii. 60, c.

CH. LXXXIX.—a. τοῦ ποταμοῦ τὸν ἀνέχονα, The point above the head of the Delta, where this bridge was built, would be at *Tilt-scha*, not far from the city of Ismail, nor from where the r. *Pruth* joins the Danube. B. The two mouths of the Danube formed the island Peuce, where the Scythians placed their wives and children when Alexander invaded them; a proof that in after times the Scythians had changed their abodes.—Niebuhr, Res. into the Hist. of Scyth. p. 60.

b. Τεάρον, the *Teara*, *Deara*, or *Dera*. Smith's C. D.

CH. XC.—a. Ἀπολλωνίης—afterwards Sozopolis, *Sizeboli*. The Contadesdus, the *Kutschukdere*, according to Mannert, quoted by B. The Agrianes is the *Erkene*; and the Hebrus, the *Maritza*.

CH. XCII.—a. Ἀρτισκός—the *Arda*, according to Gatterer; according to Mannert, the *Tunsa*. B.

CH. XCIII.—a. Γέτας τοὺς ἀθανατίζοντας. *who hold the soul im-*

*mortal.* W. The Getæ anciently dwelt in the region between the Hæmus and the Ister, now called Bulgaria, with part of Servia; but in the time of Philip of Macedon, they crossed the Ister and dwelt in Wallachia and Moldavia, and became known by the name of Dacians. B.

*b.* Σαλμυδησσόν—By this is meant not only the city Salmydessus, *Midja*, but the whole extent of coast from C. Ainada to the mouth of the Thracian Bosphorus. B. Mesembria, *Messivria*, on the coast of the Euxine, at the W. end of Mt Hæmus, the *Balkan*.

CH. XCIV.—*a.* Ζάλμοξιν—According to Porphyry, Vita Pythag. § 14, his name was derived from the Thracian Ζαλμός, a *bear's hide*, having been covered with a bear's skin, as soon as he was born. Cf. Creuzer, Symbol. ii. p. 301, not. 20. B. "The Pythagorean doctrines about the soul spreading in various forms, among the barbaric races who came in contact with the Greeks, seems to have given rise to this whole fable about Zalmoxis." Smith's D. of Gr. and R. Biog. Cf. iv. 13, *a.*, and 95, *b.*

*b.* Γεβελῆϊζιν, meaning *he who gives repose*, from the Lithuanian *geyra leysis*. Boyer, quoted by L. and B.

CH. XCV.—*a.* Ὡς δὲ—πυνθάνομαι—τὸν Ζάλμοξιν—δουλεῦσαι, Cf. Jelf, § 198, 4, *Consolidation of Sentences*, on the accus. and infin. here. From the beginning of this ch. it is evident that Hdtus visited the coast of Thrace, and the Gk colonies on the Euxine, though it does not appear he ever penetrated into the interior of Thrace. B. Cf. also v. 10, *a.*, and H. Scyth. ch. i. p. 4. Βαθ. ἢ κατὰ Θρήϊκας, *deeper than were common among the Thracians*. Cf. Jelf, § 629, 3, *c.* κατὰ, *according to, after the fashion of*. Cf. i. 121, *b.*

*b.* Πυθαγόρη, probably born about 570 B. C., flourished in the time of Polycrates and Tarquinius Superbus, B. C. 540—510. See the discussion on his institutions in Thirlw. ii. c. 12, p. 139—156. "The conjecture that the chief object of the mysteries was to inculcate the dogma of the immortality and migrations of the soul, seems to be confirmed by the story which was current among the Gks on the Hellespont about the imposture of Zalmoxis." See *Pythagoras*, Smith's D. of Gr. and R. Biog. D. p. 115, observes that "here also in relation to Samos, as in iii. 26, the purely accidental similarity of names has manifestly jumbled together distinct narratives. The Greeks of the Hellespont and Pontus made the national god of the Getæ to be a native of Samos, simply because he was called *Zalmoxis*; and in order to account for the belief of the Getæ in the immortality of the soul, they still further represented him to have been a scholar of Pythagoras. Hdtus acknowledges the unsuitableness of the assumption, without, as it seems, having discovered the occasion of it."

CH. XCVII.—*a.* εἰ οἱ φίλον εἶη, cf. Jelf, § 879, *Moods in the Interrogative Sentence*. The conjunct. (with *ἴαν* or *εἰ*) after principal, the opt. (with *εἰ*) after historic tenses, have a deliberative force.



CH. XCVIII.—*a. ἀπάψας ἄμματα*—Cf. Jelf, § 569, 3. A similar method of calculation was used among the early Romans, by driving a nail into the door-post of the temple of Minerva. Cf. Livy vii. 3. B. So Abba-Thulle, the kg of the Sandwich Islands, computed by untying the knots tied on a rope for the purpose, the length of time his son, Prince Lee-Boo, would be absent in England. It was a method of surprising rudeness, Thirlw. remarks, to be employed among the Persians.

CH. XCIX.—*a. αὕτη ἡδὴ ἀρχαίη Σκυθική*—*hæc est vetus Scythia ; nempe prisca Scytharum terra, prius quam illi, pulsus Cimmeriis, versus orientem limites suos promovissent.* Cf. iv. 11, *a. ἡδὴ est Hinc jam incipit.* Schw. Cf. also D. p. 65.

*b. Χερσονήσου τῆς τρηχέης*—By this Hdtus meant, not the city of this name, now called *Sebastopol*, which, B. notes, was altogether unknown to him, not being built till after his time, but *the whole of the Chersonesus, known generally under the name of Taurica or Scythica.* By the Eastern Sea the *Palus Mæotis* is meant, which Hdtus considered to be nearly as large as the Euxine itself. Cf. iv. 86, *c.* Schw.

*c. ὥς εἰ τῆς Ἀττικῆς κ. τ. λ. . . . ὥς εἰ τῆς Ἰηπυγίης κ. τ. λ.* See the very interesting remarks of D. p. 35, on the inference to be drawn from these comparisons; viz. “that our author wrote his history in Italy.” Cf. also iv. 15, to which he refers. *ὥς εἶναι ταῦτα κ. τ. λ.* Cf. Jelf, § 864, i. 2. *ὥς εἶναι* (i. e. ἐξεῖναι) *συμκρὰ ταῦτα μεγάλοις συμβαλέειν*, i. e. *ita, ut liceât, comparare.*

CH. CI.—*a.* “Although the area and extent of Scythia was greatly under-rated by Hdtus, yet, by a misconception of the relative positions of the coasts of the Euxine and the Palus Mæotis, he has over-rated the extent of the coast of Scythia on those seas. For, by the context, it appears that he supposed the coasts of the Euxine and Mæotis to form a rt angle at their point of junction, at the peninsula of Taurica, the *Krimea*; representing two sides which respectively faced the S. E. and S. W.; or perhaps more strictly the E. S. E. and S. S. W. The truth is, that the coasts of the Euxine do not conjointly present any such forms as he supposes but, on the contrary, the maritime part of Scythia extends generally in an E. N. E. direction from the mouth of the Danube to that of the Tanais; forming not two sides of a square, but in effect *one* side only of a parallelogram of much greater dimensions; although that side be very crooked and indented. R. p. 51. *ἀνὰ διηκ. σταδ. about 200 stades.* Jelf, § 624, 3.

*b. ἡ δὲ ὁδὸς ἡ κ. τ. λ.* In this it is to be remarked that Hdtus is not even consistent with himself in calculating the length of a day's journey; for in v. 53 he gives only 150 stades, instead of 200. Cf. i. 72, *d.* The variation is still greater in Strabo, i. p. 61, where the day's journey is reckoned at from 250 to 300 stades. W. Such an uncertain method of calculation may well account for Hdtus' errors in computation. See D. p. 72, and cf. p. 74, note 11

CH. CII.—*a.* Ταύρων κ. τ. λ. “It would appear that some at least of these names were purely Grecian, and are therefore the nicknames given by that people, rather than the proper names of the nations. Or the Grecians may have given significant Greek names, which in sound resembled the proper ones.” R. p. 83.

CH. CIII.—*a.* Ταῦροι—The Tauri Gatterer has shown with great probability to have been the remnant of the ancient Cimmerians, who were driven from their homes by the Scythians. Schw. The same is also the opinion of H., Scyth. ch. i. p. 7. Cf. iv. 24, *b.* They occupied the greatest part of the Crimea, to which they gave their own name.

*b.* θύουσι μὲν τῇ Παρθενῳ—i. e. to *Iphigenia*, cf. iv. 87, *b.*, as appears from what follows. Hence, according to some, arose the epithet Ταυροπόλος, usually applied to Diana. On the worship paid to Iphigenia, whom some writers make only to be the priestess of the goddess, and not the goddess herself, cf. Creuzer, Annall. Viennenss. liv. p. 133, B., and Smith's C. D., *Artemis*.

CH. CIV.—*a.* Ἀγάθυρσοι—According to R., p. 85, they occupied the province of Transylvania generally; together with the N. E. part of Hungary. “Their vicinity to the Carpathian Mts, which exceed all other mountainous parts of Europe in their productiveness of gold, accounts for the abundance of this metal among the Agathyrsi.” H. As. Nat. i. p. 30. Cf. iii. 116, *b.*, and Virg. *Æn.* iv. 146.

CH. CV.—*a.* Νευροὶ—Cf. iv. 17, *c.* By the plague of serpents in this ch., B. conjectures is meant a swarm of locusts, which commit infinite devastation in the S. parts of Russia bordering on the Black Sea, and which must have caused such a scarcity of the agricultural produce, as to have necessitated the Neuri for a time to quit their own country and seek sustenance elsewhere. “They afterwards returned.” Cf. H. Scyth. ch. i. p. 10, note.

*b.* κινδυνεύουσι . . . εἶναι—*videntur esse; sunt, run the risk of being thought, are like to be thought.* A phrase very common in Plato and Xenophon. V.

*c.* λύκος γίνεται—The *wolf* Creuzer, Symbol. ii. p. 131, considers as appertaining to the worship of the sun, and to have been a symbol of that luminary; whence also Latona was represented to have come to Delos and brought her worship thither from the Hyperboreans under the image of a she-wolf. B. Cf. iv. 33, *a.* καὶ ὁμνύουσι δὲ λέγοντες. *and they swear it too, when they say it.* Jelf, § 769, 2. καὶ δέ (divided, except in Epic, by the word in which the contrast resides) may be translated by, *and on the other side, also, then too*, which is derived from its original force of *in the second place*.

CH. CVI.—*a.* Ἀνδροφάγοι—“This tribe,” says R. p. 86, “must have occupied Polish Russia, and both banks of the river Prypetz, the western head of the Borysthenes.” Gatterer, who is quoted and followed by Heeren, Scyth. p. 11, says it is plain that neither



the name of this nation, nor the name "Melanchlæni," were the peculiar appellation of the tribes to which they belonged, that they were called *Bastarnæ* at a later period, and were a branch of the German stock; and that the appellations by which Hdtus speaks of them were derived from the Greeks. That those whom he calls the Androphagi, adds Schw., should have been accustomed to support life on the raw flesh of horses, may be believed; but not that they should have lived on human flesh; a custom, moreover, which would be greatly at variance with the wise and equitable answer attributed to them in iv. 119.

*b.* ἐσθῆτα δὲ φορέουσιν . . . γλῶσσαν δὲ ἰδίην. "An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them; but the notion of the verb is such as admits of a more general or more particular application. This sort of brachylogy is called *Zeugma*. Cf. II. iii. 326. Pind. Ol. i. 88, &c." Jelf, § 895, 5. Thus, in the sentence above, the latter γλωσ. δὲ ἰδ. is referred to the idea of ἔχουσι, contained in φορέουσιν.

CH. CVII.—*a.* Μελάγχλαινοι—H. l. l. p. 11, agrees with R. p. 86, in placing the Anthropophagi in the vicinity of Smolensk, and the Melanchlæni near Moscow.

CH. CVIII.—*a.* Βουδῖνοι—Cf. iv. 21, *b.* γλαυκόν—πυρρόν, *blue-eyed* and *red-haired*. Schw., B., and H. Scyth. l. l. p. 12. The wooden city, and the lake of the Budini, mentioned in the following chapt., are commented on by H. Scyth. p. 27, seqq. The wooden city, which the Geloni, originally Gks who had retired thither from the commercial towns on the Black Sea, inhabited, was a commercial establishment, a *slobode*, designed as a staple for the fur trade; it was founded by the Gk traders of the Pontus, and contained buildings and temples for their use. The lake was a species of preserve for the various animals whose fur was valuable, otters, beavers, and other animals of the same kind; either sables, or the sea-dogs, *phocæ vitulinæ*, which inhabit the lakes of Siberia; the surprising size of whose heads justifies the expression employed by Hdtus in describing them.

CH. CIX.—*a.* φθειροτραγέουσιν—*eat lice*. Ritter interprets it *eat the seeds of the fir-cone*, but neither this sense, nor that which supposes some species of fish to be intended, appears applicable to the passage. Eaters of lice are also spoken of in iv. 168, among the Libyans, by Strabo among the inhabitants of the Caucasus, and by Pomponius Mela and Pliny *Phthirophagi* are mentioned among the Scythian tribes. B.

*b.* θηρία τετραγωνοπρόσωπα, Schw. and B. observe "Quænam quidem alia animalia dicat quadrato vultu, definire non ausim." Perhaps, as B. suggests, Hdtus may have only seen the dried or stuffed heads of the animals, and these may have lost their natural shape and so deceived him. Cf. iv. 108, *a.*

CH. CX.—*a.* Σαυροματέων κ. τ. λ. Cf. iv. 21, *a.*

*b.* Ἀμαζόνες—"Justin, ii. 4, describes the origin of the Amazons to be this: a colony of exiled Scythians established themselves on the coast of the Euxine Sea, in Cappadocia, near the river Thermodon; and being exceedingly troublesome to their neighbours, the men were all massacred. This accounts very rationally for the existence of a community of women; but who can believe that it continued?" R. p. 91. The legend of the Amazons is well known. Müller, Dor. vol. i. p. 405, seqq., conceives it to have arisen from the female attendants on the Ephesian Diana, a deity represented as well beneficent and nourishing, as with the attributes of war and destruction; a double and opposite character, traceable in the other branches of her worship. The native place of this deity was probably Cappadocia, where the sight of the innumerable female slaves, ἱεροδουλοὶ, engaged there and in other parts of Asia Minor in her temples, suggested the idea of an army of Amazons, celebrating, as they did, with frantic rites a divinity who was at the same time a *Bellona* and a *Magna Mater*. The theory of Creuzer, Symbol. ii. p. 115, 175, is not very dissimilar—that they were a class of female *Lunar worshippers*, of a warlike as well as a religious character—that the word, in short, signified *viragoes*, and was derived from the Circassian *maza*, the moon. The word οἶδρ, Ritter observes, who refers the legend to Oriental mythology, resembles the Sanscrit *viroh*, a man, or hero. "The belief of the Grks in their existence as a real historical race, may have arisen from the peculiar way in which the women of some of the Caucasian districts lived, and performed the duties which in other countries devolve upon men, as well from their bravery and courage, which are noticed as remarkable even by modern travellers." Smith's C. D., *Amazons*. κατὰ κῦμα, The singular has sometimes a collective force, and stands for the plural; this arose from a poetical way of looking at plurality as unity. Jelf, § 354, 1.

*c.* Κρημνοῦς. On the Palus Mæotis; the name is supposed by Mannert to be of Gk origin, and to refer to the rocky situation of the place, which he conceives stood at the mouth of the Tanais near *Taganrog*. B. ἐπὶ τούτων (sc. ἵππων supplied from ἵπποφορβίῳ). Cf. Jelf, § 893, *d.*, *Brachylogy*. A substantive cognate to some word in the sentence is supplied from that word (παρώνυμα).

CH. CXII.—*a.* Ζόνν ἔζων, *Accusat. cognate subst.* Jelf, § 552, *a.*

CH. CXIII.—*a.* ἐνεχρίμπτετο, *accessit*, Veneris causâ. Cf. iii. 85. B.

*b.* ἐκτιλώσαντο from κτιλόω, *mansuefecerunt*, *tamed*, *won over*. Cf. Pind. Pyth. ii. 30, ἱερέα κτίλον Ἀφροδίτας. W.

CH. CXIV.—*a.* αἱ ὑμέτεραι γυναικες κ. τ. λ. Hdtus has here attributed to the women of Scythia the manners of those of Greece, among whom τὸ ἐνδὸν μένειν καὶ οἰκουρεῖν was the first virtue. V. Cf. the close of the funeral oration, Thucyd. ii. 45, and Aristot. Rhet. i. 5, 6.



*b.* συμφέρεσθαι *to agree with them, live on good terms with them.* B. Cf. S. and L. D.

*c.* ἐπ' ἡμεῶν αὐτέων, *by ourselves, apart, separate.* Cf. ix. 17.—*ἐπ' ἑωυτῶν κ. τ. λ.* *he bade them take their post by themselves ;* and v. 98. Cf. Jelf, § 633, 3, *e.*

CH. CXV.—*a.* τὸ ἐπιβάλλον—Cf. ii. 180, *c.*

*b.* φόβος . . . . δέος—*terror and affright*: the latter word is distinguished, according to Ammonius, from the former, as being more lasting. B.

CH. CXVI.—*a.* τῶν Σαυροματέων—Cf. iv. 21, *a.*

CH. CXVII.—*a.* Φωνῇ—νομίζουσι Σκ., *use customarily the Scythian tongue.* Cf. Jelf, *Transmissive Dat.* § 591, *obs.* In the construction of νομίζειν there seems to be a notion supplied by the mind, of χρῆσθαι, or some such word, to which νομίζειν added the notion of “*habitually, being accustomed,*” and was thence substituted for it. Cf. ii. 50, *c.*, iv. 63, *a.*

*b.* σολοικίζοντες αὐτῇ, *speaking it incorrectly, making solæcisms in it.* Cf. Jelf, § 603, *Circumstantial or modal Dative.* πρὶν ἂν—ἀποκτείνῃ, cf. Jelf, § 848, 1, 2, 4, *obs.* 1.

CH. CXVIII.—*a.* Ἐπὶ τούτων κ. τ. λ. On the causes, &c. of Darius' Scythian expedition, cf. iv. 83, *a.* On the probability, or improbability, that “Darius ever really traversed the regions in Scythia that Hdtus describes,” see the excellent remarks in Thirlwall ii. ch. xiv. p. 200, &c. Niebuhr, *Geog. Researches*, p. 57, has some observations on this expedition, and on Scythian History in general, well worthy the reader's attention. “Hdtus mentions only three events in the history of the Scythians. First, that they subdued the Median empire and Asia, as far as Egypt; which they lost after 28 years' dominion. Secondly, the expedition of Darius. Third, that about the beginning of the Bellum Pelop. Scyles in vain fled to Sitalces, and was given up to Octamasdes. At the time when Hdtus wrote, above 80 years had elapsed since the expedition of Darius; but had he collected his information many years earlier, it might even then have been altogether false. Nothing can be so fabulous as that a million of men should have marched beyond the Don, through a desert of many hundred miles in width, where the grass and pasturage was destroyed, and returned unmolested over such rivers as the Don, the Dniester, and the Dnieper; nor indeed would the king have so soon given up an expedition he commanded in person. In short, the whole matter involves an impossibility, nor have we any certain historical knowledge of it at all. As to their form of government, Hdtus takes for granted the assertion that the Scythians were all dependent on the Royal Horde, on which point he adduces no testimony whatever. Connexions of this kind were uncertain, and short in duration, and when Thucydides wrote, the nation was disunited and broken up into separate tribes.” Add also H. Scyth. ch. i. p. 4.—“The different accounts of Darius' Scythian expedition rested upon tradition

collected in Olbia and in Scythia itself; iv. 81.—on this point I acknowledge with the excellent biographer of Hdtus, Dahlmann, (p. 120, seqq., which see throughout,) that there is much exaggeration in the assertion of these people that Darius reached the Wolga and raised some forts on that river. But we must not forget that the Persian army contained an abundance of light cavalry, which, like the Cossacks before the Russian regular armies, could and must have advanced in all directions as the Scythians retired before them. I would not maintain, however, that the vanguard of the Persian army reached the Wolga, but only give the point of view in which we ought, in my opinion, to look upon the subject." Cf. iv. 143, *a*.

*b*. ἐκ μέσου κατήμενοι—Cf. iii. 38, *a*. οὐκὼν ποιήσετε ταῦτα, cf. Jelf, § 752, 3. Cf. § 860, 8.

*c*. ἐπὶ τούτῳ, on this condition, on these terms, i. e. on the supposition that you do not help us. Jelf, § 634, 3, *c*.

*d*. οὐδέν τι μᾶλλον—ἢ οὐ, cf. Jelf, § 749, 3. After ἢ, *quam*, after comparatives, or comparative expressions, οὐ is sometimes used, as a repetition of the negative notion of disjunction implied in these expressions. Cf. v. 94, vii. 16, there quoted.

CH. CXIX.—*a*. ὁ Γελωνός—the *Geloni*. Cf. i. 2, *d*.

*b*. καὶ ἡμεῖς πεισόμεθα. From πάσχω, *nos quoque (hanc invasionem) non tolerabimus*, s. *sinemus*, B. The conjectures of οὐκ οἰσόμεθα—οὐκ ὑπησόμεθα, &c., seem needless.

CH. CXX.—*a*. τὰ παρεξίειν. Opt. without ἄν after an expression of indefiniteness. Jelf, § 831, 2.

*b*. εἰ δὲ μὴ ἐκόντες γε—ἀλλ' ἄκοντας. Where one alternative is contrasted with the others, γέ is used with the one on which the emphasis is to be laid. "If you will not do it *voluntarily*, you shall involuntarily." Jelf, § 735, 2.

CH. CXXII.—*a*. διαβάντων δε . . . Τάναϊν κ. τ. λ. This passage involves a great difficulty as to how the Persians were able so quickly and easily to traverse the country between the Ister and the Palus Mæotis, a journey, according to Hdtus himself, iv. 101, of 20 days, even leaving the rest of his career in Scythia out of the question. The conjecture of Palmer, Exercitt. ad Græc. Auct. p. 21, is that Darius either believed that the Hypanis, or perhaps the Borysthenes, was the Tanais, or pretended to believe it, out of a desire to increase his own reputation. B. Cf. iv. 118, *a*. R. p. 113, observes that "even taking Scythia under the limits assigned by Hdtus himself, that is, from the Danube to the Tanais, the extent is such, as to require 60 days for an army even to march *through* it; and reckoning to the embouchure of the Tanais only, no less than 50. Had Scythia indeed been confined within the supposed dimensions, 4000 stades, 53 days' constant marching would have sufficed both for the way out and home. But the circuit taken by Darius cannot well be estimated at less than 150 days' or 5 months' march; and had he barely gone to the mouth of the



Tanais and back, 100 days would be required, although no halts were allowed for, which could not be dispensed with. When it is stated therefore that the 60 days, iv. 98, *a.*, were *not* expired, after the Persians had passed the borders of the Agathyrsi on their return, iv. 132, and not long expired when Darius came to the bridge, this must surely be an error, though he might have expected to return about that time." See D.'s criticism of R. p. 120, 121.

CH. CXXIII.—*a.* ἐς τὴν ἐρημον—Cf. iv. 22, where this desert is also mentioned. Gatterer considers it to be *the Uralian desert*, situated between the Tanais and the Volga, the same now called by the Calmucks *Naryn*, and by the Russians *Rynpeski*. Mannert thinks the desert near the salt lake *Elton*, beyond the Volga, is meant. B. On the Thyssagetæ and the rivers mentioned in the latter part of the ch., cf. iv. 22, *a.*, on the Tanais, iv. 57, *a.*, and on the wooden town mentioned above, iv. 108, *a.*

CH. CXXIV.—*a.* ὀκτὼ τείχιστα—D. p. 120, seqq., quoted by B., considers the fact that ruins of these castles were to be seen in the time of Hdtus as certain, from the manner in which he speaks, but observes that it does not therefore follow that they were built by Darius; a point admitting of great doubt, as the reason and object of their erection by that monarch is by no means manifest. R. p. 103, seqq., appears to have no doubt that the Persians did reach the Oarus, the *Wolga*, and fixes the bound of the expedition at the great bend of that river near Saratow. He appears, however, and with good reason, sceptical about the distances compared with the time allowed, and alludes to the obvious difficulty of supplying such a host with food. Cf. iv. 118, *a.*, 122, *a.*, and D. *l. l.* throughout.

CH. CXXV.—*a.* ὑπεκφέροντας κ. τ. λ.—*semet ex conspectu auferentes*. W. *Getting the start by a day's journey, a day's journey ahead*.

CH. CXXVI.—*a.* Δαιμόνιε—*ill-fated, ill-starred being*, according to Schw. and so S. and L. D., *O luckless wight*. Lange renders it *wonderful* or *strange man*, cf. viii. 84, and the Italian translation *O stravagantissimo degli uomini*. B. ἐξόν τοί, *when it is in your power*. Accusative absolute. Cf. v. 49. παρέχον *quum liceat*. χρεών *quum oporteret*. Jelf, § 700, 1, *a.*

*b.* γῆν τε καὶ ὕδωρ—Cf. vi. 48, and Aristot. Rhet. ii. 23, § 18, τὸ διδόναι γῆν καὶ ὕδωρ δουλεύειν ἐστί. The same form of acknowledging submission, Pliny, H. N. xxii. 4, mentions as existing among the Germans of his time. It lasted through the middle ages, as is evident from Ducange. Glossary, ii. p. 103. Cf. also Virg. Æn. viii. 128. B.

CH. CXXVII.—*a.* ἦν μὴ . . . λόγος αἰρῆ. Cf. i. 132, *b.* On Δία . . . καὶ Ἰστίην, cf. iv. 58, *b.*

*b.* κλαίειν λέγω, *plorare jubeo*, *I bid you go howl*, = *I bid you go hang yourself, I defy you*, or something of that kind: a common phrase among the Attic writers, in which, under a kind of euphemism, the wish is conveyed that those to whom it is addressed may have evils to undergo and deplore. Cf. Aristoph. Ach. 1131,

Equit. 433; Plut. 62, 612; Av. 341, &c. B. Cf. also Horace i. Sat. x. 90, "Discipularum inter jubeo plorare cathedras."

CH. CXXVIII.—*a.* ἔδοξε πλανᾶν κ. τ. λ.—*it appeared good to them, they decided, no longer to lead the Persians about, but to attack them whenever they were taking their meals.* Σῖτα αἰρεόμενοι *s. ἀναιρεόμενοι, qui prandent cibumque sumunt*, occurs also in iii. 26, vii. 120. W. It is rendered by Schw. *going out to orage*. B. prefers the interpretation of W.

CH. CXXIX.—*a.* Τὸ δὲ τοῖσι κ. τ. λ. On the ass, which the Persians employed in war, Creuzer refers to Gesenius, on Isaiah xxi. 7, where the prophet describes in a vision the forces of the Medes and Persians; "And the watchman saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels," &c. B.

*b.* ὑβρίζοντες—*braying*. Cf. Xenoph. Anab. v. 8, 8, and Pind. Pyth. x. 55. W.

*c.* ὀρθὰ ἰστάντες τὰ ὄτα κ. τ. λ. Perhaps borrowed from the fine description of the horse in Sophocles Elect. 25. Cf. also Horace ii. Od. xix. 4.

*d.* ταῦτα μὲν . . . τοῦ πολέμου. ἐφέροντο (*sc.* Πέρσαι) from φερέσθαι, *reportare, adipisci*. Schw. So also G., *atque hoc, leve quidem, sed aliquid ad belli successum adepti-sunt Persæ. They received this as a small help toward the war.* S. and L. D. This construction appears preferable to Vallas', as it refers the plural verb to the masc. nom. Πέρσαι, instead of to the neut. ταῦτα.

CH. CXXXII.—*a.* συνεστήκει δὲ ταύτη—*was opposed to, clashed with, this.* Cf. i. 208, *a.* On Gobryas, cf. iii. 70.

*b.* Ἦν μὴ ὄρνιθες κ. τ. λ. Cf. Eurip. Phœniss. 1222. ἦν μὴ γε φεύγων ἐκφύγης πρὸς αἰθέρα, and Plautus Amph. i. 1, 294. V.

CH. CXXXIV.—*a.* τὴν ἀπορίην. Cf. iv. 83, *b.*

CH. CXXXV.—*a.* τῷ καθαρῷ τοῦ στρατοῦ—Cf. i. 211, *a.*

*b.* ἔσαν τῆς φωνῆς. *Sent forth (of) their voice.* Gen. Partitive. Cf. Jelf, § 533, 3. Any verb whose operation extends only to part of the objects signified by the objective substantive may be followed by a partitive genitive. Cf. i. 67, *i.*, vii. 6. κατὰ χώραν, *in their place just as they were, in their former position.* Cf. also vii. 95, &c.

CH. CXXXVI.—*a.* συστραφέντες, *having combined their forces.* Cf. i. 101, *a.* Near the end of the ch. παραστησόμεθα, *we will arrange or dispose of for our own purposes.* S. and L. D. cf. viii. 80, *b.*

CH. CXXXVII.—*a.* Μιλτιάδεω κ. τ. λ. Cf. also vi. 34, 133, &c. On what Hdtus here relates of Miltiades, Thirlwall, ii. ch. xiv. p. 203, remarks, "Though Histæus was so well rewarded for his loyalty, we do not find that Miltiades' treason was ever punished; cf. vi. 30, *a.*, for he remained long unmolested in his Chersonesian government, and was driven from it by an inroad of the Scythians themselves, three years before he was finally compelled to abandon it by the Persians: an impunity which reflects great doubt on the story of his offence, especially as it was no less glorious at Athens, than it was dangerous to him while he was surrounded by the



Persian arms." οὕτε αὐτὸς Μ. οἷός τε ἔσται—ἄλλον οὐδένα οὐδαμῶν, as if it had been οἷόν τε. In this construction (change of the impersonal into the personal) another clause sometimes follows, referring to some other person; and the acc. of this person is used with the infin. as if the impersonal form had been used in the former clause. Jelf, § 677, 2, *obs.* 2.

CH. CXXXVII.—*a.* οἱ διαφέροντές τε τὴν ψῆφον—*qui hanc sententiam (a Miltiadis sententiā) alienam s. contrariam ferebant.* B. On Strattis cf. viii. 132, Æaces, vi. 13, and on Histæus, v. 30, seqq. *ἰόντες λόγου κ. τ. λ., being of note in the eyes of the king.* Jelf, § 518, 1.

CH. CXXXIX.—*a.* τὰ τε . . . ὁδοῦται, i. e. *you are showing us the right way.* Cf. vi. 73, and Æsch. Agam. 184, and Prom. V. 497. *W. are advancing, succeeding.* S. and L. Dict.

CH. CXLII.—*a.* ταῦτα . . . ἀπέρριπται. *hæc a Scythis in Ionas projiciuntur dicteria; these reproaches, or keen words, have been shot forth.* S. and L. D. Cf. i. 153. ἀπέρριψε ὁ Κ. and vi. 69, viii. 92.

CH. CXLIII.—*a.* Μεγάβαζον, One MS. reads Μεγάβυζον, but the name was a common one among the Persians; and the person intended is probably not the Megabyzus in iii. 160. B. See the remarks of D., p. 121, on the statement that *a portion* of the army of Darius, no less than 80,000 men, are here said to have remained behind on the coast of Thrace; as invalidating the notion of R., cf. iv. 122, *a.*, of the length of the march, and showing that the whole account of the expedition—an occurrence only 30 years anterior to the birth of Hdtus—was greatly exaggerated.

CH. CXLIV.—*a.* ἐν Βυζαντίῳ. *Constantinople*, a Megarian colony, as well as Chalcedon and many others on the coast of Thrace and Bithynia. Chalcedon was founded 685, and Byzantium 658, B. C. Cf. H. P. A. § 85, notes 12 and 15, where abundant references are given on both these colonies.

CH. CXLV.—*a.* τὸν αὐτὸν . . . χρόνον κ. τ. λ. If this expedition to Libya took place about the time of the conclusion of the Scythian campaign, it would fall about 507 B. C. Read D. p. 122, 123.

*b.* τῶν ἐκ τῆς Ἀργοῦς κ. τ. λ. H., P. A. § 79, speaking of Melos and Thera, says, "these islands were chiefly colonized by Achæans and Minyæ, the latter having sought shelter in Laconia, on being expelled from their original possessions in Lemnos by the Tyrrhenian fugitives from Attica. Theras, of the line of Agidæ, led the colonists, and from him one of the islands received the name Thera, instead of that of Calliste, which it had till then borne. From that island Battus founded Cyrene, 632 B. C., where his descendants were still reigning as late as 440 B. C." On the Minyæ, cf. Thirlw. i. c. 4, and on their arrival in Laconia, &c. &c., c. vii. p. 269, &c. of the same vol., where the probabilities of the correctness of Hdtus' account are discussed. Cf. also p. 278.

*c.* μοῖραν—μετέχοντες. Cf. Jelf, § 535, *obs.* 1.

CH. CXLVI.—*a.* ἐπεὶ ὧν ἔμελλον κ. τ. λ. *when then they were about to make away with them, put them to death, &c.* The same story, V. notes, is told by Polyænus, Plutarch, and Val. Maximus, who adds, that the supposed women were allowed to pass with their heads veiled on account of their feigned grief. Lavalette and Lord Nithsdale escaped from prison in a similar way.

CH. CXLVII.—*a.* Θήρας κ. τ. λ. Cf. Thirlw. i. c. 7, p. 268, and p. 277, seqq. Cf. also vi. 52, *b.*

*b.* Θήρη νήσω, *Santorin.* Cf. Smith's C. D.

CH. CXLVIII.—*a.* οἱ γὰρ πλεῦνες κ. τ. λ. On the probability of this account of this settlement in Triphylia being correct, see Thirlw. i. c. vii. p. 269. Cf. also H. P. A. § 15, note 20.

*b.* ἐπ' ἐμέο Ἠλείοι ἐπόρθησαν. Müller, Orchem. p. 374, refers this event to Olymp. lx., when war raged between the Minyæ and the Elæans. Mannert refers it to the time of the 3rd Messenian war, 464—461 B. C., at the conclusion of which the Elæans received this territory, in return for having aided the Spartans. B. D., p. 43, considers it to have happened shortly before the time when Hdtus visited these cities, when on his travels through Greece. See also his note, p. 43.

CH. CXLIX.—*a.* οἶν ἐν λύκοισι. Cf. Matth. x. 16, "Behold, I send you forth," &c. W.

*b.* Αἰγείδαι κ. τ. λ. Cf. Thirlw. i. c. 7, p. 270, and v. 57, *a.*

CH. CL.—*a.* κτίζειν ἐν Λιβύῃ πόλιν. "Our curiosity might be more reasonably excited to inquire, how it happened that no Greek colonies had taken the same course before, viz. to Libya, than, amid the contradictory statements of the ancient authors on a subject in its own nature obscure, to determine the causes which, circ. 632 B. C., induced Battus, one of the principal citizens of Thera, to undertake an expedition to the north coast of Africa." Thirlw. ii. c. 12, p. 95.

CH. CLI.—*a.* Πλατέαν νήσον—now called *Bomba.* R. p. 609.

CH. CLII.—*a.* Ταρτησσόν, Cf. i. 163, *a.*

*b.* ἦν ἀκήρατον τοῦτον τὸν χρόνον, *was that time untouched, unvisited (by merchants);* so Schw. *intactum*, i. e. *illibatum, nondum frequentatum.* "This may appear to contradict i. 163, that the Phocæans were the first who caused Tartessus to be known to the Gks. The Samians, however, were the first acquainted with it, but did not discover it to the other Greeks, and by that means kept to themselves the commerce of the place." L., quoted in the Oxf. Ed. Cf. Arnold, Hist. of Rome, i. p. 486, "The Samians returned home enriched beyond all their hopes, for the port of Tarshish, says Herodotus, was at that time fresh and undisturbed; the gold of its neighbouring mines was a treasure not yet appreciated by its possessors; they bartered it to the Samian strangers, in return for the most ordinary articles of civilized living, which barbarians cannot enough admire. This story makes us feel that we are indeed living in the old ages of the world. The country then so



fresh and untouched, has now been long in the last state of decrepitude: its mines, then so abundant, have been long since exhausted; and after having in its turn discovered and almost drained the mines of another world, it lies now like a forsaken wreck on the waves of time, with nothing but the memory of the past to ennoble it."

c. γρυπῶν κεφαλαὶ πρόκροσσοί εἰσι—*gryphum capita prominentia*, i. e. *griffins' heads carved round* probably the edge of the bowl as an ornament. W., Schw., and B. So also S. and L. D., set at regular distances round it.

CH. CLV.—a. ἰσχνόφωνος καὶ τραυλός, *stuttering and lisping*. ἄλλο τι, *for some other reason*. B. Others render *some other name*—sc. ὄνομα. It appears from Pind. Pyth. iv. 104, &c., referred to by B., that his name before was Aristotle.

b. Βάττ', ἐπὶ φωνήν κ. τ. λ. *Battus, (or, O king,) thou hast come for a voice, to get or gain a voice*. On ἐπὶ, Causal, expressing the object or intention, with verbs expressing or implying motion, cf. Jelf, § 635, 3. On this oracle, cf. Pind. Pyth. iv. (59, seqq.) 105, ὦ μάκαρ ἡνὲ Πολυμνάστου κ. τ. λ. B.

CH. CLVI.—a. συνεφέρετο παλιγκότως, *it turned out ill to him again*. S. and L. D. Cf. next ch. and vii. 8.

b. Πλατεά—the island of *Bomba*, iv. 151.

CH. CLVII.—a. Ἀζιρίς, *Temmineh* on the main-land over against the island of *Bomba*. B.

b. νάπαι—*hills and valleys*. Schw.

CH. CLVIII.—a. παραιτησάμενοι οἱ Λίβυες κ. τ. λ. *The Libyans having requested their permission to be allowed to lead them into a better country*. B.

b. Ἰρασα—probably where the fountain *Ersen* now is; M. Pacho *Voyage dans la Marmorique*. Paris, 1828, p. 53. The fountain of Apollo was doubtless the fountain *Cyré*, from which the town in all probability derived its name. That which is called *Thestis* in the following ch. is not the same, according to B., to whom I am indebted for the preceding; but, according to L., is considered to be the Libyan name of the spring, while *Cyré*, he conceives, is the Grecian. Foundation of Cyrene, 631 B. C. Thirlw., ii. c. 12, p. 95, observes, "At the distance of ten miles from a part of the coast, which, with a little aid of art, afforded a commodious harbour, near the gushing spring of *Cyré*, the Gks founded Cyrene, and soon converted the adjacent land into a luxuriant garden, while they extracted from its rocky basis the materials of imperishable monuments. Cyrene became, as Pindar expresses it, the root of other cities; perhaps of several which have been forgotten. Four of them—its port Apollonia, Barce, Tauchira, and Hesperis, which seemed by its fortunate position to rival or realize the fabulous gardens of the Hesperides—composed, with the capital, what in later times was called the Cyrenaic *Pentapolis*."—"All these towns, R. p. 611, observes, not only exist now, under the form of either

towns or villages, but it is remarkable that their names are scarcely changed from what we may suppose the pronunciation to have been among the Gks. They are now called *Kurin*, *Barca*, *Tollamata*, *Bernic*, and *Taukera*." Cf. *Cyrene and Cyrenaica*, Smith's C. D.

c. ὁ οὐρανὸς τέπηται. meaning that *here there was an abundance of rain*. Cf. Gen. vii. 11, "The windows of heaven were opened." W.

CH. CLIX.—a. ἐπὶ γῆς ἀναδασμῷ, *on condition of a division of land, on the terms of giving them a share in the public land*. "The public or demesne land in the ancient commonwealths was naturally looked to as a resource on every admission of new citizens. They were to receive their portion of freehold land, according to the general notion of a citizen's condition; but this land could only be found by a division of that which belonged to the public, and by the consequent ejectment of its tenants at will. Hence, in the Greek states, every large accession to the number of citizens was followed by a call for a division of the public land, cf. Thucyd. v. 4, Herodot. iv. 159, and as this division involved the sacrifice of many existing interests, it was regarded with horror by the old citizens as an act of revolutionary violence." Arnold Hist. of Rome, i. p. 158. Cf. vii. 155, b. See also on the changes in the government of Cyrene, Müll. Dor. ii. p. 181, seqq., and iv. 161, b.

b. συλλεχθέντος δὲ ὁμίλου πολλοῦ—From the division of the tribes by Demonax, iv. 161, we may infer that the new colonists consisted chiefly of Peloponnesians, Cretans, and islanders of the Ægæan. That they were many in number, is evident from the mention in the following ch. that 7000 heavy-armed soldiers of the Cyrenæans perished. Among the colonists the Cretans were predominant in numbers, according to Raoul Rochette, iii. p. 268. B.

c. περιταμνόμενοι γῆν πολλήν—*being deprived, curtailed, of a great portion of their land*. Cf. Jelf, § 545, 3.

d. ἔδοσαν σφέας αὐτοῦς Ἀπρίη κ. τ. λ. On this expedition of Apries, circ. B. C. 571, or 570, cf. ii. 161, a. and ref.

e. παραχρεώμενοι—(?) *despising them*. Cf. i. 108, b. In S. and L. D. q. v., *fighting without thought of life, setting nothing by their life*. Cf. vii. 223, c.

CH. CLX.—a. τοῖσι ἐωντοῦ ἀδελφεοῖσι—Their names, according to Stephanus Byz. s. v. Βάρκη, p. 211, were Perseus, Zacynthus, Aristomedon, and Lycus. B.

b. Βάρκη—Cf. iv. 158, b.

CH. CLXI.—a. καταρτιστῆρα—a *reconciler, composer of their troubles*: B. in S. and L. D., *a reformer*. Cf. v. 23, 29, 106. The constitution of Cyrene, B. observes, was at first similar to that of Sparta, and the kgs, studious to increase their prerogatives and gain power, gave cause for dissensions. The Mantineans had the character of possessing excellent laws, cf. Thirlw. ii. p. 100.

b. τεμένεια ἐξελὼν καὶ ἱρωσύνας—*setting apart (for Battus) certain domains, and sacerdotal offices*—the land being assigned as his revenue, and the priesthood being a regal privilege, as among the



Spartans; cf. Müll. Dor. ii. p. 181, 182. "The power of the kings was limited within the narrowest bounds; and they were only permitted to enjoy the revenues flowing from the sacerdotal office and their own lands, whereas they had before claimed the whole property of the state," &c. &c. Cf. also i. p. 142, and ii. p. 63. So also B. and Thirlw., who says, that "Demonax, after determining the respective rights of the new and old colonists, and distributing them into three tribes, of which the descendants of the original settlers formed the first, probably with some peculiar privileges, proceeded to deprive the king of all his substantial prerogatives, leaving him only the ensigns of royalty, a domain, and certain priestly offices." The passage in the text is referred to by Arnold, Hist. of Rome, i. p. 88, speaking of the state of the Romans under their kings. "The king had large domains of his own, these were the Greek *τεμένη*, which the kings always had assigned to them, partly arable, partly pasture, and partly planted with vines and olives; hence he was in a condition to traffic with foreign countries, and much of the Roman commerce was probably carried on by the government for its own direct benefit, as was the case in Judæa in the reign of Solomon."

c. ἐς μέσον τῷ δήμῳ ἔθηκε—*surrendered it into the hands of the people*; cf. iii. 80, vii. 164. V.

CH. CLXII.—a. γέρεα. *privileges, prerogatives*; cf. i. 59, l. "The word here refers to the revenues, as well as to the privileges of which the kings had been deprived." Müller, l. l.

b. ἐς Σάμον, For there was friendship between the Samians and Cyreneans from the first foundation of the latter state, cf. iv. 152, and at this time Polycrates was tyrant of Samos, from whom Arcesilaus might have expected aid in being restored to his kingdom. B.

c. θησανοῦ—Cf. i. 14, d. ἐπὶ παντὶ τῷ διδ. *at every present that was given her*. Cf. Jelf, § 634, 3, d. Ἐπὶ, Causal. It expresses also the antecedent as well as the final cause.

CH. CLXIII.—a. ἐπὶ μὲν τέσσερας Βάττους κ.τ.λ. The eight generations are as follows:—

	B. C.
Battus I. the founder of Cyrene ( <i>οἰκιστὴρ</i> ) began his reign	631
Arcesilaus I. . . . .	599
Battus II. the happy . . . . .	583
Arcesilaus II. the oppressive . . . . .	560
Battus III. the lame . . . . .	550
Arcesilaus III. son of Battus III. and Pheretime . . . . .	530
Battus IV. the handsome . . . . .	514
Arcesilaus IV. . . . .	466

This last kg was victor in the Pythian games, and is celebrated by Pindar, Pyth. iv. and v. Cf. Smith's D. of Gr. and R. Biog., *Battus*, from which the above dates are taken, and Müller, ii. p. 182. "He ruled with harshness, and protected his power by foreign

mercenaries." On his death, perhaps 432 B. C., his s. Battus endeavoured to gain the kingdom, but was driven into exile, and a democratical government succeeded.

b. ἀπόπεμπε κατ' οὖρον, *trade secundo vento*; i. e. *let them go their way in peace, speed them on their way*. Cf. Soph. Trach. 474, and Æsch. vii. c. Theb. 696, ἴτω κατ' οὖρον. W.

c. ταῦρος ὁ καλλιστεύων. The oracle seems to hint at Alazir the father-in-law of Arcesilaus, who perished with him; so Philip the f. of Alexander the Great is designated as ταῦρος in Diod. xvi. 91. W. So also in Æsch. Agam., Agamemnon as βούς ἐπὶ φάτνῃ.

CH. CLXIV.—a. τούτους μὲν νυν Κνίδιοι κ. τ. λ. Müller, Dor. i. p. 142, 145, considers that this kind office of the Cnidians towards the exiled Cyreneans, as also towards the Tarentines, cf. iii. 138, arose from their memory of their common origin. Their being sent to Thera, proves that there was still intercourse kept up between the mother-state and the colony. It is evident, though Hdtus does not state it, that the constitution established by Demonax was overthrown, and that the regal office had regained its former prerogatives. Cf. iv. 161. B.

b. ἐπ' ἐξεργασμένοις, *after it was all over*. Jelf, § 634, 2, b. Cf. § 699, obs. 2, and i. 170, b.

CH. CLXV.—a. ἡ δὲ (*and then she, but she,*) αὐτὴ κ. τ. λ. Cf. Jelf, § 655, obs. 2. ἦσαν γὰρ οἱ ἐκ τοῦ κ. τ. λ. Schw. observes, Hdtus makes no mention of Arcesilaus in iii. 13, when speaking of the gifts sent by the Cyreneans to Cambyses; which, as B. thinks, were probably sent after the surrender of Cyrene, as a token of submission.

CH. CLXVI.—a. πυθόμενος γὰρ καὶ ἰδὼν κ. τ. λ. From this it seems that no one coined money before Darius, who struck the coins that bore his name. Cf. iii. 96. The idea is erroneous that refers the name of the Daric, worth 16 drachmas, and of the purest gold, to another prince of the same name, and not to Darius Hystaspes. B.

CH. CLXVII.—a. ἄνδρα Μαράφιον—The Maraphii were one of the Persian tribes, cf. i. 125, c. H., Pers. ch. ii. p. 214, seqq., 255, considers this to be nearly the only instance of a general being appointed of any other tribe than the Pasargadæ, and of the family (generally) of the Achæmenidæ, cf. v. 32, vii. 82, 88, 97, or such as were connected by marriage with the royal house, cf. v. 116, vi. 43, 94. The Maraphii, however, were one of the 3 noblest tribes.

b. πρόσχημα, *pretext, alleged cause*. Cf. ix. 87, b., and vi. 44, a.

CH. CLXVIII.—a. Λίβυες, See throughout on the digression that follows, H. Af. Nat. vol. i., the Introduct., and ch. i. and ch. vi. particularly, and R. §§ 16, 22, and 23. "Hdtus collected the materials for this part of his history in Egypt, the only country of Africa that he is known to have visited. He repeatedly appeals to the testimony of the natives of Libya, the Carthaginians, Ammonians, Nasamonians, and others, ii. 28, 32, iv. 43, 173, 187, 195,



196, whom he met in Egypt, the rendezvous of the caravans from the Western and Southern nations, and from whom he collected his accounts respecting the interior of Africa: that is, from the very persons themselves who performed these caravan journeys, and who, without doubt, had at that time come to Egypt in company with some of these caravans. The circumstance of his computing the distances and the day's journeys from thence, iv. 181, &c., is a sufficient proof of this fact. That he no where mentions these caravans was probably because he considered it as having nothing to do with his object, which was only to give geographical information; moreover, to those who have travelled much and seen much, many ideas and facts become so familiar that they are apt to pre-suppose a knowledge of them in others. Hdtus' general knowledge of Africa embraced the greater part of the Northern division. He gives us an accurate enumeration of all the small tribes dwelling on the coast as far as the territory of Carthage, cf. iv. 191, *c.* To the W. part, afterwards called Numidia, or Mauritania, his information did not extend; though he was acquainted by name with the promontory Soloës, on the W. coast, cf. iv. 43, and 32, *d.*; nor are the fertile and inhabited lands beyond the desert of Sahara, now known as Nigritia or Soudan, included in his account, though they were not altogether unknown to him; cf. ii. 32, and notes. But his knowledge of the interior is most deserving of our admiration. It comprises not only whatever is most remarkable in the desert, the Oases and the tribes inhabiting them, but it extends to that mysterious stream beyond the desert flowing from E. to W., which, under the name of the Joliba, has been again brought into our notice in the present age." H. *l. l.* p. 91. On Hdtus' division of Libya, cf. ii. 32, *c.* It is discussed in H. *l. l.* p. 6, seqq., R. 425, read also D. p. 59, seqq.

*b.* Ἀδυρμαχίδαι—"The Adyrmachidæ and Galigammæ on the frontiers of Egypt—nomad tribes." H. *l. l.* R. p. 608.

CH. CLXIX.—*a.* Ἀφροδισιάδος νήσου. Possibly the island of *Drepanum* near Derna may be meant. R. p. 609.

*b.* τὸ σίλφιον. "A kind of *laserpitium* or *asafœtida*, used," see article *Cyrenaica*, Class. Dict., "for fattening cattle, rendering their flesh tender, and also as an aperient for man; it formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver; hence it appeared always on the medals of Cyrene. Its culture was neglected when the Romans mastered the country, and pasturage was more attended to." Cf. S. and L. D., Σίλφιον.

*c.* τῆς Σύρτιος—Niebuhr, Geog. of Herod., considers that Hdtus was acquainted with only one Syrtis, and that the *smaller*. If this were the case, his knowledge of the coast was very limited; hence B., L., and R. p. 647, rather conclude that "the *greater* Syrtis, the only one he knew by that name, must be intended, which is in the neighbourhood of Barce, and nearer Egypt than the less Syrtis."

So Smith's C. D. The Lesser Syrtis it is clear from this passage that Hdtus took to be the same with the Triton lake, *Shibkah el Lowdeath*, or closely connected with it. This is confirmed by Scylax, p. 49, in whose time they were united by a small opening, now blocked up with sand. H. Carth. ch. i. p. 7. Cf. R. p. 662 and 647, and Smith's C. D., *Syrtes*.

CH. CLXX.—*a.* Ἀσβύσται. "The *Asbystæ* beyond Cyrene, a nomad tribe." H. l. l. p. 16. Cf. R. p. 609.

CH. CLXXI.—*a.* Ἑσπερίδας. On the legend of the gardens of the Hesperides, cf. Smith's D. of Gr. and R. Biog., *Hesperides*. The town Hesperis was afterwards called *Berenice*, from the wife of Ptolemy Euergetes. Ruins at *Ben Ghazi*. Cf. H. l. l., and the article *Berenice*, Smith's C. D.

*b.* Κάβαλες, According to R. perhaps the *Kabyles* of Shaw. They dwelt around the Greater Syrtis, as did also the Auschisæ—both nomad tribes. H. l. l. p. 16.

CH. CLXXII.—*a.* Νασαμῶνες, Cf. ii. 32, and H. l. l. pp. 16, 91, 92, 104. "The Nasamones, one of the tribes dwelling in the districts about the Syrtes. They sent a caravan yearly to Augila for dates, one of the principal articles of food in Africa. *Augila*, which bears the same name, at present the capital of a district which comprises two other villages, cf. Hornemann, Travels, p. 46, 10 days' journey from *Sivah*, the Oasis of Ammon,—a great thoroughfare for caravans—a principal mart for dates of an excellent quality, &c." Cf. also R. p. 568 and 613.

*b.* ἀπτελέβους, locusts. *A species of them without wings.* S. and L. D. For an account of them, see Shaw's Travels in Barbary, p. 187.

*c.* ἐπίκουνον αὐτέων . . . Μασσαγέται, Cf. i. 216; practised also by the Agathyrsi, iv. 104, and the Ausenses, iv. 180. ὡς ἕκαστός οἱ μιχθῇ, cf. Jelf, § 842, 2. The conjunctive without *ἄν*, &c.

*d.* ὀμνύουσι μὲν τοὺς κ.τ.λ., *they swear indeed by &c.*, cf. Jelf, § 566, 2. πίστισι δὲ κ.τ.λ. "The ancient ceremony of the Nasamones to drink from each other's hands, in pledging their faith, is at present the only ceremony observed in the marriages of the Algerines." Shaw's Travels in Barbary, i. p. 303. W.

CH. CLXXIII.—*a.* Ψύλλοι. This nation appears to have dwelt between the two Syrtes in the country now called *Mesurate*. R. p. 614. See H. l. l. pp. 16, 106. "How closely this narrative agrees with the place," we again learn from the latest discoveries. "The south wind," says Della Cella, *Viaggio*, p. 93, "drives the sand out of the great deserts like moving clouds, which bury whole caravans." It is probable that only part of the Psylli were destroyed—the rest it appears were pressed back into the mts by the Bedouin Arabs. H. refers to Lyon, p. 85, 94, and to Bruce, iv. p. 548, for a description of a simoom. He finely pictures a caravan journey himself, p. 103. "Augila's groves of palms are soon left behind, and the vault of heaven and the plains of burning sand



are the only objects which the eye can reach. No sound of animated nature nor the rustle of a leaf breaks the everlasting death silence of the dreary waste. Suffocated birds point out the path of the fiery simoom, and perhaps only yesterday fell its victims: the heavens seem to glow, and volumes of sand, whirling upwards into spiral columns, are chased by the winds, like clouds of mist athwart the dreadful desert. The most desolate of all wastes, the Harutsh Mts, still lies before him, and demands another ten days' journey ere these terrors can be overcome. Then the gigantic ostrich reappears, troops of playful antelopes disport before him, and announce the vicinity of more hospitable regions."

CH. CLXXIV.—*a.* Γαράμαντες, This people (cf. R. p. 615) may clearly be made out to be the people of *Fezzan*, the ancient Phazania; H. p. 216; a considerable tract of inland country, between Tunis and Egypt. Its capital *Garama* (*Mourzouk*). See H.'s very interesting confirmations of Hdtus, Carth. ch. vi. p. 95—120.

CH. CLXXV.—*a.* Μάκαι. Pliny confirms this situation generally, by placing the Masæ, as he writes the name, on the W. of the Nasamones. According to the ideas of Hdtus, the Masæ ought to extend westward to the neighbourhood of the present *Tripoli*. R. p. 621.

*b.* λόφους κείρονται. *cristas sibi tondent, they shave their heads so as to leave a crest or tuft in the middle.* Schw. On the practice, cf. the remarks in Horne's Introd. on the allusions in the Scriptures to the idolatrous rites of the Heathens; Pt. iii. ch. vi. § 1, vol. iii. p. 357 of the 7th edit.

*c.* στρουθῶν καταγαίων—*ostriches*. In vii. 70, the Ethiopians are mentioned as using the same kind of skins, as of cranes, for armour. W.

*d.* Κίνυψ—This river, which, according to Bochart, quoted in article *Cinyps*, owed its name to the number of porcupines in the vicinity, fell into the sea south-west of the promontory of Cephalæ, flowing from a hill in the Punic tongue called *Zachabari*, or *the Hill of the Graces*, in the country of the Macæ, now *Wady el Khaman*. The modern name of the Cinyps, cf. H. l. l. p. 49, is the *Zenifes*, or *Magro*. According to Smith's C. D., the *Kinifo*. Cf. also R. p. 621.

CH. CLXXVI.—*a.* Γίνδανες—Probably the people of Gadamis, the *Gadzames* of Reiske, a well-known city and territory, situated in the road from Tunis to Agadez and Kasseena. R. p. 623. H. l. l. p. 15.

CH. CLXXVII.—*a.* Λωτοφάγοι. It appears that the sea-coast between the two Syrtes was divided between the Macæ and Lotophagi, the latter of whom also possessed the island of Menix, (or Meninx,) now *Jerba*, and the coast beyond it, R. p. 624; that is, in the neighbourhood of the present *Tripoli*. H. l. l. Carth. p. 15, 111.

*b.* καρπὸν τοῦ λωτοῦ—The reader will be careful to distinguish

the lotus here intended from the Egyptian lotus; "which latter was an aquatic plant, whose roots and seeds were eaten in Egypt, while the former, the one here spoken of, was the fruit of a shrub on the sandy coast of Libya, which is disseminated over the edge of the Great Desert, from the coast of Cyrene, round by Tripoli and Africa Proper, to the borders of the Atlantic, to Senegal and the Niger. It has been described by several modern travellers, Shaw, Defontaines, Park, Beechy, all of whose accounts perfectly agree among themselves, and also with those of the ancients. According to the first of these, the lotus is now called *seedra* by the Arabs, and is a species of *ziziphus* or *jubeb*, the *Rhamnus Lotus* of Linnæus, cf. H. l. l. p. 15, and the fruit tastes somewhat like gingerbread, and is, when fresh, of a bright yellow colour. Park, Travels, p. 99, describes the berries as "small, farinaceous, of a yellow colour and a delicious taste." R. p. 626.

CH. CLXXVIII.—*a.* Μάχλνες, We meet many names that in modern geography bear some similarity to the name of this nation. The *Machres* of Leo, and *Mackaress* of Shaw, at the N. part of the Lesser Syrtis, certainly agree with the supposed position of a part of the Maxyes. R. p. 637.

*b.* λίμνην . . . Τριτωνίδα κ. τ. λ. Cf. iv. 169, *c.*, and H. l. l. p. 7, note. The only river in the vicinity, it appears, which will answer to Hdtus' river Triton is the little river *el Hammah* of Shaw, which R. compares in size with the Cherwell; on which H. remarks that "the narrative of Hdtus, iv. 179, is drawn, without doubt, from some Argonautic poet: may not then the size of the river, if not its very existence, be merely the creation of some such poet's imagination?" Cf. R. p. 647, 659.

CH. CLXXIX.—*a.* ἐπιθεσπίσαντά τε τῷ τρίποδι κ. τ. λ. Cf. Pind. Pyth. iv., Apollonius Rhod. iv. 1548, seqq., and Diod. Sic. iv. 56. W. The opinion of H. given in the preceding note seems extremely probable. B. quaintly remarks, "In ipso fabulæ argumento nuper sudavit C. O. Müller, Orchomen. p. 353; quæcunque hic enarrantur Libyca, ea omnia e Bœotia in Libyam traducta statuens ab illis Minyis, qui per varias rerum vicissitudines in Libyam tandem devenerint," &c. &c., from which explanation he sagaciously dissents, cf. iv. 180, *b.* For quotations on the lake Tritonis, see Arrowsmith's Eton Geog. p. 716, seqq.

CH. CLXXX.—*a.* Ἀυσεῖς. "Of the name *Ausenses* we find no trace in modern geography," R. p. 637, nor does H. say more than that they lived on the shore of the Lesser Syrtis, the *G. of Cabes*.

*b.* ὁρτῇ δὲ ἐνιαυσίῃ Ἀθηναίης κ. τ. λ. The theory of Müller, cf. iv. 179, *a.*, referring the origin of these rites to Bœotia and Greece, is with reason rejected by B., who observes that the worship of this goddess, whom Hdtus himself speaks of as indigenous here, was doubtless practised among the Africans at a far earlier period than among the Greeks. He therefore agrees with Creuzer, Symbol. ii. p. 642, who compares with the contest here mentioned in honour



of the goddess, the rites at Sais of *Isis-Neith* (Athene), and considers both to refer to the courses of the sun and moon, of the influences of which the goddess herself is a personification.

c. τὴν δὲ Ἀθηναίην φασὶ κ. τ. λ. The clue to this fable is given by Creuz. Symbol. ii. p. 646. The birth of Minerva from Neptune and Tritonis allegorizes the doctrine of the production of all things from Oceanus and Tethys, i. e. from water and earth. The nature of the goddess is closely connected with the lunar influences as belonging neither to earth nor water, and therefore bears a great affinity to that of the solar deity, Jove, in whose power it is absorbed; which is, in short, the explanation of the fable of her adoption by Jupiter. B.

CH. CLXXXI.—a. ὑπὲρ δὲ τούτων κ. τ. λ. Cf. ii. 32, c., where the threefold division of Libya of Hdtus is spoken of as founded on the natural features of the country and answering to the modern names of Barbary, for *the inhabited*, Bildulgherid, or, the land of dates, for the *wild-beast land*, and Sahara, for *the desert*. They are discussed in H., Afric. Nat. Introd. p. xxvi. seqq., who considers, and doubtless with justice, that from ch. 181—185, the description of a caravan journey is given; cf. iv. 168, a.; and the arguments he adduces, such as the route being only passable by caravans, the distances given by day's journeys, the route being the same that is now taken, &c., are most convincing. He comments on the whole journey, one of more than 1800 miles, throughout in a manner no less lucid than delightful. Briefly, from ch. 181—185, is "the description of the commercial road between Egypt and Fezzan; likewise between Carthage and these countries, and probably still further, even to the countries near the Niger.—Its course is traced from Egypt, starting from Thebes, by the desert of Thebais to the temple of Ammon; thence by part of the desert of Barca, and the deserts of the Harutsch Mts to Fezzan, and finally seems to be lost in the present kingdoms of Kashna and Bornou." The student will lose much gratification if he does not read the discussion on the whole route, in H. Carth. ch. vi. p. 95—120. The description of the Oasis of Ammon, *Sivah*, is excessively interesting, and fully bears out—"there are patches of ground above a mile long so covered with salt as to have the appearance of a field of snow, out of the midst of these springs of fresh water sometimes gush forth"—the narrative of Hdtus. From a computation of distances, cf. H. l. l., it would seem that Hdtus has missed out the 1st station, probably the Great Oasis, *El wah*;—the 2nd is the Oasis of Ammon, *Sivah*;—Augila the 3rd;—another missed, probably Zala, the 4th;—then Germa or else Zuila in the Garamantes, *Fezzan*, the 5th;—thence, probably with the intermediate stations of Stockna and Sebha missed, to *Tripoli*, the land of the Loto-phagi; or, to *Tegerry* on the borders of *Bornou*, the land of the Atarantes, and thence to *Bilma*, the rocky district of the Atlantes, the *Tibboos*, the great salt mart for Soudan.

*b.* Ἀμμώνιοι, cf. ii. 42, *f.* “The first or second station of the caravan-journey. What an admirable locality for the temple!” *H. l. l.* p. 99. διὰ δέκα ἡμ. ὁδοῦ, *at the distance of ten days’ journey.* Jelf, § 627, i. 2.

*c.* ἀγορῆς δὲ πληθουσίης—Cf. ii. 173, *a.* ὄφρ’ ὅψαμμι, *a bank or ridge of sand*, “a tract of sand.” *H. l. l.*

CH. CLXXXII.—*a.* κωλωνός ἄλός κ. τ. λ. “Although it is improbable that either mountains or beds of salt should be placed in such order, yet we learn from Shaw that both hills and beds, or lakes of salt, do exist in the country between Tripoli and Mauritania; also that the soil is generally impregnated with it; and that it sends forth a great number of copious salt springs. Shaw, p. 228, seq. Dr. Shaw enumerates three mountains of salt only, but Hdtus five. The doctor went no further eastward than the Lesser Syrtis; otherwise it is possible that he might have told us of more. We cannot refer either of the mountains of Shaw to any particular one of Hdtus.” *R.* p. 641.

*b.* Αὔγλα—The 3rd station.? Cf. iv. 172, *a.*, 173, *a.*, and *H. l. l.* p. 104, seqq.

CH. CLXXXIII.—*a.* Γαράμαντες—Cf. iv. 174, *a.* The 5th station.? *H. l. l.* p. 105, seqq.

*b.* οἱ ὀπισθονόμοι βόες γίνονται. “I have in vain sought some explanation of this in our writers on Natural History. But the neatherds of Africa frequently amuse themselves by giving an artificial form to the horns of their cattle, by continually bending them. This was probably the case here; and this, an early conjecture of mine, has since been confirmed by the figures of the steers on the great bas-relief at Kalabshe.” *H. l. l.* p. 109.

*c.* τριψιν. *hardness*, or, *firmness to the touch when rubbed.* Schw. and S. and L. D. Cf. *H. l. l.*

*d.* Τρωγλοδύτας, i. e. *dwellers in caves.* Smith’s C. D., and *H. Ethiop.* ch. i. p. 156. Cf. *H. Carth.* ch. vi. p. 108. “This wild negro race, who were kidnapped by the Garamantes and sold as slaves, are yet to be found S. of Fezzan, in the deserts of Bornou and in the Tibesti range, and are still exposed to the man-hunting *Razzias* of the sultan of Fezzan.” Horneman bears testimony that “their language is said, by the Augilians, to be similar to the whistling of birds.” See Lyon’s *Narr.* p. 250. *H. l. l.* p. 111. On the Lotophagi, cf. iv. 177, *a.*

CH. CLXXXIV.—*a.* Ἀτάραντες, This nation we discover in the territory of *Tegerry*, the frontier town of the land of *Fezzan*, which is, according to Lyon, the halting-place for the caravans which come through the desert from Bornou and Soudan, and here the Arabian language ends and the Bornou begins. What Hdtus here says of their cursing the sun and of their having no proper names for individuals, is marvellously confirmed by an Arabian traveller, Leo of Africa; who mentions that the people of Bornou invoke with great vehemence the rising sun; and that, instead of being



called by proper names, they are all called after their height, thickness, or some accidental quality, and have therefore merely nick-names. *H. l. l.* p. 114, seqq.

*b.* Ἀτλαντές. The Mtainous district of *Bilma*—the great salt lakes there supply all the negro country: some of the rocks are so high and steep that their tops are scarcely visible. Lyon's Narr. p. 266. *H. l. l.* p. 116. Cf. also *D.* p. 54.

*c.* Ἀτλας. On this chain of mts, cf. articles *Atlas* and *Africa*, Smith's C. D.

CH. CLXXXV.—*a.* τὰ δὲ οἰκία τούτοις κ. τ. λ. *H.* has with great probability traced the salt mine here spoken of to be that described, almost in the same words, by Leo Africanus, who had never seen, nor could read, the account of Hdtus—the great salt mines of *Tegadza*, on the S. E. of the desert of Zanhaga, between Morocco and Timbuctoo, and about 20 days' journey from the latter place. "Whether, however, they are the same or different, for many such may be perhaps found in this vast desert, they at least convince us how well Hdtus was acquainted with every thing remarkable in the desert, and how true his statements are. Short-sighted critics have often calumniated his manes; but the silence of the desert remains, in awful grandeur, an eternal witness of his credibility!" *H. l. l.* p. 118. Cf. also *R.* p. 642.

CH. CLXXXVI.—*a.* διότι περ οὐδὲ Αἶγ. Cf. ii. 41, *a.*, 47, *a.*, and on the origin of animal worship, ii. 64, *e.*

CH. CLXXXVII.—*a.* οἷσπερ—*lana succida*, moist and greasy wool, not cleaned since the shearing, which of course would readily catch fire. Hippocrates, quoted by *L.*, mentions a similar custom among the Scythians, who "applied fire to their shoulders, arms, stomachs, &c., on account of the moisture and relaxed state of their temperament; this operation dries up the excess of moisture in the joints." (!) On the division that commences at the lake Triton of the nomad and agricultural tribes, see *H. l. l.* Carth. ch. i. p. 7<sup>e</sup> briefly—"the Father of history has so accurately described and enumerated them that the credibility of his accounts cannot be doubted." ὑγιη. δ' ὦν εἰσί, but in truth they are most healthy. On ὦν *Ion.* for οὖν, really, truly, then, cf. *Jelf*, § 737, 2.

*b.* τράγου γὰρ οὖρον κ. τ. λ. On this *L.*, quoted in the *Oxford Tr.*, observes that the remedy is excellent, (!) and has the same effect as spirits of hartshorn which we use.

CH. CLXXXVIII.—*a.* τῷ Ποσειδῶνι. From ii. 50, it appears that Poseidon was originally a Libyan deity, and thence brought to Greece. Hence also was derived the consecration of the horse to him, which appears to have been first tamed and used in a chariot in Libya, and hence his title of ἵππιος. On the meaning of the fable of the consecration of the horse to him, cf. *Creuz. Symbol.* ii. p. 589. *B.* See also the concluding remarks in *Nep-tune*, *Class. Dict.*

CH. CLXXXIX.—*a.* αἰγίας γὰρ περιβάλλονται κ. τ. λ. Cf. *R.*

23, "on the Ægis of Minerva, &c.," p. 667, seqq. On the passage in the text he observes—"it is curious, as showing the antiquity of the art of dressing skins in Africa." "Rams' skins dyed red" were enjoined to be used for the covering of the tabernacle in the time of Moses, Exod. xxv. 5; xxxv. 7, &c., and were probably brought out of Egypt, as they are spoken of in the first year of their wanderings: as the animal which produces the skin seems a native of the Libyan provinces, they were probably brought thence and not manufactured in Egypt, &c. &c. They are a great article of traffic still in the same country, and are known by the name of *moroquins*.

CH. CXC.—*a.* οἰκήματα δὲ σύμπηκτα κ. τ. λ.—*their houses are constructed of the stalks of the asphodel, intertwined with rushes, and are portable.*

CH. CXCI.—*a.* Μάξιες. The Maxyes, Zauces, and Gyzantes were all within the territory of Carthage, which followed the very natural policy of endeavouring to civilize the nomad hordes, wherever she could bring them under her yoke: the nomad customs here mentioned that they still retained plainly show that they had not long been accustomed to their new manner of life. Their method of cropping their hair is still retained by their successors, the *Tuaricks*." H. l. l. p. 8, seqq. It is to be observed that Hdtus quotes the authority of the Carthaginians, individuals of that nation whom he met in Egypt, cf. iv. 168, *a.*, directly afterwards.

*b.* ἄρκτοι—Shaw, p. 249, enumerates *bears* among the animals he found in Africa. The *asses with horns* B. considers, with great probability, to be some species of *antelopes*, and remarks with regard to the *Cynocephali* and the *Acephali*, that Hdtus is here intending to speak of some *species of beast*, and not of man; of which too he himself testifies his disbelief by adding "as the Libyans say." L. thinks the *Cynocephali* to have been a *species of ape*, remarkable for its boldness and ferocity.

*c.* ἡ λοιπὴ τῆς Λιβύης ἡ πρὸς ἐσπέρην κ. τ. λ. The scantiness of Hdtus' information and the brevity of his notices on the Carthaginians, are remarkable. Arnold, Hist. of Rome, ii. p. 546, says, in the commencement of the 39th ch., on the isolation of Carthage from all the surrounding people, as offering a striking contrast to the position of Rome in Italy, where the allies and the Latin name were bound to the Romans and to each other by manifold ties and the communication of the Roman franchise—"To this, and to the jealousy with which the Carthaginians guarded their territory from the approaches of foreigners, a jealousy exceeding that of the Lacedæmonians, and more resembling in its strict watchfulness that of the Japanese at the present day, must be ascribed Hdtus' ignorance." Speaking subsequently, p. 583, of the reluctance of the soldiers of Regulus to be "carried to a strange country, into the very stronghold of the enemy's power, to a land of scorching heat, and infested with noisome beasts and monstrous serpents, such as



stories of Africa had told them of," Arnold quotes, and remarks upon the passage in the text; "Libya to the west of the lake Tritonis," that is, the present pashalik of Tunis, the ancient territory of Carthage, "is very hilly," says Hdtus, "and overgrown with woods, and full of wild beasts. For here are *the monstrous serpents*, and the lions, and the elephants, and the bears, and the asps, and the asses with horns, and the dog-heads, and the creatures with no heads, whose eyes are in their breasts, at least as the Libyans say, and the wild men and the wild women, and a great many other creatures besides." This description is very remarkable, following, as it does, a detailed and most exact account not only of all the African tribes on the coast from Egypt to the Lesser Syrtis, but also of those in the interior. But the Carthaginian territory was rendered so inaccessible to foreigners, that all sorts of exaggerations and fables were circulated respecting it. Hdtus seems to have known nothing of its fertility, but only of its woods and its wild beasts, the terror of which the Carthaginians no doubt purposely magnified." Cf. also H. l. l. p. 9, seqq. and D. p. 53.

CH. CXCH. — *a. πύγαργοι*—On this animal Shaw, p. 171, remarks—"Besides the common gazelle or antelope, *ζορκάς*, *antilope dorcas* of Cuvier, and the *antilope bubalis* of Linnæus, a species of wild goat, that this country produces another species of the same shape and colour, though of the bigness of a roebuck, with horns sometimes two feet long. This, which the Africans call *lidmee*, may be the same with the *Strepsiceros* and *Addace* of the ancients. Bochart, from the supposed whiteness of the buttocks, finds great affinity between the *addace* and the *bison*, which, in Deut. xiv. 5, our translation, agreeably to the LXX. and Vulgate versions, renders the *pygarg*."

*b. ὄρυες*—the *Antilope Leucoryx* of modern writers, and the *oryx* of Pliny and Aristotle: a species of *antelope*. B.

*c. βασάρια κ. τ. λ.*—*foxes, hyænas, porcupines*. What the dictyes and boryes were, is unknown. The *θῶες* probably *jackals*, or *lynxes*, and the *πανθῆρες* *panthers* or *leopards*. By the *land crocodile* the *Lacerta Dracæna* of Linnæus is meant. B.

*d. ἔλαφος κ. τ. λ.* In this, Hdtus appears to have been mistaken; as, according to Shaw, Bruce, and others, these animals are found abundantly in this country.

*e. εἰποδες καλέονται*, probably, the *jerboas*, from the great length of the hind-legs, are intended; by the Zegeries some species of *field-mice* or *rats*, and by the Echinees *hedge-hogs*. *γαλαί*, *weasels*. B.

CH. CXCH. — *a. Ζαύηκες*—"There are no traces of this name in modern geography as far as we can learn. We must suppose them to have occupied the space between the Lesser Syrtis and the Gulf of Adrumetum, since the Zygantes were next beyond them; and these are clearly the Zeugitanians of Pliny, being the inhabitants of the province which contained Carthage." R. Cf. iv. 191, *a*.

CH. CXCIV.—*a.* Γύζαντες—“This is in some editions Zygantes. Dr. Shaw, p. 97, conjectures that the name Zygantes may have been derived from that of the towns and mountains of *Zow-aan* or *Zagwan*, situated about 40 G. miles S.W. of Carthage.” R. p. 639. Cf. iv. 191, *a.* ἄφθονοι ὅσοι, *in immense numbers*. On the contraction here of the principal and relative clauses, cf. Jelf, § 823, *obs.* 7, *Attraction of the Relatives*.

*b.* πολλὰ δ' ἔτι πλέον κ. τ. λ. This honey was no doubt made from the juice of the palm tree, in the same manner that Shaw, p. 143, says it is now prepared in Algiers and Tunis. Cf. H. *l. l.* p. 9.

CH. CXCV.—*a.* Κύρανιν. “By this we can only suppose the islands of *Querkyness* or *Kerkiness*, the Cercina of the ancients, to be meant.” R. p. 639. B. So also Smith's C. D. Probably the same as Cercina, *Karkenah*, at the mouth of the Lesser Syrtis.

*b.* ἐν Ζακύνθῳ—The truth of Hdtus' statement is confirmed by many modern travellers. Cf. Chandler's Travels, c. 79, and Spon, vol. i. p. 89, quoted in the Oxf'd Tr. The pitch of Pieria, mentioned subsequently, was greatly valued. On the force of ἀπὸ at the end of the ch. cf. iv. 53, *e.*

CH. CXCVI.—*a.* Λέγουσι δὲ καὶ κ. τ. λ. This traffic, according to Shaw, p. 239, is still kept up among the Moors and Nigritians precisely in the same way. H., *l. l.* Carth. ch. v. p. 85, quotes the narratives of Hoest. p. 279, and Lyon, p. 149. The inhabitants of Morocco and Fez, according to these travellers, carry on precisely the same dumb trade with the frontiers of Guinea and Timbuctoo; exhibiting and exchanging tobacco, salt, &c., for gold dust, negroes, and ostrich feathers, neither party scarcely opening their lips; and in Soudan, Capt. Lyon was told, dwells an invisible nation who are said to trade precisely in the fashion described by Hdtus, only at night—“Thus has Hdtus been frequently accused of credulity, till successive centuries have established his authenticity!” H. *l. l.* p. 84, seqq. Gold dust was, with slaves, dates, and salt, one of the principal articles of the inland commerce of Africa, p. 89, 118, seqq.

CH. CXCVII.—*a.* Λίβυες μὲν καὶ Αἰθίοπες, αὐτόχθονες—Hdtus here makes no mention of the Egyptians, possibly because he deemed them not to belong to Libya at all. Cf. ii. 16, *a.* R., p. 427, considers that by the Libyans in the N., and by the Æthiopians towards the S., the Moors and Negroes of the present day, nations still as distinct from each other as ever, are meant. This opinion appears erroneous, for the Moors are not to be considered as an aboriginal nation, but one that entered Libya from some other quarter, and won the land by right of conquest. B. H., Carth. ch. v. *l. l.* considers that the ancient inhabitants of Libya, all the aboriginal tribes of N. Africa beyond Egypt, from the Atlantic to the Arabian Gulf, were pressed back to the South, first by the conquering Vandals and afterwards by the Arabs, and are known as Berbers, Tibboos, and Tuaricks, being in fact one and the same people, equally distinct from the Moors, (the common name of the



various conquerors of N. Africa,) and from the Negroes. Cf. Smith's C. D., *Africa*.

CH. CXCVIII.—*a.* Κίνυπος—Cf. iv. 175, *d.* On Hdtus' ignorance of the fertility of Cyrenaica and the provinces of Carthage, cf. iv. 191, *c.* and ref., and on the comparison of Libya in the 1st line in the ch. see D. p. 60.

*b.* τῇ Βαβυλωνίων γῇ—Cf. i. 193. Euesperitæ, cf. iv. 171, *a.*

CH. CXCIX.—*a.* ὀργᾷ ἀμᾶσθαι τε καὶ τρυγᾶσθαι. i. e. *Maritimus tractus fructibus turget et ad messem vindemiamque maturus est.* Schw. ὀργᾷ, *swells, teems, is ripe.*

CH. CC.—*a.* Οἱ δὲ Φερετίμης κ. τ. λ. The narrative is here continued from iv. 165—167. The expedition of the Persians is dated by L. 518 B. C. τῶν δὲ πᾶν γὰρ κ. τ. λ., for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλῆθ. [αὐτῶν sc.] μεταίτιον) οὐχ ἰδέχ. τοὺς λόγ. The two clauses are often so compressed together that the subject of the former is placed in the latter, and even follows the government thereof. Jelf, § 786, *obs.* 6. Γάρ, *for.* Explanatory force, cf. ix. 109, *b.*

*b.* τὰ μὲν ὀρύγματα κ. τ. λ. For similar devices to detect mines employed by the Rhodians and Ambraciots, cf. Diod. xx. 94, Livy xxxviii. 7, and Polybius xxii. 11. V.

*c.* ἐπιχάλκῳ ἀσπίδι, *a brazen shield, or, the brass plate that covered a shield;* not a shield covered with brass; for the addition of any other substance would of course have prevented the effect intended to be produced by the metal ringing. Schw.

*d.* ἀπεκρούοντο, *beat off, repulsed their attacks.* Cf. viii. 61, *b.*

CH. CCI.—*a.* ἐς τ' ἂν ἡ γῇ οὕτω ἔχῃ κ. τ. λ. A similar formula is found in a treaty between the Latins and the Romans, *μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσις ἔχωσι*—cf. Dionys. Halic. vi. p. 415, s. 1261, Reisk. W. Cf. also viii. 143, *b.*, and v. 92, § 1.

CH. CCII.—*a.* κύκλῳ τ. τευχ. *round the wall.* κύκλῳ used for περὶ. Cf. iv. 72, and Jelf, § 621, *obs.* 2, on substantives used as improper prepositions. On the narrative cf. a similar instance of atrocity in ix. 112, *a.* “Pheretime, corrupted by Egyptian or Libyan influence as the state of Cyrene was, from a Doric lady became an Eastern sultana.” Müll. Dor. ii. p. 420.

CH. CCIII.—*a.* Δίος Λυκαίου—His worship was probably brought into Cyrene by the Dorian settlers, cf. iv. 159, *b.*, 161, *b.*, among whom there might be Arcadians, in whose country this deity was peculiarly venerated. Cf. Pausanias viii. 2, 38. B. On Cyrene and Barce, cf. iv. 158, *b.*

*b.* οὐδενος μαχομένου, φόβος ἐνέπεσε. Cf. Thucyd. vii. 80, iv. 125, and Eurip. Rhes. 36, Valck. On the origin of the term *Panic terror*, see the explanation given by Polyænus in the end of the article *Pan*, Class. Diet., also vi. 105.

*c.* ἐπελκομένους—*straggling, dragging themselves along.* Cf. iii. 105, *a.* See the remarks of D., p. 122, on the expedition of Aryandes against the Libyans. He conceives its importance to be much exaggerated.

CH. CCIV.—*a.* Εὐεσπερίδας. Cf. iv. 171, *a.*

*b.* ἀνασπάστους—Cf. ii. 104, *a.*

CH. CCV.—*a.* Ζῶσα γὰρ εὐλέων ἐξέζεσε. Antiochus Epiphanes, the persecutor of the Jews, died in a similar manner, 164 B. C. "Thus also died Herod the Great, persecutor of Christ and the infants at Bethlehem; Galerius Maximianus, the author of the tenth and greatest persecution, 311 A. D., and Philip II. of Spain, A. D. 1598, as infamous for the cruelty of his persecutions and the numbers destroyed by it, as any of the other three." Prid. Conn. an. 164 B. C. On εὐλέων, the material gen. after verbs of *being full*, or transitive verbs of *filling*, &c., cf. Jelf, § 539.

## BOOK V. TERPSICHORE.

THE THRACIAN EXPEDITION OF MEGABYZUS, AND THE COMMENCEMENT OF THE IONIAN REVOLT; INCLUDING DIGRESSIONS ON ATHENS AND SPARTA, AND THE BURNING OF SARDIS.

CH. I.—*a.* οἱ δὲ ἐν τῇ Εὐρώπῃ κ. τ. λ. The history of Darius is here resumed from iv. 143. "The Thracian expedition, in accordance with Hdtus' plan, introduces us to the most important occurrences, having been undertaken by Megabyzus, the best and most trusty of the royal generals who had been left behind in Europe; whilst Darius himself, remaining stationary at Sardis, was openly preparing for that still greater enterprise, from obstructing which he had probably only wished to deter the Scythians. v. 12, 23." D. p. 123. Perinthus, afterwards Heraclea, *Eski Eregli*, stood on the Propontis.

*b.* οἱ ἀπὸ Στρυμόνος Παιόνες—Cf. also v. 12, 15, and viii. 124, 185, on the Pæonians. This nation came at a very remote period from Asia Minor, and held all the W. tract of the South of Thrace, and in the time of Hdtus and Thucydides, dwelt principally by the rivers Strymon, the *Stroma*, and the Axios, the *Vardari*. Cf. also Thucyd. ii. 96. B. τοὺς δὲ ἐπιχειρεῖν, *then they were to make an attack*. Cf. Jelf, § 655, *obs.* 2. In Epic and especially in Hdtus, ὁ δὲ is used in a series of actions referring to the same subject, as we should say, *and then he, but he*, &c. Cf. vi. 3, ὁ δὲ ἔλεγε σφι, *but he*, &c.

*c.* τὰ δῶο, cf. Jelf, § 548, *e.*, *Elliptic Accus.*, &c. ὡς ἐπαιώνιζον—On this word the ambiguous sense of the oracle depended; the allusion being from *singing the Pæan* to *calling by name on the Pæonians*.—It appears that there were two war Pæans in use



among the Gks; the *ἐμβατήριος* on *advancing to the battle*, properly addressed to Ares, and the *ἐπινίκιος* on *winning the victory*; hence, partly, arose the confusion in the night-battle in Thucyd. vii. 44. Cf. Smith's D. of A., *Pæan*.

CH. II.—*a. ἀπὸ Παιόνων*—by the *Pæonians*.—Cf. ii. 54, *a. ἀπὸ σφέων* κ. τ. λ.

CH. III.—*a. Θρηίκων δὲ ἔθνος μέγιστον* κ. τ. λ. Hdtus' opinion that the Thracians were the greatest nation after the Indians, is opposed to that of Pausanias, i. 9, § 6, who considers them next in number to the Celts, and of Thucyd. ii. 97, who places them far behind the Scythians, both in numbers and power. V. We must remember that the Thrace of Hdtus was far greater, in his opinion, than Thucydides knew it to be. This we learn from Hdtus' mistaken idea of the course of the Danube, whence he made Thrace extend far too much to the N., and conceived Scythia to be of a square or oblong shape. B. Cf. iv. 101, *a.* On the Indians, cf. iii. 94 and 98, *a.* See also the remarks of D. l. l. and p. 65, and on the geography of Thrace, Arrowsmith, p. 319, seqq. *ἀμηχ. μή*—*ἐγγένηται*. Cf. Jelf, § 814.

*b. Γετέων καὶ Τραυσῶν* κ. τ. λ. On the Getæ, cf. iv. 93, *a.* The Trausians, a Thracian tribe, cf. Livy xxxviii. 41, probably dwelt near the Traus, a river mentioned in vii. 109; B., and which, cf. Eton Geogr. p. 322, also bore the name of Tonzus, the *Tondja*. On the Crestonæans, cf. i. 57, *a.* B.

CH. IV.—*a. κατὰ δὲ τὸν γινόμενόν σφι* κ. τ. λ.—Cf. Fragment 13 of the Cresphontes of Euripides; Poetæ Scenici, Frag. p. 97.

Ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους  
Τὸν φύντα θρηνηῖν, εἰς ὅς' ἔρχεται κακὰ.  
Τὸν δ' αὖ θανόντα καὶ πόνων πεπανμένον  
Χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Translated by Cicero, Tusc. i. 48. V.

CH. V.—*a. ἔχει γυναῖκας ἕκαστος πολλὰς*—The Pæonians also had the same custom, v. 16, alluded to by Eurip. Androm. 215, &c. W.

*b. σφάζεται ἐς τὸν τάφον*—Practised also among the Getæ, and alluded to by Cicero. Tusc. v. 27, quoted by V. The custom of the Suttee is mentioned, observes W., by Diod. Sic. xix. 34, and by Propertius, iv. Eleg. xii. 19, referred to by L. R. p. 46, observes, "We cannot help remarking, having ourselves witnessed a sacrifice of this kind in India, how many points of resemblance there are between what we saw and the mode described by Hdtus." Cf. iv. 71, *c.* On the construction, cf. Jelf, § 646, 1, quoted in iii. 62, *a.*, and iii. 11, *b.*

CH. VI.—*a. χορημάτων, Genitivus Pretii.* Cf. Jelf, § 519, 2. *ἀργὸν εἶναι, κάλλιστον* κ. τ. λ.—*ἀργός* opposed to *γῆς ἐργάτης*, as *one who does not work in the fields, but who went out*, as it shortly after is explained, *to war and plunder*. Cf. Tac. Germ. c. 14. V.

CH. VII.—*a. Ἀρτεμιν*.—Cf. iv. 33, *b.*

CH. VIII.—*a.* τοῖσι εὐδαίμοσι—the *wealthy*. Cf. i. 133, *b.* On the case here, the *dativus commodi*, cf. Jelf, § 597. Possessive and attributive notions take a *dative commodi* or *incommodi*, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So Hdtus ii. 145, Ἡρακλεῖ εἶναι ἔττα. ii. 17, *b.*

*b.* ἔπειτα δὲ θάπτουσι κατακαύσαντες κ. τ. λ.—*deinde sepeliunt combustum, aut etiam non combustum terrâ condunt*. Schw. θάπτειν, as *sepelire* and *sepultura*, as the ashes or body were usually laid under-ground, is used both of *burning* and *embalming*, as well as of simply *burying*. ἄλλως is translated by B. *omnino, plane, simply*. Cf. also iii. 139, *b.*

*c.* κατὰ λόγον μονομαχίης. On the principle of a single combat ; i. e. (as it seems to me,) after all the competitors had been reduced by a succession of trials of strength to two only, then those two competed for the highest prize. κατὰ λόγον, *ad rationem, pro ratione*. Cf. i. 134. Jelf, § 629, 3, *a.*

CH. IX.—*a.* Σιγύννας κ. τ. λ. Cf. on this passage the observations of R. p. 43, and D. p. 124, on Hdtus' acquaintance with Thrace, and p. 45.

*b.* εἶναι δὲ Μήδων σφέας ἀποίκους—L., quoted in the Oxf'd. Tr., remarks, "When the Scythians subjugated part of Asia, they were the cause of several colonies going from it, and, among others, one from the Assyrians which transplanted itself into Asia Minor, and another from the Medes which went towards the Tanais and formed the nation of the Sauromatæ. Diod. Sic. ii. 43. Were the Sigynnæ descended from a branch of these Sauromatæ?"

*c.* γένοιτο . . . χρόνῳ. Cf. Soph. Ajax 655. V.

CH. X.—*a.* Ὡς δὲ Θρήϊκες λέγουσι, This is an evidence as well of the caution of Hdtus, in making assertions the truth of which he cannot certify, as of the probability that he himself visited Thrace. B. Cf. D. p. 45, 123, 124. κατέχουσai—εἰσὶ, *are occupying*. On the participle and εἶναι, instead of the verbal form, to give emphasis to the predicate, cf. Jelf, § 375, 4, and cf. i. 57.

CH. XI.—*a.* Δαρεῖος δὲ κ. τ. λ.—Cf. v. i, *a.*, and on the date of the Scythian expedition, cf. iv. 1, *a.* and refs. On Histæus iv. 137, and on Coes iv. 97.

*b.* Μύρκινον κ. τ. λ.—Myrcinus was on the Strymon, the *Stroma*, a little to the N. of Amphipolis, *Jenikeui*, in the territory of Edonis, which lay between Mt Orbelus and the Strymon on the E. of Macedonia. See Arrowsmith, Eton. Geog. p. 333. κατὰ τὰ κ. τ. λ. *betook themselves to the places they had chosen, or, to the objects of their choice*.

CH. XII.—*a.* ἀνασπάστους—Cf. ii. 104, *a.*

CH. XIII.—*a.* εἴη δὲ ἡ Παιονίη κ. τ. λ.—and that Pæonia and its towns are situated upon the Strymon. The Pæonians here mentioned, (see A. Eton. Geog. p. 334,) are not to be confounded with the Pæonians of Appian, de Illyr. c. 22, who dwelt in villages only



in the region between the Save, the Drave, and the Danube, and who were the Pannonians of the Romans. W. On the answer made, viz. "that they considered themselves a colony from Troy," D. l. l. says, Qu. were they settled there from the time when, at a very old date, the Teucrians and Mysians made the conquest of Thrace? viii. 20. *τίνες—εἰσι—καὶ ἔλθοιεν*. Cf. Jelf, § 886, 3, on the mixture of the *oratio obliqua* and *recta*.

b. *αὐτὰ ἕκαστα*—*the facts as they were, the very truth*. The last sentence *αὐτοῦ γὰρ κ. τ. λ.* appears to mean, *for for this very reason it was so contrived by them (the Pæonians)—for this was the very reason they did so*, meaning, *that they had purposely so employed their sister, that the king might ask the question he did, and they give the answer*.

CH. XIV.—a. *ὁ δὲ . . . ἐπὶ τὴν Παιονίην*. This expedition took place 513 B. C. Thirlw. ii. c. 14, p. 203.

CH. XVI.—a. *τὸ Πάγγαιον οὖρος*—*Pangæa*, a range of mts between the Strymon and the Nestus. Smith's C. D. On the Doberes, &c., cf. Thucyd. ii. 8. B. *ἀρχὴν*, *at all*. Cf. Jelf, § 580, 2.

b. *ἱκρία κ. τ. λ.*—*scaffolding, planks upon piles*.

c. *κρατέων ἕκαστος κ. τ. λ.* Upon the planks each man possesses a hut, in which he lives, with a trap-door, too, through the planks, opening downwards to the water. *θύρης καταπακτῆς*, explained by Schw., *janua non erecta sed humi strata, et ita compacta ut cum clausa erat cum reliquo tabulato in eodem esset plano*. *δέουσι τοῦ ποδ.* Cf. Jelf, § 536.

d. *παρέχουσι χόρτον ἰχθῦς*. Cf. Athenæus, viii. p. 343, E., who says that in Mosynum of Thrace the oxen are fed on fish; and Torfæus, in his History of Norway, informs us that in the cold and maritime parts of Europe cattle are fed on fish. W.

CH. XVII.—a. *παρ' Ἀμύντην*—This was Amyntas I., (cf. viii. 137, a., on the Maced. Monarchy,) he came to the throne 540 B. C., and reigned till 500 B. C. or 498 B. C., and consequently was king of Macedon at the time of the expulsion of the Peisistratidæ. His son Alexander I. was still king when Cimon recovered Thasos, 463 B. C., and was succeeded by Perdiccas II. 454 B. C. The submission of Amyntas to the Persians is dated by Thirlw. ii. c. xiv. p. 204, 513 B. C. *Δαρείῳ βασ.*, *for, in acknowledgment of, kg Darius*. Cf. Jelf, § 598, *Dat. Commodi*.

b. *ἔχεται τῆς λίμνης*, *adjoins the lake*. Cf. Jelf, § 536, *Partitive Gen.* *ἡμέρης ἕκαστ.* Gen. Temporis. Jelf, § 523, and § 606, *obs.* 2, quoted in ii. 95, a.

c. *Δόσωρον . . . οὖρος*—A mt of Macedonia, between Chalcidice and Odomantice. Smith's C. D. *εἶναι ἐν Μ.* cf. Jelf, § 804, 6.

CH. XVIII.—a. *ἀπὸ δείπνου*, *after supper*. Cf. Jelf, § 620, 2, quoted in vi. 129, b. *ἐπιπίνοντες*—*drinking against each other, challenging at drinking*. V. and S. and L. Dict. The habit of hard drinking belonged to the later age of the Persians. Cf. i. 71, b., 155, d., &c. A little above, *σφέας ἐπὶ ξείνια καλέει*, *invites them to a*

*hospitable entertainment, invites them to eat with him.* ξένια δῶρα, or ξένια alone, *friendly gifts*, given to the guest by his host, by which food and lodging are chiefly intended. S. and L. D. Cf. ix. 15. χεχωρ.—γυναικῶν. *Separative Gen.* Jelf, § 530, 1.

b. ἀλγηδόνας σφι ὀφθαλμῶν. An expression censured by Longinus de Sublim. § 4, as frigid, and only excused as put into the mouth of a barbarian. For other instances of metaphor in Hdtus, cf. vi. 1, b.

CH. XIX.—a. μηδὲ λιπ. τῇ πόσει, *nor persist in drinking.* Cf. Jelf, § 605, *Local Dat.* νεώτερα πρήγμ. Cf. v. 35, c. ἵνα μὴ ἐξεργ. ἡμ., *that you may not be the ruin of us.*

CH. XX.—a. γυναικῶν—εὐπ. Cf. Jelf, § 542, 1, *Gen. with Substantives and Adjectives.* καλῶς ἔχ. μέθης, *well off for strong drink.* Cf. Jelf, § 528, quoted in i. 30, c.

CH. XXI.—a. κατέλαβε—*restrained, checked the inquiry into, the matter.* Bubares, to whom Alexander gave the money and his sister, was the s. of Megabyzus, cf. vii. 21. The name of Alexander's sister was Gygæa, viii. 136. V. So at the end of the ch. καταλαμφθεῖς—their death was suppressed, the inquiry was suppressed as to how they died.

CH. XXII.—a. ἐν τοῖσι ὀπισθε λόγοισι—Cf. viii. 137, a. The judges in the Olympic games were called Hellanodicæ; their numbers, generally 10, varied at different times, according to the number of the Elean tribes. Cf. Smith's D. of A., *Olympiad*, a most interesting article. On the decision of the judges, Thirlw. ii. c. xiv. p. 205.

b. καὶ καταβάντος—and having descended into the arena. Cf. Soph. Trach., τίνες ἀμφίγνοι κατέβαν κ. τ. λ., and Horace iii. Od. i. 11, descendat in campum &c. ἐξεῖργον, *endeavoured to exclude him.* Cf. i. 68, f. B.

c. συνεξέπιπτε τῷ πρώτῳ—his lot or ticket fell out (of the urn) along with that of the first. The combatants were matched in pairs, according as each couple drew a corresponding pair of lots. So B. understands it, quoting L., *son nom sortit de l'urne avec celui du premier combattant.* In S. and L. D. it is taken, not of the lot inscribed with Alexander's name or initial, but of Alexander himself—he ran a dead heat with the first.

CH. XXIII.—a. Μύρκινος, Cf. v. 11, b.

b. πολλοὶ κωπέες—many spars, much wood fit for oars. ἐπεὰν . . . περιλάβης, *and when you have got him in your power.* Cf. viii. 6, 106.

CH. XXV.—a. τῶν βασιλῆων δικαστέων, Cf. iii. 31, a. The fate of Sisamnes is dated by Prid. 512 B. C., in the 10th year of Darius. Cf. for similar instances of despotic justice exercised on members of this court, composed in all probability of distinguished individuals of the priest caste or Magi, vii. 194, H. Pers. ch. ii. p. 390, and Esther i. 13, quoted in E. Orient. H. p. 313.

CH. XXVI.—a. ἔτι τότε ὑπὸ Πελασγῶν οἰκομένης. On this L., quoted in the Oxf. Tr., remarks, "It appears by the commence-



ment of the preceding ch. that Otanes was not appointed to the place of judge till after the Scythian expedition, about 507 or 508 B. C. But at that time there were no Pelasgians in those islands; for Miltiades had expelled them 3 years before. But there is nothing inconsistent here. Otanes invaded Lemnos and Imbros, 511 or 512 B. C., and contented with their submission, left them in possession of the island. Miltiades expelled them 510 B. C." So also Thirlw. ii. p. 394, "Miltiades' conquest of Lemnos had dislodged the Pelasgians after they became Persian subjects, and had very probably at the same time expelled a Persian governor," cf. v. 27, &c. From vii. 42, it would seem that Antandrus was also a Persian colony. On the Pelasgians, cf. i. 57, *a.*, and 94, *h.*

CH. XXVII.—*a.* Λυκάρητον . . . Μαιανδρίου κ. τ. λ. Cf. iii. 142 and 143. In the following sentence the words αἰτίη δὲ τούτου . . . κατεστρέφετο do not refer to Lycaretus, but to Otanes, and are a continuation of the narration from the end of c. 26. B. and Schw. Cf. p. 125. In the last sentence of this, or in the first of the following ch., read with G., Schw., B., &c., ἀνεσις κακῶν, *a cessation or abatement of their misfortunes*, a conjecture of de La Barre's, instead of ἀνεως, which gives no sense.

CH. XXVIII.—*a.* αὐτή—ἑωυτῆς, cf. Jelf, § 782, *g.*, quoted in ii. 25, *b.* πρόσχημα, *the ornament*. Cf. Eurip. Androm. 1. Ἀσιάτιδος γῆς σχῆμα, Θηβαία πόλις, and Soph. Elect. 682, the Pythian games, πρόσχημα Ἑλλάδος, from S. and L. D. καταρτιστῆρας, cf. iv. 161, *a.*

CH. XXIX.—*a.* οἰκοφθορημένους, Cf. viii. 142, *d.*

*b.* ἐν ἀνεστηκυίῃ τῇ χώρῃ—in the country which was wasted and desolated: rather than with Schw., in the higher lands.

*c.* ἀλίην. Cf. i. 125, *b.*

CH. XXX.—*a.* τῶν παχέων—the wealthy, the men of substance, the landholders; hence, the upper class, the aristocrats; opposed to ὁ δῆμος, the commons, or rabble. Cf. v. 77, vii. 155, *b.*, and Thucyd. iii. 82. ἐπίτροπος, cf. iii. 27, *b.*

*b.* προσέθεσαν—they enjoined on Aristagoras. ὥς . . . διαλύσονται, inasmuch as they would pay the cost. B. A little above ἐπιλεξάμενος, thinking over the matter, reflecting. Cf. ix. 97, *c.*

CH. XXXI.—*a.* Σὺ ἐς οἶκον—ἀγαθῶν, you point out, propose, what is of great advantage to the house of the king. W. calls attention to the Oriental character of this expression, by which was intended the kingdom or the royal family, and its use among the Hebrews. It occurs also in vi. 9, vii. 194, viii. 102, and ix. 107. Cf. also iii. 132, *a.*, 140, *a.*

CH. XXXII.—*a.* ὑπερθίνντι—Cf. iii. 155, *b.* B. doubts the inference drawn by H. Pers. ch. ii. p. 270, 272, 277, see also i. 153, *b.*, 155, *d.*, from this and other passages, that, if the satrap desired the services of the king's troops, he was obliged first to ask the king's permission, on whom alone the commanders of the forces were dependent; as from v. 25, compared with this ch., it would appear that Otanes and Artaphernes both held military command;

Otanes' commission extending to the coast of Thrace and the adjacent parts of Europe, and Artaphernes' to that of Asia. At an after-period, certainly, the union is continually found of the civil and military powers in the persons of the satraps—one great cause of their arrogance, their frequent revolts, and of the decay and dissolution of the Persian empire.

b. εἰ δὴ ἀληθὴς γε ὁ λόγος, The circumstance that Hdtus refers to belongs to 477 B. C. Cf. D. p. 28. The letter from Pausanias to Xerxes is given in Thucyd. i. 128. B. As L. observes, it appears from this passage that Hdtus had no knowledge of this letter.

CH. XXXIII.—a. Παραλαβὼν δὲ ὁ Μεγαβάτης κ. τ. λ. Thirlw. ii. c. 14, p. 207, and E. Orient. H., date the revolt of Ionia and the Naxian war 501 B. C. On its history, cf. E. Hist. of Gr. ch. viii. p. 207—213, Thirlw. l. l., and E. Orient. H. p. 378, and on its consequences, D. p. 125. On ἐπλεε πρόφασιν, *he sailed away as he pretended, pretendedly, &c.*, accus. in apposition to the verbal notion contained in the sentence which precedes it, cf. Jelf, § 580.

b. τοῦτον δῆσαι διὰ θαλαμῆς διελόντας—*vincire trajectum per thalamium navis*. W. διελόντας, *having as it were divided him in two, in such sort that his head appeared outside of the vessel, projecting through the oar-hole, while his body remained within*. Cf. Thirlwall in l. Cf. Smith's D. of A., *Ships*.

CH. XXXIV.—a. καὶ σῖτα καὶ ποτὰ τὸ τεῖχος ἐσάξαντο, id est, ἐς τὸ τεῖχος ἤξαντο, *et esculenta potulentaque curaverant intra urbem importari*. V. προσεφέροντο, *bore down upon, rushed upon, made their assaults upon*. Cf. v. 109.

CH. XXXV.—a. ἔστιξε—According to Polyænus i. 24, the letters on the slave's head were Ἰστιᾶιος Ἀρισταγόρα Ἰωνίαν ἀπόστησον—V.

b. μετήσεισθαι—fut. mid. of μεθήμι, Ion. for μεθήσεισθαι. in a pass. sense, *that he would be sent*. So also ἀπαιρήσεισθαι τὴν βασιληίην, *that he would be deprived of his lordship*. Cf. v. 34, πολιορκησόμενοι. vi. 11, ἐλασώσεσθαι. vii. 159, 162, ἀρξόμενος. B. Cf. also viii. 49 and 76, ix. 58, and Jelf, § 364, a., quoted in viii. 113, b.

c. μὴ δὲ νεώτ. τι ποιεύσης κ. τ. λ.—*but unless Miletus attempted some revolutionary movement, &c.* μὴ used with participles and adjectives, when they can be resolved into a conditional clause, expressing a supposed case, as ὁ μὴ πιστεύων *si quis non credat*. Hdt. iv. 64. μὴ ἐνεικας δὲ, *but if he does not bring (a head)*. Jelf, § 746, 2. νεώτερα ποίειν, *to attempt or bring about something contrary to the established state of affairs, to rebel, revolt, and hence as in viii. 142, to attempt some change, to desert the common cause, is very common, as also is πράσσειν, in the sense of intriguing, getting up a faction*. So in Latin, *novas res moliri*, frequently in Cæsar. Cf. i. 27, b., viii. 21, b. "Hdtus," D. l. l., observes, "gives not a word of approbation to the ill-considered undertaking of Aristagoras, to which Hecataeus in vain offered the opposition of his own great experience." See also p. 84, to the same effect, in ch. vi. on Hecataeus.



CH. XXXVI.—*a.* Ἑκαταῖος—Cf. ii. 143, *a.* On the temple of Apollo at Branchidæ, cf. i. 45, *d.*, and on the treasures there of Cræsus, i. 50, 92. βασιλεῖι, Dat. Incommodi. Jelf, § 536.

*b.* ὁ λογοποιὸς—the writer of chronicles, the historian. So of Hecatæus again in v. 125; but in ii. 134, of Æsop, the fable writer. A few lines below, ἔφη λέγων, an instance of *Pleonasm*, cf. v. 50, λέγει φάς, and elsewhere, μέγθει μέγας, and πλήθει πολλοί. Jelf, § 899, 3. Cf. i. 79, *b.*

CH. XXXVII.—*a.* Μυλασσέα—a native of Mylasa, in Caria (*Melasso*). Cf. i. 171, *d.* Termera on the borders of Caria and Lycia.

CH. XXXVIII.—*a.* στρατηγούς—here, not generals of the forces, but chief magistrates, invested with similar powers to those found in the democratic states of Greece under the same title, as at Thurii, Argos, Syracuse, Athens, &c. Wachsmuth, 1, 2, 24. Smith's D. of A., *Strategus*.

*b.* ἔδεε γὰρ δὴ συμμαχίης κ. τ. λ. The construction is ἔδεε γὰρ δὴ συμμαχίης τινὸς μεγάλης (ὥστε) ἐξευρεθῆναι οἱ. *opus enim fuit magnâ quâpiam armorum societate, quæ illi erat exquirenda, inveniendâ*; Schw., *for he had need now of some powerful aid to be discovered for him*. I should prefer to govern οἱ by ἔδεε, its position between the two genitives τινὸς and μεγάλης indicating its close connexion with the whole sentence, which is complete by itself; whereas ἐξευρεθῆναι seems a mere appendage.

CH. XXXIX.—*a.* Ἀναξανδρίδης—He was the 16th in descent from Aristodemus, and of the house of Eurysthenes. See the Oxford Chron. Tables, p. 38, and Lists of Kings, vol. iii. of Smith's D. of Gr. and R. Biogr. He came to the throne 570 B. C. according to B., and was succeeded by Cleomenes 520 B. C., who reigned 29 years. On the Spartan kings, cf. vi. 51, *b.*—58, and seqq., and on the houses of Eurysthenes and Procles, Thirlw. i. c. 7, p. 261 and 291, and H. P. A. § 18. On the circumstances here related cf. Thirlw. ii. c. 14, p. 211.

*b.* οἱ ἔφοροι εἶπαν κ. τ. λ. The precautions here taken by the Ephori and the advice they are related to have offered, are a proof that "the surveillance exercised by these magistrates extended even to the domestic concerns of royalty, for the purpose of insuring not only the purity, but also the perpetuity of their Heraclide race of kings." Thirlw. i. c. 8, p. 321, and others, consider the institution of the Ephoralty as of a higher antiquity than the time of Lycurgus: H. appears inclined to date it at a later period. Cf. P. A. § 43; "The jealousy, with which the people viewed the power of the kings, was so far from being effectually curbed, that, 130 years after the legislation of Lycurgus, the popular party wrung from Theopompus, though not it would seem without resistance, a legal organ in the Ephoralty. At any rate, that institution, which from its very nature cannot have originated with Lycurgus, for its consequences shattered to its foundation the

structure he had raised, is ascribed by most accounts to that monarch." The existence, however, of the Ephors, though with very limited powers, at the time of Lycurgus, appears admitted by H.; as he says in § 23, "As to the Ephori, who in the end so greatly diminished the power of the kings, they were in the time of Lycurgus mere police magistrates forming a court of justice, especially charged with the decision of ordinary civil cases, which was also their office in other Doric states." Their number, as is well known, was five, and their election annual. On the nature and increase of their power cf. vi. 82, *a.*, 85, *a.*, and the article *Ephori*, Smith's D. of A., also § 43—45 of H. P. A., in the notes of which are ample references to Müller, Dor. ii. p. 115, seqq., and other writers. The ch. *Lycurgus* in E. Hist. of Gr. p. 139—153, is well worth reading.

CH. XLII.—*a.* ἀκρομανῆς—*half-mad*; according to Schw.; as what is related in 49—51 is not applicable to the idea of a raving madman. *Very mad, furiously mad*; B., and S. and L. D. Cf. Æsch. Pers. 140, ἀκροπενθής.

*b.* οὔτε τῷ ἐν Δελφοῖσι χρηστηρίῳ χρησάμενος—"The oracle of the Delphic god, proceeding from the sanctuary of their race, ever exercised a decisive influence over the internal affairs of Dorian nations. Hence the Πύθιοι in the royal train, θεόπροποι ἐς Δέλφους," vi. 57, *f.* H. P. A. § 23. Cf. Müll. Dor. ii. p. 13. "Colonies were seldom or never founded without having obtained the advice and the directions of the Delphic god; Cic. de Div. i. 1. Hence it was always consulted in all disputes between a colony and its metropolis, &c. Thucyd. i. 25—28. The Delphic oracle had at all times a leaning in favour of the Greeks of the Doric race, but the time when it began to lose its influence must be dated from the period when Athens and Sparta entered upon their struggle for the supremacy in Greece; for at this time its partiality for Sparta became so manifest, that the Athenians and their party began to lose all reverence and esteem for it, and the oracle became a mere instrument in the hands of a political party." Smith's D. of A., *Oraculum*.

*c.* οὔτε ποιήσας οὐδὲν τῶν νομιζομένων. On these cf. H. P. A. § 73—76. "The perpetuity of the kindred duties between the mother-city and the colony, was symbolically set forth by taking fire from the Prytaneum of the parent city, by establishing in the new settlement the worship of the same deities, associating with them the founder as a hero; also by participation in the principal festivals of the parent state, by deputations and contributions to them; by adopting the same emblems on the coinage and so forth, &c. All this however, let it be remembered, holds good only in those colonies which did not arise from violent schism in the parent state, but were countenanced, prepared, and sent out by it with all due formalities, among which the sanction of an oracle was held to be indispensable." Cf. also Smith's D. of A., *Colonies*, Gk. On



the passage in the text, Müller, Dor. i. p. 146, observes—"Of a nature wholly different from the colonies regularly established under the authority of the Doric state of Sparta, were the rapid and transitory settlements of Dorieus the s. of Anaxandrides, k. of Sparta, which this noble adventurer founded in Sicily and Libya; when scorning to submit to a worthless brother, and confiding in his own strength, he hoped to obtain by conquest a kingdom in a distant country."

d. *Θηραῖοι*. That the inhabitants of the island Thera, *Santorin*, should have acted as guides is not surprising, as they had a flourishing commerce with Africa, and particularly with Cyrene, their own colony. Cf. iv. 158, b. B. On the Cinypts and the Macæ, cf. iv. 175, a. d.

CH. XLIII.—a. *ἀνὴρ Ἐλεώνιος*—Eleon is mentioned by Homer, Il. ii. 500, and by Strabo, ix. p. 622. It was near Tanagra in Bœotia. W.

b. *ἐκ τῶν Λαῖου χρησμῶν*, according to the oracles about *Laius*, or perhaps *Laius'* oracles. Cf. Jelf, § 621, 3, f. *ἔκ*, Causal, in consequence of, according to. Cf. i. 64, and Soph. Œd. Tyr. 907. *Λαῖου παλαιὰ θέσφατα*, the ancient oracles given to *Laius*.

c. *Ἡρακλεῖτην κ.τ.λ.* See Müll. Dor. i. p. 459—"it was natural that the Greeks should find some affinity of character between Hercules and the Phœnician god Melcart, the son of Baal and Astarte, Ἀστεριά.—Great as the confusion soon became between the Doric and Phœnician traditions respecting Hercules, they may be easily distinguished from each other; and the first effect of their union may perhaps be traced in the wish of Dorieus, the son of Anaxandrides, to found a kingdom near Mount Eryx, because Hercules had formerly conquered that country: now the worship and name of the Phœnician Venus, Astarte, existed on Mount Eryx, and probably also that of her son Melcart." On Melcart, the tutelar deity of Carthage and Tyre, see H. Carthag. ch. iii. p. 139, seqq., and cf. ref. in ii. 44, a.

CH. XLIV.—a. *συνελεῖν τὴν Σύβαριν*, helped to conquer *Sybaris*. H., P. A. § 80, in his discussion of the Dorian colonies, says, "Though Crotona and its daughter-cities, Caulonia, Pandosia, and Terina, were considered by all antiquity to be Achæan colonies, yet that by this nothing more could be meant than that they were colonies of the original inhabitants of Laconia led out by their Dorian conquerors. Sybaris, however, was indisputably an Achæan city, founded, although particulars are not known, about the same time as Crotona, circ. 710 B. C. The tie of kindred, however, did not in the least check the annihilating fury of the Crotoniats, who put an end to the power and prosperity which Sybaris had then enjoyed for two centuries, 510 B. C. Cf. Herod. vi. 21. The fugitives from the ruined city found refuge in their colonies of Laus and Scidrus: their return was long prevented by the jealousy of Crotona, until Pericles formed a new settlement at Thurii, 444 B. C.,

colonists from which place and Tarentum soon afterwards built Heraclæa, on the site of the ancient Siris."—Cf. viii. 62, *b.*, and Smith's C. D., *Sybaris*. On the particulars of the war, see Diod. Sic. xii. 9.

*b.* τῶν Ἰαμιδῶν—On the Iamidæ, to whom the care of the oracles at the altar of the Olympian Jove was intrusted, and who were said to be descendants of Apollo, cf. Pind. Ol. vi. B., and Dissen's Introd. vol. ii. p. 58, and ix. 33, *a.*

CH. XLV.—*a.* τὸν ξηρὸν Κραθίν, *the dry Crathis*, as being a torrent stream which flowed only in winter; cf. Virg. Georg. iii. 151, "*et sicci ripa Tanagri*." W. The surname of *Crastia*, there can be no doubt, is a local epithet, derived from the neighbouring stream of the Crathis, or Crastis. "The worship of Minerva existed at Sparta, as well that of Minerva Chalcicæus as of Minerva Alca, and in other states of the Peloponnesus, particularly in Argolis; although her worship, as well as that of Juno, had probably been more prevalent before than after the Doric invasion." Müll. Dor. i. p. 413. What is narrated in this and the preceding ch. "relative to the disputed circumstance in the destruction of Sybaris by the Crotonians, where one can by no means pass unobserved the obscurity which pervades the account of so recent a transaction," is considered by D., p. 36, as one of the proofs that Hdtus wrote in Italy and at an advanced age. See his remarks throughout; of which I borrow the following—"He (Hdtus) adds at the conclusion of the narrative, though here it does not help us to the main question, 'still in my time the family of Callias possessed certain select portions of the lands of Crotona, which had been given to them.' Ἀπόγονοι and ἔκγονοι, *descendants*, generally mean, not the second generation, but *the third, the grandchildren*. It is therefore probable that Hdtus is here speaking as a Thurian, and at a later date."

*b.* ἐξαίρετα . . . πολλὰ δοθέντα, *many portions (of land) set apart for and given to Callias and his descendants*. Cf. iv. 161, *b.*

CH. XLVI.—*a.* ἀπέθανον μάχη κ. τ. λ. The death of Dorieus is also mentioned in vii. 158, 205. Cf. Diod. iv. 23, and Pausanias iii. 16, § 4. B.

CH. XLVIII.—*a.* Γοργώ. Cf. v. 51. She married her uncle, the famous Leonidas, who fell at Thermopylæ. B.

CH. XLIX.—*a.* χάλκειον πίνακα, The visit of Aristagoras to Sparta, 500 B. C. Clinton, Fast. Hell. i. p. 22. "Geographical charts," observes L., quoted in the Oxf. Tr., "must have been rather common at that time, since Anaximander made one 71 years before. They were much more ancient in Egypt, and we may presume that this is one of the things that the Gks derived from that country." Cf. also Josh. xviii. 4, and D., p. 85, who considers it very probable that this brazen tablet, which contained the engraved outline of the earth, &c., was constructed upon the system and delineations of Hecatæus. τὰ κατήκοντα, *the present state of*



*affairs.* Cf. i. 79, *a.* Read for the history the ch. *The Ionic Revolt*, in E. Hist. of Gr. p. 207—213.

*b.* οἱ πεντακόσια τάλαντα . . . ἐπιτελεῦσι. Cf. iii. 90. On the Choaspes, cf. i. 188, *c.*, and on Susa, iii. 68, *b.*

*c.* χρυσοῦ ἐχόμενον . . . οὐδέν, *nothing of the nature of, that has to do with, gold.* Cf. i. 120, *a.* ἀναβάλλεσθαι μάχας, just above, *to undertake, take upon oneself, wars.* In iii. 69, and Thucyd. v. 46, *to put off, or, defer*; B., as also in the end of this chapt. παρέχον, *quum liceat.* Accus. absolute. Cf. Jelf, § 700, 2, *a.*, quoted in iii. 91, *a.*

CH. L.—*a.* Τότε μὲν ἐς τοσοῦτον ἤλασαν. *Then (on that day) they got thus far in the matter*; Schw. Lex., or supply πράγμα, *they pushed the matter thus far.* S. and L. Dict. Cf. ii. 124, ἐς πᾶς. κακ. ἐλάσαι, *he went on into all manner of wickedness.*

*b.* διαβάλλων ἐκεῖνον εὖ, *deceiving him with great skill, cleverly imposing upon him.* Cf. iii. 1, v. 97, 107, and viii. 110, *a.*

*c.* λέγει . . . φᾶς—Cf. v. 36, *b.*

CH. LI.—*a.* λαβὼν ἱκετηρίην, sc. ἐλαίαν, ῥάβδον. *having taken an olive branch as a symbol of his being a suppliant.* S. and L. D. So B., *sumto oleæ ramo.* Cf. vii. 141.

*b.* Γοργῶ. Cf. v. 48, *a.*

CH. LII.—*a.* σταθμοὶ . . . καταλύσεις—*stations—and resting-places or inns.* “These inns we must consider as being much the same kind of establishment as the caravanseries of modern Persia; many of which, on the public roads, are grand, commodious, and extensive. But with respect to the accommodation of armies, they must have been out of the question; although they might have accommodated detachments or officers. Very possibly they might have been calculated to receive the monarch and his retinue, when the army was put in motion; and that they had their reference to war, as well as to civil purposes, may be collected from the space between them, which is calculated for the day’s march of an army, cf. note *f.* infra, but is too short for the journeys of travellers of any description; the slowest of whom, those who travel in caravans, far outstrip an army.” On this royal road between Ionia and Susa, cf. R. § xiii. p. 333, from which the preceding and many of the subsequent remarks are borrowed, and particularly H. Bab. ch. ii. p. 426, 427, who observes that this principal road of Asia, constructed, no doubt, chiefly for political reasons, and to maintain an uninterrupted communication with Asia Minor, but also used for commercial purposes, has undergone no other alteration than that occasioned by its different limits, being now commonly used from Ispahan to Smyrna. See also the remarks of D., p. 56, “Hdtus must on the whole certainly have followed this road, which was usually passed over in three months and three days, and it was probably necessary for him to keep to the high road,” &c.

*b.* ἐπ’ ᾧ πύλαι τε ἔπεισι, not such *gates* as in iii. 117, (*flood-gates to shut off or let on the water,*) but *gates placed for the protection of*

both entrances of the bridge itself, and guarded with works; *têtes du pont*. That fortifications should be raised in this place was but natural, since the Halys formed the ancient boundary of the Lydian and Median kingdoms. B. Similar gates formerly existed for the defence of Thermopylæ, whence its name. Cf. vii. 176, and H. Bab. *l. l.* p. 426. On the Halys, cf. i. 6, *a*.

*c. διξάς τε πύλας, two passes* (entrances into the country through the mts). S. and L. D. οὐρος δὲ Κιλικίης καὶ τῆς Ἀρμενίης κ. τ. λ. "Cilicia, by being extended to the Euphrates, is made to include the N. part of Syria; that is, the province of Cyrhestica. The Chellians mentioned in Judith ii. 21, appear to be the people of the district which includes the town of Killis, not far from Aleppo; whence it may be suspected that the Cilicia of Hdtus included this province." R. § xiii. p. 327. To the same effect H. *l. l.*, "Cilicia, according to Hdtus, extended as far as Cappadocia, along the upper Euphrates, and comprehended the region afterwards named Little Armenia. Cf. v. 49, and therefore by the term Cilician Mts, we are to understand all that chain which reaches to Mt Caucasus." H. appears, from some inadvertence, to have understood οὐρων τῶν Κ. of the *mts*, instead of the *boundaries*, of *Cilicia*. A description of the Satrapy of Armenia is given in H. Pers. ch. i. p. 87.

*d. μετὰ δὲ, δεύτερός τε καὶ τρίτος κ. τ. λ.* "The *second* is the Greater Zab; the Zabatus of Xenophon; and the third is the Lesser Zab; which joins the Tigris near the city of Senai; the Cenæ of Xenophon. The fourth is said to be the Gyndes, which was formerly divided by Cyrus; and which, our author says, also rises in the mts of Matiene; and runs through the country of the Darneans, *hod. Derna*, in its way to join the Tigris: i. 189, *a*. This river is unquestionably intended for the *Diala*, of modern geography, which has its source in the same country with the Lesser Zab (that is, Matiene); but it neither flows through *Derna*, nor does it intersect the road leading from Susa to Babylon.—Our author's extension of Armenia to the Diala river, is quite incorrect." R. *l. l.* H. *l. l.*

*e. τὴν Ματινην γῆν*—Matiene is reckoned to commence at the fourth river, called the Gyndes, but meant for the *Diala*, and to extend to Cissia, or Susiana. Therefore, by Matiene, is here intended the country between Assyria or Susiana; and as that was known in the times of Xenophon and Alexander by the name of *Sittacene*, a province of Babylonia, this should be the true reading and not Matiene. Cf. on Matiene iii. 94, *b.*, and on Susiana or Cissia, iii. 91, *g.*, and H. Pers. ch. i. p. 155, *seqq.*

*f. οὗτοι οἱ πάντες . . . καὶ ἑκατόν.* Rennel observes, "in the detail of these distances, the omissions amount to about one-third of the whole: they are chiefly between Cilicia and Susa; and more particularly between the Euphrates and Tigris, in the line between Zeugma and Nineveh."—The whole distance from Sardis to Susa being 111 stathmi, or stations; while the detail contains no more than 81. See his calculations given at length. It is worth while to add,



that from computations based on this passage, R. arrives at the conclusion that the stathmus was the ordinary march of an army, about 14 English miles. H. remarks; "according to Hdtus, the distance between each station was 5 parasangs, a journey of seven or eight hours; and this, we learn from Tavernier, is exactly the space which caravans consisting of loaded camels are accustomed to traverse in the course of a day; but those of horses travel much faster." See his interesting discussion on this great road, in Bab. ch. ii. pp. 426—428.

CH. LIII.—*a.* τὰ Μεμνόνια καλεόμενα—Cf. iii. 68, *b.* *Memnonian* was a name applied by the Greeks to certain very ancient buildings and monuments in Egypt and Asia, the erection of which was ascribed to the Memnon who appears in the legends of the Trojan War. The most celebrated of these were, 1. a great temple at Thebes, 2. another at Abydos in Egypt, and, 3. the citadel of Susa; but there is no reason to suppose that this connexion of Memnon with the Persian capital existed before the Persian conquest of Egypt. Smith's C. D.

*b.* πεντήκοντα δὲ καὶ ἑκατὸν σταδία—Cf. iv. 101, *b.* The variation observable here of 150 instead of 200 stades as the day's journey, is accounted for by the great length of the journey here discussed, and the greater heat of the sun in Asia. B. From the conclusion of the following ch. it appears probable that Hdtus himself travelled the road to Susa. Cf. v. 52, *a.*, and D. 69—73, on the measurements of length used in Hdtus.

CH. LV.—*a.* Ἀπελ. δὲ ὁ Ἀρισταγ.—Cf. v. 35, *c.*, and D. as there quoted. "The times had changed: Sparta on this occasion refused to mix herself up with the affairs of Asia: Athens promised the wished-for aid. This leads to a copiously detailed statement of the then internal condition of the two principal states of Greece: the survey of which is rendered somewhat difficult by the insertion, occasioned certainly by their actual connexion, of the histories of Ægina and Corinth."

*b.* γενομένας . . . τυράννων ἐλευθέρας. On Pisistratus and the nature of his sway, cf. i. 59, *b.* and *l.*, and read the ch. *The Pisistratidæ*, in E. Hist. of Gr. ch. viii. p. 193—207. H. P. A. § 110, remarks very justly that "the enactments of Solon, in consequence perhaps of the very spirit of moderation that pervaded them, did not, at first, serve even to maintain peace and union during his absence, and that the usurpation of absolute power by Pisistratus, 560 B. C., supported by the Demos, proved fortunate at that juncture of affairs, inasmuch as it prevented a renewal of the contests with the oligarchical party. It is true that the term tyrant, in the full sense which it bore among the Greeks, may be well applied to Pisistratus after he had regained, by force of arms, his twice shattered throne, and secured it to his sons after him; but the laws and constitution were never better maintained than under their sway, and history abounds with proofs of their mildness and concern for

the common weal. It was not till the incontinence of Hipparchus had occasioned the deed of Harmodius and Aristogiton, 514 B. C., that Hippias excited, by severity, the hatred that brought on his ruin; although, strictly speaking, it was the Alcæonidæ who expelled him by means of Delphian gold and Spartan arms, 510 B. C." cf. v. 42, b. On the Pisistratidæ, cf. Thucyd. vi. 55—60, Thirlw. ii. ch. xi. pp. 65—72, D.'s remarks, p. 42, and particularly p. 165, 166. τὰ ἀνεκ. Γεφ. *from the first, i. e. by origin, Gephyræans.* S. and L. D. on the neut. acc. in an adverbial sense, cf. Jelf, § 579, 6.

CH. LVI.—a. τῶν Παναθηναίων—The Greater Panathenæa are here meant; of which this passage and Thucyd. vi. 56, i. 20, appear to be the first mention. "It was the most celebrated of all the Attic festivals in honour of Athena, in the character of Athena Polias—said to have been instituted by Erithonius or Erectheus, and originally called Athenæa, and remodelled by Theseus, on his union of the scattered commonalty of Attica. In the chief solemnity of the Greater Panathenæa, the magnificent procession to the temple of Athena Polias, nearly the whole of the population of Attica appears to have taken part—the sacrifices were very magnificent, each town of Attica as well as every colony, and during the period of her greatness every subject town, contributing one bull each to them—races and gymnastic games were celebrated with great splendour, and, before the feasting commenced, the public herald prayed for the welfare and prosperity of the republic, in which prayer, after the battle of Marathon, the Platæans, cf. vi. 111, were included. The Greater Panathenæa, which only differed from the Less in being more solemn, and that then only the peplos was carried in the great procession to the temple of Athena, were celebrated every 4th year, while the Lesser were held every year, and probably owed their origin to Pisistratus." *Panathenæa* in Smith's D. of A. Cf. also *Panathenæa*, Class. Dict., and Leake's Athens, § viii. p. 286, seqq.

b. Τληθι κ. τ. λ. The Paronomasia in τληθι—ἄτλητα—τετληότι, is preserved in Grotius' translation of these lines—

"Fortiter hæc leo fer, quamvis fera, quando ferendum est :

Injustos homines sero cito pœna sequetur." B.

c. ἀπειπάμενος τὴν ὄψιν—*having performed expiatory sacrifice to avert what the vision threatened—having averted the vision by sacrifices.*

CH. LVII.—a. οἱ δὲ Γεφυραῖοι, The emigration of this tribe from Bœotia was consequent on its conquest by the Æoles, who had been dispossessed of Thessaly, circ. 1124 B. C. A leading clan of the Æoles, the Bœotians of Arne, bent their course southward to the territory known in history as theirs; its former inhabitants, the Minyæ of Orchomenos, the Cadmæones of Thebes, (see Diod. iv. 66, and Herod. v. 57,) the Thracians and others, dispersing among their neighbours and into various colonies, disappear henceforth from the page of history." H. P. A. § 15. Besides the



Gephyræi in Athens, H., note 20, enumerates other families that at the same time and for the same cause migrated from Bœotia and sought refuge elsewhere: such were the Ægidæ in Sparta, cf. iv. 149; also the Cadmæans, Minyæ, and Abantes in the Dorian and Ionian settlements in Asia Minor, in Thera, &c., cf. i. 146. To these, Thirlw. i. c. vii. p. 254, adds, that "the Pelasgians who fortified part of the citadel of Athens, and afterwards took possession of Lemnos, are said to have emigrated, at this period, from Bœotia." Cf. also *Gephyræi*, Smith's D. of Gr. and R. Biog.

b. ἐδέξαντο . . . . πολίτας, "The admission, in Attica, of fugitive noble families to the rights of citizens is fully authenticated by other instances, besides that of Melanthus." H. P. A. § 102, referring to the passage in the text. Cf. v. 65, c., and Thucyd. i. 2. ἐπὶ ῥητοῖσι, on certain fixed conditions. Cf. i. 59, l.

CH. LVIII.—a. Φοίνικες οἱ σὺν Κάδμῳ . . . ἐσήγαγον . . . γράμματα κ. τ. λ. On the very obscure subjects of the colonization of Greece from Phœnicia, the period at which letters became known to the Greeks, and whence they were introduced, read on the first of these points, Thirlw. i. c. iii. p. 69, seqq.; and on the latter, viz. the introduction of letters and the knowledge of the art of writing, i. c. vii. p. 238, seqq. of the same work, where he will find this passage of our author, and the three inscriptions adduced by him in the following chs., discussed and their evidence considered. "The traditionary history of the Greek alphabet is well known. It is said to have originally consisted of only 16 letters, which were brought from Tyre by Cadmus, and to which 4 were added by Palamedes at the time of the Trojan war, and subsequently 4 others by Simonides of Ceos.—All that we are to understand by these traditions is, that the alphabet was of Semitic origin, and this we can discover for ourselves from an examination of the characters and their arrangement." Donaldson, New Cratylus, bk. i. ch. 5, where the subject is discussed at great length. See particularly pp. 98 and 104 (of 1st edition). See also a very interesting notice on the subject in *Pelasgi*, Class. Dict., and the commencement of Thiersch's Gr. Grammar.

b. μετέβαλον καὶ τὸν ῥυθμὸν γραμμάτων—This is rendered by W., *they changed also the method of writing the letters; litterarum modum, figuram et scriptiois seriem novarunt*. So also L. takes it: "At first the Greeks followed the Eastern practice of writing from right to left; afterwards, they wrote alternately from left to right and then from right to left, (a method called βουστροφηδόν,) finally they wrote only from left to right." Thus too Coleridge in his *Introd. to the Study of the Gk Classics*. B. appears inclined to follow Schw. in rendering ῥυθμὸν *figure, shape of the letters*; and so S. and L. D. and Donaldson, New Cratyl., bk. i. ch. 5, p. 104. "It is obvious that these authors (Hdtus and Diodorus) allude neither to any change in the order of the letters, nor to any difference in the way of writing them, as from left to right, instead of from right

to left, but to a slight alteration in the form (ῥυθμός) and pronunciation (φωνή) of some few of them (σφέων ὀλιγα)."

c. καὶ τὰς βύβλους διφθέρας καλίουσι κ.τ.λ. This R.; p. 247, renders, *By a very ancient custom, or rather, from a very ancient period, the Ionians call their books, DIPHTHERÆ, or, skins; because at a time when the plant of the byblos was scarce, they used instead of it, the skins of goats and sheep.* He adds that, "The Persians name a writing, or record, *Dufter*. Is it not probable that the Ionians borrowed the term from the Persians together with the use of the skin itself, the name of which may perhaps be rendered *Parchment*." ? W. refers to Diodor. ii. 32, where mention is made of the διφθέραι βασιλικαὶ, the royal parchments of the Persians, on which were written the annals of their sovereigns' reigns, cf. iii. 140, a., vii. 61, a., to which Ctesias is said to have had access; and on which B. refers to Esdr. vi. 2, Esther ii. 22, vi. 1, x. 2; reminding the reader that, though the use of the byblus or papyrus, cf. ii. 92, e., was very ancient in Egypt, yet before the reign of Psammitichus, 670 B. C., cf. ii. 152, c., Egypt was so closed towards foreign traders, that but little of this plant could find its way out of Egypt into the hands of any nation, except perhaps the Phœnician. Afterwards, particularly under Amasis, 569 B. C., cf. ii. 177, a., intercourse between Egypt and Greece greatly increased, and the byblus became more generally known and used.

CH. LIX.—a. ἱρῶ τοῦ Ἀπολλωνος τοῦ Ἰσμηνίου κ.τ.λ. "This temple stood without the gates, and, according to Pausanias, must have been situated opposite to the temple of Hercules and the house of Amphitryon. Here, as also at Delphi, the statue of Minerva was placed in front of the temple [πρόναος]. Tripods were the sacred vessels in both temples, though never employed in the latter for the purpose of prophecy." Müll. Dor. ii. p. 263. Hence this temple is called in Pindar Pyth. xi. 5, χρυσεῶν ἄδυτον τριπόδων Θησαυρόν. Cf. Dissen's Pindar, vol. ii. p. 339. Cf. viii. 134, a., and Smith's D. of A., *Oraculum*. 4.

b. νέων ἀπὸ Τηλεβοῶν. So Schw., G., and B. read. *On his return from the Teleboæ*; probably signifying that he dedicated this tripod in acknowledgment of a victory gained over that nation, who lived in the W. of Acarnania, and were notorious for their piratical habits. Cf. Virg. Æn. vii. 735. Tacit. Ann. iv. 67. Hom. Odyss. xv. 426. B. According to S. and L. D. ἰών would appear to be the correct reading. See Νέομαι.

CH. LX.—a. ἀνέθηκε τειν—τειν, Dor. and Ep. for σοί. Jelf, § 145. On the epithet ἐκηβόλῳ applied to Apollo, "*the far-darting god, whose divine vengeance is unforeseen, unexpected, and sent from his invisible seat in the heavens,*" in the character of a punishing and avenging deity, and not from a connexion, only ideal, with the sun, see Müll. Dor. i. p. 308, 314, seqq. Cf. also iv. 33, a., 36, a.

CH. LXI.—a. Λαοδάμας κ.τ.λ. Laodamas the s. of Eteocles



succeeded his father, and was at first under the guardianship of Creon. In his reign the Argives attacked and conquered Thebes, expelling Laodamas and the Cadmeans and restoring the kingdom to Thersander the s. of Polynices. B. First Theban war, (of the vii.,) 1207 B. C. (? 1225). Second Theban war, (of the Epigoni,) 1198, B. C. (? 1216). *Grk Chronology*. E. Hist. of Gr.

*b.* τοὺς Εγχέλεας. This tribe is mentioned, ix. 43, *a.*, with the Illyrians, to which nation they probably belonged; cf. Pausanias ix. 5. B. ὑπολειφθέντες, *those who were left behind, who remained in their settlements and were not expelled by the Argives*. Schw. On the Gephyræans, cf. v. 57, *a.*

*c.* Ἀχαιῆς Δήμητρος—On her worship, (her title, ἀχαιῆς, cf. S. and L. Dict., derived by some from ἄχος, *the grief* she felt at the loss of her daughter,) cf. Müller's Dor. ii. p. 413—417. Cf. also ii. 59, *d.*, 171, *b.*, 67, *g.*

Cf. LXII.—*a.* Ἰππίεω κ. τ. λ. Cf. v. 55, *b.*

*b.* Ἀλκμαιωνίδαι . . . φεύγοντες Πεισιστρατίδας κ. τ. λ. Cf. i. 64. On Megacles f. of Alcmaeon, vi. 125, seqq., and vi. 131, *b.*, for the genealogy of the family. "Hippias was threatened not only by the discontent of the people at home, but from without by the machinations of powerful enemies. The banished Alcmaeonids were not the less formidable, because after the last breach between the houses, (537 B. C., Oxf. Tab.,) Pisistratus or his successors had confiscated their estates in Attica, and had caused their mansions to be razed to the ground and their sepulchres to be demolished. They had secured so many resources abroad, that they were able to command every kind of assistance money could purchase. After the death of Hipparchus the growing unpopularity of Hippias had encouraged them to renew their attempts at a revolution; but they were repulsed by his energy and vigilance with considerable loss, though they had taken possession of a stronghold on the frontier of Attica, viz. Lipsydrium; which is described by Aristotle as on the heights of Parnes, ὑπεράνω Πάρνηθος, Schol. Aristoph. Lysistr. 665, and by Hdtus as ὑπὲρ Παιονίης, which—whether this or Παιονιδῶν be the true reading—seems to relate to a place which was the family seat of the Pæonids who were kinsmen of the Alcmaeonids. Paus. ii. 18, 9." Thirlw. ii. c. xi. p. 70, and note. Cf. his subsequent remarks on the invasions of Anchimolius and Cleomenes. Schw., L., and B., consider also Pæonia to have been a village of Attica at the foot of Mt Parnes.

*c.* Ἀμφικτυόνων—The assembly here spoken of was by far the most celebrated among the many coalitions throughout Greece, for the purpose of promoting harmony and celebrating common festivals, which bore the title of Amphictyonic. H. (P. A. § 11—15, which consult throughout on this council) observes, after speaking of others that bore the same name, "But the most celebrated Amphictyonic assembly, and that of which we can speak most posi-

tively, was held at Thermopylæ in the temple of the Pythian Apollo: that its commencement was anterior to historical times is evident, from the circumstance that the nations, between whom there afterwards existed the greatest disparity in point of power and independence, equally participated in it. They were 12 in number, namely, the Thessalians, Bœotians, Dorians, Ionians, Perrhæbi, Magnetes, Locrians, Ætæans or Anians, the Achæans of Phiotis, the Malians or Melians, the Phocians, and the Dolopes. These states continued even in the time of Philip of Macedon the same in number and equally entitled to take part in the assembly, although the Thessalians had at that period completely subdued their weaker neighbours, and the Ionians and Dorians had attained an incalculable preponderance of power by their colonies and conquests. The colonies of all the states participated in the assembly. We may gather that the real object of the league was to diminish the rancour and evil consequences of disputes which could not but occasionally arise between neighbouring tribes, and it does not seem ever to have acted as a defensive alliance against foreign powers; its end appearing generally to have been nothing more than the protection of the sanctuaries of the confederate states and the maintenance of the rites and festivals connected with them. Of these the oracle at Delphi and the Pythian games were the chief. Two assemblies were held yearly, in spring and autumn, sometimes at Delphi, sometimes at Thermopylæ. The body of the citizens who happened to be present from the various states, composed the grand Ecclesia; the council consisted of deputies of two descriptions, Pylagoræ and Hieromnemones, but only the former seem to have had a decisive voice as representing the authority of the League; whilst the latter were rather regular officers charged with the execution of the decrees of the council, and the preparing subjects for its consideration." The nature and history of this Institution is also discussed in Thirlw. i. c. x. p. 373, seqq. Cf. also *Amphictyons*, in Smith's D. of A.

d. τὸν νηὸν μισθοῦνται κ. τ. λ. "The temple of Delphi had been destroyed some years before, 548 B. C., cf. i. 50, *f.*, and ii. 180, by a fire, probably accidental, but which was imputed to the Pisistratids by their enemies, and the Alcæonids had contracted with the Amphictyons to rebuild it on certain terms. With politic liberality they executed their undertaking in a style more magnificent than the letter of the agreement prescribed, and in the front of the temple substituted Parian marble for the less costly stone [probably "sand-stone"] of which the whole was to have been built. This munificence, while it raised their reputation throughout Greece, secured the useful gratitude of the Delphians, who were the chief gainers by it, and Cleisthenes, now the head of the house, found means of making the Pythian priestess the instrument of his designs," &c. Thirlw. ii. c. xi. p. 70. Cf. v. 42, *b.*, 55, *b.* Accord-



ing to Pausanias, the temple that the Alcmaeonids contracted to build, was the 5th that had been erected at Delphi. Cf. Smith's D. of A., *Oraculum*, and *Delphi*, Class. Dict.

CH. LXIII.—*a.* ἀνέπειθον τὴν Πυθίην κ. τ. λ. On this cf. v. 90, *infra*. Another instance of the oracle being bribed, by Cleomenes, to procure a declaration of illegitimacy against Demaratus, vi. 66. Add the same charge brought against Pleistoanax during the Pelop. War, Thucyd. v. 16; the response procured by Themistocles before the battle of Salamis concerning "the wooden walls," as well as the continual injunction to the Spartans to follow the laws of Lycurgus, [ἡ προφῆτις χρήμασιν πεπεισμένη αἰεὶ συμφέρειν (τὸν νόμον) ἔχρα. Polyæn. i. 16, 1, quoted by V.,] may probably be referred to the same cause. Cf. v. 42, *b.*, and Smith's D., as quoted in the preceding note.

*b.* χιλίην τε ἵππον καὶ τὸν βασιλῆα—The cavalry of Thessaly was the most famous in Greece; cf. vii. 196. B. On the title βασιλῆα, Thirlw., ii. c. xi. p. 71, says: "The Thessalians sent a thousand horse under Cineas, whom Hdtus entitles king, and who was probably either tagus, or one of their most powerful nobles." Cf. vi. 127, *c.* The Ταγός, or generalissimo of the forces of Thessaly, appears to have been appointed from time to time as head or leader in war of the four tetrarchies, into which Thessaly was anciently divided, on the occasion of common expeditions; he was possessed of no political power, since, in other than military respects, the single republics and tribes governed themselves independently, and his dignity was not allowed to be hereditary. From Müller's Dor. ii. Appendix vii. p. 469, and H. P. A. § 178. "It seems, too, not improbable, that the election of a tagus, like that of a dictator at Rome, was sometimes used as an expedient for keeping the commonalty under." Thirlw. i. p. 438. In after times the office of Tagus assumed a very different and far more despotic character, when held by the famous Jason of Pheræ, who died the year after the battle of Leuctra, 370 B.C. Smith's D. of A., Ταγός.

*c.* Κοινᾶιον. "As there is no town of Conion or Coniæ known in Thessaly, and as the expression in the text would seem to imply that Cineas was born out of Thessaly, there is therefore no reason why we should not suppose, with L., that he was born in Conium of Phrygia, especially as it is not incredible that some connexion existed between the Thessalians and the Phrygians. Schw.

*d.* ἐν Κυνοσάργει. "This was an open space and gymnasium in the suburbs of Athens, (E. of the city, and before the gate Diomea,) where the school of the Cynic philosophers was afterwards held. It is said to have derived its name from the κύνων ἀργός, the *white dog*, which, when Diomus was sacrificing to Hercules, carried off part of the victim." Potter's Gk. Antiquit. bk. i. c. 8, p. 48, and Smith's C. D.

CH. LXIV.—*a.* ἀπαλλάσσοντο κ. τ. λ. "This time the Thessalian cavalry was defeated, and though their loss was small, they im-

mediately abandoned their allies, and returned home." Thirlw. l. l., who adds in a note that this seems to be the battle to which Andocides alludes, *De Myst.* 106, as fought ἐπὶ Παλληνίῳ, in which the patriots (? rebels) were headed by his grandfather Leogoras and his f.-in-law Charias. It is also referred to by Aristoph. *Lysistr.* v. 1154, quoted by W.

b. ἐν τῇ Πελασγικῇ τείχει. *in the Pelasgian citadel.* "The Acropolis was originally surrounded by an ancient Cyclopiian wall, said to have been built by the Pelasgians: at the time of the Peloponnesian War, only the N. part of this wall remained, and this portion was still called the *Pelasgic wall*; while the S. part, which had been rebuilt by Cimon, was called the *Cimonian wall*." Smith's C. D., *Athenæ*. Cf. also vi. 137; Thucyd. ii. 17, Potter's *Gk Ant.* i. 8, p. 35, and Leake's *Athens*, sect. viii. p. 284, seqq. On the Pelasgi in Attica cf. Hdtus i. 56, a., 57, a., 94, h., and on the monuments they left in Attica and Greece, Thirlw. i. c. 2, pp. 38 and 60.

CH. LXV.—a. ὑπεκτιθέμενοι γὰρ κ. τ. λ.—*for the children of the Pisistratidæ, while being conveyed out of the country (for safety), were captured.* ἐπὶ μισθῷ τοῖσι τέκνοισι, *on condition of (receiving back) the children.* Cf. Jelf, § 611, obs. 2. The dat. in apposition is used instead of the genitive.

b. ἐξεχώρησαν ἐς Σίγειον—510 B. C. Sigæum was the hereditary principality of Hippias; but had been taken from the Mitylenæans by Pisistratus, after a war in prosecution of an ancient claim grounded on the supposed share of the Athenians in the Trojan war. Pisistratus committed it to the keeping of his bastard son Hegesistratus, who successfully defended it against the long-continued attacks of the Mitylenæans. Thirlw. ii. p. 62. Cf. v. 91, 94, Thucyd. vi. 59, and Aristot. *Polit.* v. 12. ἐκ τῶν αὐτῶν—καὶ οἱ ἀμφί, *for τοῖσι ἀμφί.* Cf. Jelf, § 594, obs. 4.

c. ἀνέκαθεν Πύλιοι καὶ Νηλεῖδαι, This refers to the remote period when the dynasty of the Theseidæ at Athens was changed for that of the Neleidæ, from which last family Pisistratus was descended. Cf. D. p. 42. Thymætas, the fourth from Theseus, was the last of his family on the Athenian throne. "About that time," says H., P. A. § 102, i. e. 1104 B. C., "occurred the great migrations by which the population of Bœotia, as well as that of the Peloponnesus, was changed, and it so happened that Melanthus, a descendant of Nestor, in his flight from Pylos reached Attica at the very moment when the inhabitants were engaged in defending their frontiers against the intruders from Bœotia. It is said that having slain the Bœotian king Xanthus, whom Thymætas had declined to meet in single combat, the crown was transferred to him, and descended to his son Codrus; an account we have the less reason to doubt, from the circumstance that the admission of fugitive noble families to the right of citizens is fully authenticated by other instances." Cf. v. 57, a. b. ἐπὶ τούτου—ἐπὶ τοῦ Ν. Cf. Jelf,



§ 633, 3, *b.*, καλεῖσθαι ἐπὶ τινος, *to be named after some one or some thing*, whereon, as it were, the name rests. Cf. iv. 45, vii. 40, 74.

CH. LXVI.—*a.* Δὲ Καρίῳ—Cf. i. 171, *d.*, where the Carians are mentioned as having a temple to this deity at Mylasa, where also stood another temple to Ζεὺς Στράτιος, whom B., following Strabo, xiv. p. 973, *C.*, considers as distinct from the deity here spoken of. From the bad character the Carians bore in Greece, as having been the first to serve as troops for hire, an example which was followed principally by the Cretans and Arcadians, V. and L. consider that our author, by mentioning that the family of Isagoras was of Carian origin, of which the sacrificing to Carian Zeus was an acknowledgment, meant to convey the notion that he was of mean and servile descent.

*b.* τετραφύλους ἰόντας Ἀθηναίους κ. τ. λ. “The expulsion of the Pisistratids left the democratical party which had at first raised them to power without a leader. The Alcmaeonids had been always considered as its adversaries, though they were no less opposed to the faction of the nobles, which seems at this time to have been headed by Isagoras. It was still powerful, not only in its wide domains, but in the influence derived from birth which was strengthened by the various ties, civil and religious, that united the old subdivisions of the tribes. Cleisthenes found himself, as his party had always been, unable to cope with it; he resolved therefore to shift his ground, and to attach himself to that popular cause, which Pisistratus had used as the stepping-stone of his ambition. His aims, however, were not confined to a temporary advantage over his rivals; he planned an important change in the constitution, which should for ever break the power of his whole order, by dissolving some of the main links by which their sway was secured,” &c. Thirlw. ii. c. xi. p. 73. See the discussion on the changes introduced by Cleisthenes, 507 B. C., which follows immediately on the above. Cf. also H. P. A. § 111, or Schœmann, Comitia Athen. lib. iii. p. 363. On the names of the four Ionic phylæ, B. has an Excursus. See rather § 94 of H. P. A., or Thirlw. vol. ii. p. 5, who demonstrates that in the Γελέοντες, Αἰγικορεῖς, Ἀργαδεῖς, and Ὀπλητες, we have respectively *Husbandmen*, (some say priests,) *Herdsmen*, *Labourers in general*, (according to Plutarch, *Mechanics*) and *Warriors*. The hypothesis which considers these tribes as hereditary castes, descriptive of the occupations of the inhabitants, is rejected by Grote, H. of Gr. vol. iii. p. 73. Cf. on Cleisthenes and his policy, an article on Grote’s Gr. in the Edinb. Review, Jan. 1850; and Smith’s D. of Gr. and R. Biog., *Cleisthenes*.

*c.* ἄτε ἀστυγείτονα—This refers to Ajax s. of Telamon having been lord of Salamis, (cf. Soph. Aj. passim, and Pind. Nem. iii. and iv.) from whom the tribe Æantis took its name.

CH. LXVII.—*a.* Κλεισθένα τὸν Σικυῶνος τύραννον. “This prince was the last of the dynasty of the Orthagoridæ, who bore sway in Sicyon from 673—574 B. C., which family, with the exception of

that of the Cypselidæ of Corinth, was the only one in which the tyranny descended in hereditary succession beyond the second generation." H. P. A. § 65. "The family of Cleisthenes," says Müller, Dor. i. p. 184, "was of low origin, and belonged to the subject tribe, which was not of Doric origin: while he endeavoured to raise the latter, at the same time he sought to depress and even to dishonour the Doric tribes, so that he entirely destroyed and reversed the whole state of things which had previously existed. For this reason Cleisthenes was at enmity with Argos, the chief Dorian city of that district. For the same reason he proscribed the worship of the Argive hero Adrastus, and favoured in its place the worship of Bacchus, a deity foreign and unsuited to the Dorian character; and lastly, prohibited the Homeric rhapsodists from entering the town, because Homer had celebrated Argos, and, we may add, an aristocratic form of government. The same political tendency was particularly manifested in Cleisthenes of Athens, who changed the Athenian constitution by abolishing the last traces of separate ranks."

b. ῥαψωδοὺς ἐπαυσε—ἀγωνιζέσθαι, *he forbade the Rhapsodists to contend, prevented them from contending.* Cf. Jelf, § 688, *obs.* on παύειν joined with the infin. On the Homeric Rhapsodists and Homer generally, read Coleridge's *Introd. of the Greek Classics*, the ch. on the origin and preservation of the *Iliad*. "Almost an endless list of authorities tends to show that the first form under which the people of the continent of Greece became acquainted with the verses of Homer, was that of songs or metrical narratives recited by minstrels, probably with some musical accompaniments, at feasts, sacrifices, or other public solemnities. These minstrels or reciters were universally termed ῥαψωδοί, or, *Rhapsodes*, ῥαπτῶν ἐπέων ἀοιδοί, as Pindar, *Nem.* ii. 1, says, because they *worked* or *joined together* their own or others' short poems, and fitted them for connected recitation. The Rhapsodes of the earlier ages were evidently the same as the Ἀοιδοί or singers; these, like Phemius and Demodocus, seem to have been poets, and to have recited their own compositions; and thus published and preserved them apparently in the only way in their power. Subsequently to this, though immediately connected with it, came a second race of Rhapsodes, who made it their entire study and occupation to learn by heart and recite such already existing poems of other authors as had become popular; whilst at the same time they were so far poets themselves, as not to scruple to alter, omit, or add to, their originals in such kind and degree as they thought best for the time or circumstances of the actual recitation. The most celebrated of this second race were the Homeridæ, a name given to a school or family of them, which had its head-quarters in the island of Chios, and pretended to be the correctest reciters of the verses of Homer, &c. &c." Cf. also Thirlw. i. c. vi. p. 246. Since the above note was written, the admirable article *Homerus*, (in Smith's



D. of Gr. and R. Biog.,) written by my friend Dr. Ihne, has appeared. The reader will there find the whole subject of Homer and the Homeric controversy most fully and learnedly discussed, nor will any article in the whole of 3 vols. of that work more thoroughly repay his attention. The Rhapsodists are discussed in p. 506. He there agrees with Müller (cf. Müll. Lit. of A. Gr. ch. iv. p. 32, seqq.) in deriving the word from *ῥαψωδεῖν*, which “signifies nothing more than the peculiar *method of Epic recitation*, consisting in some high-pitched sonorous declamations, with certain simple modulations of the voice; not in singing regularly accompanied by an instrument, which was the method of reciting lyrical poetry.” In the Hist. of Gr. Literature, p. 13—64, there is a most charmingly written section on Homer by Judge Talfourd, well worth any one’s reading, and in E. Hist. of Gr. ch. xiii. p. 361—373, a paper of great interest on the Homeric age by Mr. Ottley. Müller, Lit. of Anc. Gr. ch. v., *Homer*, is well known. There has been an interesting review also of Mure’s History of the Language and Lit. of Anc. Greece in the Edinb. Rev. (No. 188) lately, bearing on this same subject; and also Blackwood’s Magaz. Nos. 382, 405, 409, &c., *Homer and the Homeridæ*.

c. τὰ πολλὰ πάντα ὑμνέεται, *are sung in all sorts of various ways*; τὰ πάντα πολλά, *would be, very much in all*. Cf. Jelf, § 454, 1, a., cf. i. 203, b.

d. ἐκείνον δὲ λευστήρα. This word may be either taken in a passive or in an active sense, as W., Schw., and B. agree, i. e. either, *ignis qui lapidibus obruat*, *one who deserved stoning*, cf. Æsch. S. c. Theb. λευστή ῥμόρος: or *cives quasi lapidibus obruens*, *φόνευσ*, *a murderer or tyrant*. Either one of these explanations, especially the former, appears preferable to the sense assigned to it by Müll. Dor. i. p. 186, who renders the passage in the text, *Adrastus is king of the Argives, but thou art a common bond-slave*, taking the word, “according to its grammatical form, for *a stone-slinger*, i. e. *a man of the lowest rank*.” For its historical information, the entire passage is worth quoting. “With regard to the warlike actions of Cleisthenes, he must have been very celebrated for his prowess; since in the war of the Amphictyons against Cirrha, although denounced as a stone-slinger, that is, a man of the lowest rank, by the Pythian priestess, he shared the chief command of the army with the Thessalian Heraclide, Eurylochus, and helped to conquer the city. This took place 592 B. C. Out of the plunder of the town Cleisthenes built a portico for the embellishment of Sicyon, (which long retained the name of the Cleisthenean; Thirlw. i. p. 423;) he was also victor in the chariot-race at the second Pythiad 584 B. C.—He was, as is probable from the general testimony of Thucydides, overthrown by Sparta perhaps soon after 580 B. C.”

e. τραγικοῖσι χοροῖσι—Whether in this passage may be discovered the existence of a *Τραγῳδία* long before the date of Thespis and Phrynichus is disputed. The reader will find the opinion of Bent-

ley, who embraces the negative side, ably combated in a long note, p. 6, of *The Gk Theatre*, which concludes as follows: "on the whole then, it may be thought sufficiently clear, that long before Thespis the term τραγωδία was formed, and employed as the name of the choral performances in the Dionysia. But from not sufficiently distinguishing between τραγωδία in its original signification, and the Tragedy of Æschylus, Sophocles, and of modern days, many groundless difficulties have arisen." See *Chorus*, Smith's *D. of A.*, and i. 23, *d*.

CH. LXVIII.—*a*. Φυλάς δὲ—The reasons assigned by Müll. Dor. ii. p. 59, for the changes made by Clisthenes in the names of the tribes, do not appear so probable either as those given by Hdtus, or by Thirlwall, *l. l.* as follows: "One of the most celebrated innovations was the change which Clisthenes made in the names of the Dorian tribes, for which he substituted others, derived from the lowest kinds of domestic animals; viz. from *the sow*, *the ass*, and *the pig*:—'Υἄται, 'Ονέᾱται, Χοιρεᾱται; while a fourth tribe, to which he himself belonged, was distinguished by the majestic title of the Archelai, *the princely*. Hdtus supposes that he only meant to insult the Dorians; and we could sooner adopt this opinion than believe, with a modern author, Müll. Dor. ii. p. 59, that he took so strange a method of directing their attention to rural pursuits. But Hdtus adds, that the new names were retained for sixty years after the death of Clisthenes and the fall of his dynasty, when those of the Dorian tribes were restored, and in the room of the fourth, a new one was created, called from the son of the Argive hero Adrastus, the Ægialeans. This account leads us to suspect that the changes made by Clisthenes were not confined to the names of the tribes, but that he made an entirely new distribution of them, perhaps collecting the Dorians in one, and assigning the three rustic tribes to the commonalty, which, by this means, might seem to acquire a legitimate preponderance. Afterwards perhaps this proportion was inverted; and when the Dorians resumed their old division, the commonalty was thrown into the single tribe, called not from the hero, but from the land, the Ægialeans." ἵνα—ἔωσι, cf. Jelf, § 806, *obs.* 1, *Conjunctive after the aorist*. κατεγέλασε πῶν Σ. *he derided the Sicyonians*. Cf. Jelf, § 629, *obs.* on the compounds of κατά.

CH. LXIX.—*a*. πρότερον ἀπωσμένον, τότε πάντα πρὸς τὴν κ. τ. λ. This is the reading of G., Schw., and B., rendered by Valla, *postquam enim populum Atheniensem antea alienatum (a se), tunc omnem ad suam auctoritatem redegit; when he had entirely drawn over to his own party the commons who had formerly been opposed to him*. The other reading is πρότ. ἀπωσ. πάντων, κ. τ. λ., *which had formerly been thrust out of, deprived of, every privilege, &c.* On the policy of Clisthenes in attaching to himself the democratical party, and on the nature of the changes he introduced, cf. v. 66, *b*.

*b*. φυλάρχους—That Hdtus is wrong in calling the heads of the



Phylæ *Phylarchs*, instead of ἐπιμεληταὶ τῶν φυλῶν, is strongly asserted by H. P. A. § 111; whether φυλοβασιλεῖς would not have been the correct name, as before the time of Clisthenes there appear to have existed four Presidents or Heads of the tribes, one to each tribe, thus named, may be conjectured; but the subject is one of great obscurity. Cf. Schömann *Comitia*, iii. 2, p. 368, and on the φυλοβασιλεῖς, Müll. *Dor.* ii. p. 142, or Smith's *D. of A.* *Phylobasileis*. Anyhow, it appears certain that the φύλαρχοι properly belonged to the Knights alone, and were invested with the same authority among them, in levying soldiers and having the charge of the military rolls, κατάλογοι, as the ταξίαρχοι were among the Hoplites: "Equitatus præerant Hipparchi bini, Phylarchi deni, item a populo creati. Atque Phylarchorum quidem eadem apud equites munera erant, quæ Taxiarchorum apud hoplitas." Schömann, *l. l.* p. 315. On the duties of the ἐπιμεληταὶ τῶν φυλῶν, which appear to have been principally concerned with the care of the public spectacles and games held at the Dionysiac, Panathenaic, and other festivals, see the same work, p. 269. Cf. also Smith's *D. of A.* φύλαρχοι.

c. δέκα . . . . . τας φυλάς. This is rendered by Corsini, whom B. follows, in *decem vero tribus etiam demos distribuit (singulos)*, an interpretation considered by H. P. A. § 111, note 9, as quite inadmissible. But to translate in *singulas tribus decem demos distribuit*, would make the number of the Demi 100 only, while it is known that they were 174. The first interpretation therefore appears preferable; Schw. too considers the order of the words to be, καὶ κατένευμε τοὺς δήμους ἐς τὰς δέκα φυλάς. So also S. and L. D.

CH. LXX.—a. ἐξέβαλλε—he endeavoured to expel, &c. Cf. i. 68, f. On Isagoras, cf. v. 66, a., seqq.

CH. LXXI.—a. οἱ δὲ ἐναγέες . . . . . Κύλων κ. τ. λ. The insurrection of Cylon, dated 620 B. C. in the E. Hist. of Gr., is by Thirlw. placed 8 years later: "it was," H., P. A. § 103, remarks, "without doubt only a consequence of the sanguinary severity of the enactments of Draco. It would seem that the Eupatridæ finding themselves unable any longer to withstand the general clamour for a written code of laws, made their very compliance an opportunity for sanctioning measures of the most rigorous description, in the hope of being able still to check the growth of democracy. The event, however, proved the reverse of what they had hoped, and, though they succeeded in overpowering the insurrection Cylon raised, the perfidy with which they acted on the occasion precipitated their fall. Laden with the curse of sacrilege, the Alcæonidæ were obliged to comply with Solon's proposal that they should leave the city, and Epimenides, who was invited for the purpose of purifying it, prepared the way for Solon's legislation by many wholesome enactments." Cf. also Thirlw. ii. c. xi. p. 20, and Thucyd. i. 126, where on the same charge of pollution

the Lacedæmonians demand Pericles' banishment, his mother Agariste being grand-daughter of Megacles, s. of Alcmaeon.

*b.* ἐκόμησε—κομᾶν, *to let the hair grow*, as in i. 82 and 195, thence, *from the pride supposed to attach itself to wearing the hair long, to raise one's ambition to any object, to entertain high thoughts, to give oneself airs.* ἐπὶ, *the result contemplated—with a view to*; Jelf, § 634, 3, *a.*, *he conceived ambitious designs upon, aimed at, the tyranny*; or, *he gave himself airs from his hope of obtaining the tyranny.* On the Acropolis see the interesting sect. viii. p. 176, seqq. of Leake's Athens, and *Athenæ*, Smith's C. D.

*c.* οἱ Πρυτάνεις τῶν Ναυκράρων, "Solon appears to have laid the foundation of the Attic navy, by charging the 48 sections, called *naucraries*, into which the tribes had been divided for financial purposes, each with the equipment of a galley, as well as with the mounting of two horsemen.—The name seems to have had nothing to do with navigation, but rather to be derived from ναίω." Thirlw. ii. c. xi. p. 52, and note, cf. p. 22. On the derivation see also below. "The division of the tribes into twelve *τριπτύες* and forty-eight *Naucrariæ*, though antecedent to the times of Solon and Cleisthenes, cannot," says H., "be referred to so early a period as the time of Theseus, since the latter, consisting of divisions of the citizens for the payment of contributions and meeting other public burdens, clearly belong to a more advanced state of civil organization.—Among the other changes introduced by Cleisthenes was that of the number of *Naucrariæ* from forty-eight to fifty, and their former duties, such as the raising subsidies of money or troops for the public service, were made over by him to Demarchs, or presidents of the Demi or hamlets." Cf. also Grote, Gr. iii. p. 71. Observe, that "the statement of Hdtus, vi. 89, that the Athenians in their war against Ægina had only 50 ships of their own, is thus perfectly in accordance with the 50 *naucraries* of Cleisthenes." Smith's D. of A., *Ναυκραρία*. Müller, in his learned discussion on the very probable identity in ancient times of the 4 *φυλοβασιλεῖς* (cf. v. 69, *b.*) and the Prytanes, concludes, that "we must suppose that these *phylobasileis*, who, in consequence of political changes, had at an early period fallen into oblivion, were once, under the name of *prytanes*, one of the highest offices of the state. These *prytanes*, it may be fairly conjectured, were not the whole court of justice held at Athens in the *prytaneum*, ἐπὶ πρυτανείῳ, but were merely the leaders and presidents of this supreme court, which, in historical times, only possessed the remnants of a formerly extensive criminal jurisdiction. Hence there would appear a remarkable correspondence, both in their respective numbers and constitutions, between the criminal court, the *Prytaneum*, and the first administrative office in the ancient state of Athens. These latter were the *naucrari*. The *naucrari*, who were also anciently forty-eight in number, and fifty after the new division of the tribes, in early times managed the public revenue, and therefore fitted out



fleets and armies. Now Hdtus also mentions the prytanes of the naucrari, who in early times directed the government of Athens. Unless we suppose the existence of two kinds of prytanes, which does not appear suitable to the simplicity of ancient institutions, the same persons must have presided over both colleges and had an equal share in the jurisdiction and government." Müll. Dor. ii. p. 142, seqq., and H. P. A. §§ 99 and 111. The latter, in § 99, note 5, refers to Wachsmuth i. § 239, on the etymology of the word, perhaps equivalent to ναύκληρος, and whether that meant a *householder*, (from ναίειν,) or a *ship proprietor*. Cf. also ναύκραρος, S. and L. D.

d. οἵπερ ἔνεμον κ. τ. λ. "The difference observable here in the accounts of Thucydides and Hdtus, who speaks of the power of the Prytanes of the Naucraries in terms very similar to those which Thucyd., i. 126, applies to the Archons, τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσον, is ingeniously reconciled by Wachsmuth, i. p. 246, by the supposition that the magistrates mentioned by Hdtus were assessors of the first Archon, and were therefore in public proceedings identified with him and his colleagues." Thirlw. ii. c. 11, p. 22.

CH. LXXII.—a. ἥτις ἐς . . . ὡς προσερέων, *he was about to proceed into the shrine of the goddess, Minerva Polias*, cf. v. 82, c., *for the purpose of addressing her*.

b. πρὶν ἢ τὰς θύρας ἀμείψαι, *before that he passed the doors*. Cf. Æschyl. Choeph. 569, Soph. Philoct. 1256, and Eurip. Electr. 750. W. So *Mutare*, in Lucretius iv. 455, quoted by L., "Conclusoque loco cœlum, mare, flumina, montes Mutare et campos pedibus transire videmur."

c. ἐξέπιπτε μετὰ τῶν Λακεδαιμονίων κ. τ. λ. Alluded to by Aristoph. Lysistr. 273, οὐδὲ Κλεομένης ὃς αὐτήν κ. τ. λ. V. "The decisive measures of Clisthenes soon perfectly developed the democracy which Solon had left but half formed. It was in vain that the aristocracy, headed by Isagoras, had recourse again to Lacedæmon; (cf. v. 55, b.) Cleomenes, the Spartan king, did, indeed, at first, succeed in expelling Clisthenes, but, on his proceeding to remodel the senate constituted by Solon, the populace rose, compelled him to withdraw, and leave the party of Isagoras to their vengeance." H. P. A. § 110. On τὴν ἐπὶ θαν. cf. i. 109, a.

d. τοῦ ἔργα χειρῶν κ. τ. λ. Explained by Pausanias, vi. 8, § 4, who informs us that he was 3 times victorious in the pancratium at the Pythian, and twice at the Olympic games. B.

CH. LXXIII.—a. ἐκπεπολεμῶσθαι. *had been rendered hostile, had been brought into feud with them*. Cf. iii. 66, b.

b. ἀπεκορύφου—*summed up matters to them, answered them concisely*. On the giving earth and water, cf. iv. 126, b. In the sentence itself, εἰ μὲν διδοῦσι κ. τ. λ., observe the force of the particle δὲ before συμμαχίην—"On condition that the Athenians give earth and water to king Darius, *then*, or, *in that case*, he promised to

make an alliance with them, but he told them, that if they were unwilling to do this, they must immediately depart." Stephens, Gk Partic. p. 75.

CH. LXXIV.—*a.* Κλεομε.—συνελ. κ. τ. λ. B. C. 504. Οἰνόην καὶ Ὑσιᾶς, Border towns on the N. frontier of Attica. There were two towns of the former name, the one near Eleutheræ, which is here intended, cf. Müll. Dor. i. p. 267, and the other close to Marathon. B. Hysiæ in Bœotia, E. of Plataæ, probably belonged to Plataæ. Cf. Smith's C. D., and vi. 108.

CH. LXXV.—*a.* μὴ ἐξεῖναι ἔπεσθαι κ. τ. λ. Müller, Dor. ii. p. 109, alludes to this, when discussing the limitations laid in subsequent times on the power of the Spartan kings. "Their military power was, however, thought dangerous and excessive, and was from time to time curtailed. This limitation was not indeed effected by the arrangement which originated from the discussion between Demaratus and Cleomenes, viz. that only one king should be with the army at the same time, (cf. Xenoph. Hell. v. 3, 10, *both* kings were rarely out of Sparta,) for this regulation rather increased the power of the one king who was sent out; but chiefly by the law that the king should not go into the field without ten councillors, (a rule which owed its origin to the over-hasty armistice of Agis, Thucyd. v. 63,) and by the compulsory attendance of the Ephors. Cf. also H. P. A. §§ 25 and 45, note 7. On the Spartan kings and their privileges, cf. vi. 51, *b.*, seqq.

*b.* παραλυομένου δὲ . . . Τυνδαριδέων τὸν ἕτερον—and as one of the kings was freed from accompanying the expedition, i. e. as one of the kings was to remain at home, one of the Tyndaridæ should also be left behind. Referring to this, Müller, Dor. i. p. 423, says; "As belonging to the worship of the Tyndaridæ at Sparta, I may mention the ancient images called δόκανα; two upright beams with two others laid across them transversely; the custom in military expeditions of taking either one or both of the statues of the Dioscuri, according as one or both kings went with the army; which places the Tyndaridæ in the light of gods of war; and the belief that they often appeared as assistants in time of need, or even merely as friendly guests, which distinguishes them from most other heroes." Such images doubtless represented the union of the twin brothers. Cf. Smith's D. of A., *Docana*. So also the Æginetans sent the Æacidæ, statues of these heroes, that is, to the aid of the Thebans, v. 80, as well as to Salamis; viii. 83. Cf. viii. 64, *a.*

CH. LXXVI.—*a.* Τέταρτον δὲ κ. τ. λ. It was in fact the fifth. The first during the reign of Codrus; cf. Pausanias i. 39. The second related by Hdtus, v. 63, unsuccessful, under Anchimolius. The third, the first of Cleomenes, v. 64. The fourth, that in which Cleomenes seized the citadel, v. 72, but since he only came with a small band, Hdtus does not consider it an expedition. Pausanias, iii. 4, also does not reckon it, but considers the one related in v. 74, &c. as the fourth. Schw. in Tr.



*b.* ὅτε καὶ Μέγαρα κατοίκισαν—shortly after the return of the Heraclidæ, when “Attica lost the Megarid, which from this time ranked as a Dorian state, at first dependent on Corinth, as Ægina was on Epidaurus, but afterwards independent.” H. P. A. § 18. Cf. i. 30, *d.*

CH. LXXVII.—*a.* κληρούχους ἐπὶ τῶν ἵπποβοτέων κ. τ. λ. “This victory enabled them to parcel out the estates of the great Chalcidian landowners among 4000 Attic colonists, who still retained their connexion with Athens, and as often as they would, might exercise their franchise. This addition to the Attic territory was the more valuable, because, while it provided so many families with a maintenance, it afforded means of raising a body of cavalry, the force in which Attica was most deficient.” Thirlw. ii. p. 78. On the privileges of the Cleruchi, H. § 117, remarks to the same effect, that “though they formed separate communities, yet they never lost the rights of Athenian citizens.”

*b.* οἱ δὲ ἵπποβόται κ. τ. λ.—*the rich have the definite name of “the ἵπποβόται,” “the cavaliers,” or, “the knights.”* On the predicate here with the article as expressing some definite, cf. Jelf, § 460, 2. Cf. οἰκίαι τεθριπποτρόφοι, vi. 35, 125. V. On οἱ παχέες, cf. v. 30, *a.*

*c.* διμνέως ἀποτιμησάμενοι, *having valued their ransom at two minæ apiece, = £8 2s. 6d.;* the regular rate of ransom among many of the Greeks. Cf. vi. 79. W.

*d.* τοῦ μεγάρου τοῦ κ. τ. λ. This, from its position, can hardly have been any other than *the shrine or chapel*, cf. i. 47, *a.*, of γῆ Κουροτρόφος καὶ Δημήτηρ Χλόη, mentioned by Pausanias i. 22, § 3. L. is in error in conceiving it to be of Agraulos, or of Minerva called Νίκη ἀπτέρωτος. B. See on the situation of the temple sacred to Ceres Chloe and Tellus Curotrophus, Leake’s Athens, § vii. p. 172, seqq., and on the Agraulium, p. 126. Cf. also Smith’s C. D., *Athenæ*.

*e.* ἀριστ. χερὸς., *on the left hand*, lit. *from the* &c. Coming under the notion of the separative gen. Jelf, § 530, *obs.* 1. τὰ προπύλαια—“*The entrances.*” Cf. Smith’s D. of A., *Propylæa*, &c. Leake, § viii. p. 177, seqq.

CH. LXXVIII.—*a.* Ἀθηναῖοι μὲν κ. τ. λ. On this period of Athenian History see H.’s remarks P. A. § 112. Cf. Thirlw. ii. ch. 11, p. 78, seqq.

CH. LXXIX.—*a.* ἐς πολύφημον—to the many-voiced, (sc. ἀγορὰν, *assembly*,) equivalent to ἐξενέικαι ἐς τὸν δῆμον, cf. ix. 5, *a.* Cf. Hom. II. ii. 150. Ἀλλ’ ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην. W. On ἀλίην, cf. i. 125, *b.* On the subject of the ch. cf. Thirlw. l. l. The Tanagræans, Thespians, and Coronæans, it should be observed, belonged to the Bæotian Confederacy, of which Thebes was the political head so far as it could be said to have one. It is not possible to ascertain exactly what number of states it originally comprised, but probably fourteen, their favourite number. At a later period the appointment of 11 Bæotarchs, cf. Thucyd. iv. 91, 424 B. C., shows that the confederacy then comprised, at the most, only

ten independent states. Eleutheræ and Platæa of the original league joined Athens at a very early period. From H. P. A. § 179. To this B. adds, that the Thespians, here spoken of as firm allies of Thebes, were, at no long period after, principally by the Persian wars, alienated from it. Cf. viii. 66, and ix. 15, c.

CH. LXXX.—a. τοὺς Αἰακίδας—Cf. v. 75, b.

CH. LXXXI.—a. πόλεμον ἀκήρυκτον—a sudden war, a war announced by no herald. See the remarks in Wachsmuth, i. p. 199, Engl. Trans. "The political proceedings of the independent states in their relations to each other were principally directed to the preservation of mutual peace, the depredations of individuals excepted; and upon any violation of the same it was stipulated that amicable negotiations should first be resorted to, δίκας δοῦναι καὶ δέχεσθαι, instead of immediately having recourse to arms. Hence the universally recognised mission of heralds," &c.

b. μακρῇσι νηυσὶ. Cf. i. 2, b.

CH. LXXXII.—a. Δαμῆς τε καὶ ΑὐξΗΣΙς—That the mystical worship of Damia and Auxesia at Epidaurus and Trœzen was connected with that of Ceres and Proserpine, Müller, Dor. i. p. 117, considers certain. They are generally considered identical, Damia being the same as the Dorian Δαμάτηρ, the "Bona Dea" of the Romans, whose priestess bore the name of Damiatrix. Cf. Smith's D. of Gr. and R. Biog., *Auxesia*, and *Demeter*. Hence, they tally with τῇ Μητρὶ καὶ τῇ Κόρῃ, viii. 65, a., the goddesses of fertility, worshipped at Tegea under the title of Καρποφόροι. V. and B.

b. λέγεται δὲ καὶ ὥς ἐλαῖαι κ. τ. λ. W. and L. remark that Hdtus was perfectly aware this was not true, but he touches lightly—as it is said—on a belief so agreeable to Athenian vanity and so often boasted in their poets. Cf. viii. 55, b., and Soph. Œd. Col. 694. "Ἔστιν δ' οἶον ἐγὼ κ. τ. λ. Cf. the remarks of D. p. 41, and Leake's Athens, § viii. p. 263.

c. τῷ Ἐρεχθεῖ. Cf. Smith's D. of Gr. and R. Biog., article *Erechthonius*. "N. of the Parthenon was the magnificent ERECTHEUM, containing 3 separate temples. One of Athene Polias (cf. v. 56, a.); the *Erectheum* proper or sanctuary of Erectheus; and the *Pandrosium*, or sanctuary of Pandrosos the d. of Cecrops." Smith's C. D., *Athenæ*. Cf. viii. 55, b., Potter's Grk Antiq. i. 8, p. 36, and particularly Leake's Athens, § viii. p. 259. From v. 72, it appears that no Dorian was permitted to enter the temple of the great deity of the Ionians.

CH. LXXXIII.—a. Τοῦτον δὲ ἔτι τὸν χρόνον—The events here spoken of fall, according to Müll. *Æginetica*, p. 75, somewhere about Ol. 60, i. e. 540 B. C. B.

b. ἀγνωμοσύνη χρησάμενοι—following the dictates of, indulging in, headstrong obstinacy. Cf. ii. 172, iv. 93, and vi. 10, a.

c. χοροῖσι κερτόμοισι—abusive, which uttered strong invectives. Cf. the third extract from Bentley's Dissert. on the Ep. of Phalaris,



Gk. Theatre, p. 230, on the expressions ἐξ ἀμάξης λέγειν, &c. in this sense; and Smith's D. of A., *Dionysia*.

CH. LXXXIV.—*a.* ἐμήνιον—*declared their anger against, or remonstrated with.* ἀπεφ λόγῳ—*endeavoured to prove to them by arguments, or perhaps in the same sense as in i. 129, b., proved to them in reality, made out their case.* Schw.

CH. LXXXV.—*a.* ἀλλοφρονῆσαι—*lost their senses, became mad.* Cf. Hom. Il. xxiii. 698. W.

CH. LXXXVI.—*a.* ἐς τὴν Αἰγιναίην, sc. νῆσον. W. ὑποταμ. τὸ ἀπὸ τῶν νεῶν, *cutting off their path from their vessels; which would of course also lead to them.*

CH. LXXXVII.—*a.* τοῦ δαιμονίου, sc. διαφθείραντος κ. τ. λ.

*b.* τῇσι περόνῃσι—*large pins, used for fastening on the outer garment or cloak (ἱμάτιον), cf. Soph. Œ. T. 1269. S. and L. D. περόνη the tongue, or steel-fastening pin, fixed into the πόρπη, clasp, or buckle, to gird up the dress for rapid motion. The dress of the Ionic women, being sewed all in one piece, needed no clasp on the shoulder, though to close the open sleeve clasps were employed, doubtless neither of so large a size or capable of being employed to such a formidable purpose as those that fastened the robe on the shoulder. B. Cf. the Fibula, Smith's D. of A.*

CH. LXXXVIII.—*a.* τοῖσι δὲ Ἀργείοισι κ. τ. λ. supply λέγεται, from the commencement of the preceding chapt. *now it is said by the Argives, &c.* On the Ionian and Dorian Chiton, see Smith's D. of A., *Tunica*.

CH. LXXXIX.—*a.* ἀδικίου κ. τ. λ. *that waiting 30 years from the time when the Æginetans committed the wrong, then, &c.*

CH. XC.—*a.* τὰ ἐκ τῶν Ἀλκμαίωνδέων κ. τ. λ. Cf. v. 63, *a.*, 66.

*b.* οἱ χρησμοὶ—*These oracles deposited in the Acropolis may be compared with the Sibylline books in the capitol of Rome. Probably there were amongst them some verses of Musæus, which had been corrupted by Onomacritus. Cf. vii. 6. W. The oracles in v. 93, are probably the same as these. "Some ancient predictions which Cleomenes professed to have found," &c., is the remark of Thirlw. in l. Cf. also D. p. 77.*

CH. XCI.—*a.* κατεχόμενον . . . τυραννίδι—*The unexpected consequences of the expulsion of the Peisistratidæ are alluded to by H. P. A. § 35. Speaking of Cleomenes' refusal of the Plateæans' petition, 519 B. C., to join the Lacedæmonian confederacy, he says, "Cleomenes as little expected that this measure was to form the foundation of the aggrandizement of Athens, as the Lacedæmonians anticipated, when they put an end to the power of the Pisistratidæ, 510 B. C., that the liberty of Athens would soon make them wish for the re-establishment of Hippias." The aversion of the Lacedæmonians to despotism is well known; cf. H. P. A. § 32. "The peculiar circumstances and the degrees by which Lacedæmon attained this superiority over its neighbours, are not known, but we may collect that it was chiefly by over-*

throwing the tyrants who flourished about that period, circ. 600 B. C., in all the cities of Greece, and whose extermination seems to have been one of the chief objects of the policy by which Sparta established its authority throughout the Peloponnesus, and obtained influence over its internal affairs. Cf. Müll. Dor. i. p. 193, Thucyd. i. 18, 76, v. 81, and Aristot. Polit. v. 8, 18." Also Thirlw. ii. ch. 11, p. 79, seqq., and the section *Peisistratidæ* in E. Hist. of Gr. ch. viii. p. 199, seqq.

b. ἀπὸ Σιγείου—Cf. v. 65, b.

c. μεταπεμφόμενοι κ. τ. λ. On the Hegemony of Sparta, read H. P. A. § 34, seqq. and Bk. i. ch. 9, of Müll. Dor. i. p. 203, of which it is impossible to speak too highly. On this and the following chs. see Thirlw. ii. 11, p. 79, 80. συγγινώσκω αὐτοῖσι κ. τ. λ. Cf. Jelf, § 682, 2. With σύννοια, συγγινώσκω ἑμαυτῷ the participle may either agree with the subject or with the personal pronoun following the verb; as σύννοια (συγγινώσκω) ἑμαυτῷ εὖ ποιήσας, or σύννοια ἑμαυτῷ εὖ ποιήσαντι. Cf. ix. 60. συνοίδαμεν ὑμῖν κ. τ. λ.

d. δόξαν φύσας αὐξάνεται—*famam sibi nactus*, (*having got or gained glory*, i. e. amongst the rest of the Gks from the expulsion of its despots,) *augescit*. B.

e. τάχα τις . . . ἐκμαθ. ἀμαρτῶν. *intelliget se peccasse*. Cf. Jelf, § 683.

CH. XCII.—a. § 1. Κορίνθιος δὲ κ. τ. λ. That a Corinthian took upon himself to answer the Spartans, is naturally accounted for from his city ranking next in order of precedence to Sparta. So H. P. A. § 34, "The Tegeatæ, in all engagements, claimed the post of honour on the extreme left; in council, Corinth seems to have been next to Sparta in influence, and to have balanced, in no inconsiderable degree, the influence that state possessed as head of the confederacy." Cf. Thucyd. i. 40, 41, 67, and Müll. Dor. i. p. 202.

b. Ἡ δὲ ὅ τε οὐρανὸς κ. τ. λ. Cf. Eurip. Med. 410. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαὶ κ. τ. λ. Virgil, Eclog. i. 60, Ante leves ergo, &c., and Ovid. Trist. i. 8, 5, Omnia naturæ præpostera legibus ibunt, &c. B. οὐδὲν ἐστὶ κατ' ἀνθρώπους, *there is nothing among men*, &c. Cf. Jelf, § 629, 1, b.

c. καὶ φυλάσσοντες κ. τ. λ. Cf. note a. on ch. xci. παραχρᾶσθε, *regard it as of no consequence*, in the case of your allies.

d. § 2. Κορινθίοισι γὰρ κ. τ. λ. On the overthrow of the power of the Bacchiadæ by Cypselus, (about 650 B. C.,) whose character seems greatly misrepresented by the Corinthian orator, and on Periander and their policy, see the discussion in Müll. Dor. i. p. 187, and Aristot. Polit. v. 9, 21, 22. B. Consult Thirlwall, i. ch. 10, p. 417—424 throughout, and Smith's D. of Gr. and R. Biog., *Bacchiadæ*.

e. ἐίδιδσαν καὶ ἤγοντο—*gave and took in marriage*.

f. Λάβδα. a nickname, it seems, from her lameness, which gave her a resemblance to the letter Λ, anciently called *labda*. So



Æsop is said to have been called  $\theta$  from his *acuteness*. B. I suppose because  $\theta$  sometimes stood for the spiritus asper, as  $\theta\acute{\alpha}\mu\alpha$  for  $\acute{\alpha}\mu\alpha$ .

g. Λάπιθης . . . . Καινίδης. On these names and on the ancient inhabitants of Corinth, see Müll. Dor. i. p. 101.

h. ἐκ δὲ οἱ ταύτης κ. τ. λ. Supply οὐδὲ before ταύτης. Similar constructions, Schw. notes, are found in Eurip. Troad. 481, and Aristoph. Aves, 695, to which add Soph. Ajax, 627, ed. Dind.

i. ὀλοοίτροχον—a round or rolling stone. Cf. S. and L. D. δικαιῶσαι, *chastise, punish*. B.

j. Αἰετὸς—πέτρῃσι—The allusion is to the name *Eetion*, and to the deme of *Petra*, where he resided.

k. ὀφρυόεντα Κόρινθον—*beetling Corinth, or that stands on the brow*. An epithet given to the city from the position of the Acrocorinthus, in which was the fountain Pirene. W. For a sketch of the Acrocorinthus, cf. E. Hist. of Gr. p. 128.

l. § 4. κυψέλην, This chest was said to have been dedicated in the temple of Juno at Olympia; but I should be more inclined to believe that the ingenious chest described by Pausanias, v. 17—19, was dedicated by the Cypselidæ in memory of the event, and not made after the model of the original. V. Cf. Smith's D. of Gr. and R. Biog., *Cypselus*.

m. παίδων γε μὲν οὐκέτι παῖδες. As, according to Aristot. Polit. v. 12, Psammetichus, s. of Gorgias and grandson of Cypselus, succeeded Periander, there appears a contradiction involved in the oracle. The explanation that B. prefers is, that after Cypselus' death, Periander and Gorgias reigned; but, as Periander's sons died before him, only Gorgias' son Psammetichus (singular, and not plur.) reigned after him; and thus it was only παῖς and not παῖδες. If this be the right explanation, and the reading οὐκέτι, instead of the conjecture εἰσέτι, correct, the oracle may truly be called ἀμφιδέξιον, *ambiguous*. Müller, Dor. i. p. 191, considers Psammetichus to have reigned but three years, and then, without doubt, to have been overthrown by the Spartans, 582 B. C.

n. τοιοῦτος δὴ τις κ. τ. λ. "However violently the Corinthian orator in Hdtus accuses this sovereign, the judgment of antiquity in general was widely different. Cypselus was of a peaceful disposition, reigned without a body-guard, and never forgot that he rose from a demagogue to the throne. He also undertook works of building, either from a taste for the arts, or for the purpose of employing the people. The treasury at Delphi, together with the plane-tree, was the work of this sovereign." Müll. Dor. i. p. 188. See also Thirlw. i. c. 10, p. 420, and Smith's D. of Gr. and R. Biog., *Cypselus*; and on the character of the Greek τύραννος, (*despot*,) Grote's Gr. iii. p. 11, seqq., and the article on the same in Edinb. Rev. for Jan. 1850.

o. § 6. παρὰ Θρασύβουλον κήρυκα—Cf. i. 20, seqq. This tale Livy, i. 54, has borrowed in his story of Tarquin and his s. Sextus.

The same idea is also found in Eurip. Supp. 445, Καὶ τοὺς ἀρίστους κ. τ. λ. B.

p. ἐπειρωτῶν τε καὶ ἀναποδίζων—asking and cross-questioning the herald, lit. drawing him back in his narration, making him return to the subject and repeat what he had already said. Schw. Lex. In S. and L. D., making him step back, calling him back and questioning him.

q. § 7. ἐς Θεσπρωτοὺς . . . τὸ νεκρομαντήριον—The various ceremonies used on these occasions are described by Potter, Gk Antiq. vol. i. bk. ii. c. 18. "They might," he supposes, "be performed in any place, but some places were appropriated to this use, two of which were most remarkable; the first in Thesprotia near lake Aornos, where Orpheus is said to have restored to life Eurydice, and which Periander visited; the other in Campania, at the lake Avernus." Add also another at Heraclea on the Propontis. Cf. Smith's D. of A., *Oraculum*. On Melissa, the w. of Periander, cf. iii. 50, and Müll. Dor. i. p. 192, and ii. p. 282.

r. ὑποστήσας—having privately placed his guards, &c., and in viii. 91, Αἰγινῆται ὑποστάντες—the Æginetans standing in ambush, waiting for the enemy as they came out. B.

CH. XCIII.—a. ἡ μὲν Κορινθίους κ. τ. λ. Agreeably to this prediction of Hippias', we find the Corinthians joining with the Thebans and others in desiring that Athens should be utterly destroyed, at the end of the Bell. Pelop. Cf. Xenoph. Hell. ii. c. ii. § 19, ed. Schn.; Thirlw. iv. c. 30, p. 166; and D. p. 29.

b. τοὺς χρησμούς—Cf. v. 90, b., and on φωνὴν ῥήξας, i. 85, d.

CH. XCIV.—a. Σίγειον, τὸ εἶλε Πεισίστρατος κ. τ. λ. Cf. v. 65, b., αἰχμῇ, i. e. in war. Cf. vii. 152, b.

b. οὐδὲν μᾶλλον Αἰόλεῦσι κ. τ. λ. Cf. i. 149, a, i. 151, a.; and on the repetition of οὐ after ἤ, Jelf, § 749, 3, quoted in iv. 118, d.

CH. XCV.—a. Ἀλκαῖος ὁ ποιητής, The charge of cowardice which some have endeavoured to fasten on Alcæus, for his misfortune in losing his shield during a conflict between the Mitylenæans and Athenians, for the possession of Sigæum, seems to be as unjust as is the same charge against Horace for his conduct at Philippi. Article *Alcæus*, Class. Dict. Cf. also Smith's D. of Gr. and R. Biog., *Alcæus*, and Hor. ii. Od. xiii. 26, "Et te sonantem," &c., and i. Od. xxxii. 6, "Lesbio primum," &c. On the Roman poet's own disaster, ii. Od. vii. 9, "Tecum Philippos," &c. Archilochus is also said to have lost his shield in a battle with the Thracians.

b. ταῦτα . . . ἐν μέλει ποιήσας, ἐπιτιθεῖ ἐς Μιτυλήνην, having made this the subject of a lyrical poem, or, having made a poem of it in lyric verse, he sends it by message to Mitylene, &c.

CH. XCVI.—a. πᾶν χρῆμα ἐκίνεε—tried every way, left no stone unturned. οὐκ ἔωντας, trying not to allow, deprecating, cf. ii. 30, f. διαβάλλων, slandering, calumniating, aspersing the character of.

CH. XCVII.—a. καὶ διαβεβλημένοι—being calumniated to, (?) set at variance with the Persians. S. and L. D. gives, being filled with



*suspicion and hatred against.* Cf. v. 35, vi. 46, quoted by B. On the dative of the participles νομίζουσι—διαβ. cf. Matth. Gr. Gr. § 401. "The dative expresses also the direction of an action towards an object, whether this direction be proper and obvious to the senses or an improper one, which is only imagined to accompany an action in conformity with a sensible mode of conception." On the subject of the ch. cf. Thirlw. ii. c. 14, p. 212, seqq.

b. αὕτη γὰρ . . . ἐδυνάστευε μέγιστα. Cf. i. 56, on the result of Cræsus' inquiry. τὸν δῆμον, *the assembly of the people.* Cf. Thucyd. i. 90. B.

c. πολλοὺς γὰρ . . . εὐπετέστερον διαβάλλειν κ. τ. λ. *easier to cheat, or, impose upon,* cf. v. 50, b., and on the sentiment expressed, Aristot. Rhet. i. 1, § 7.

d. τρεῖς δὲ μυριάδας κ. τ. λ. H., § 99, note 4, agrees with most authorities that 20,000, and not 30,000, may be taken as the average number of Athenian citizens that had a right to vote, in the classical times. V. quotes a similar exaggeration from Aristoph. Eccles. 1124, πολιτῶν πλεῖον ἢ τρισμυρίων κ. τ. λ. Cf. also Smith's C. D., *Athenæ.*

e. ἀρχὴ κακῶν κ. τ. λ. "A decree was passed to send a squadron of 20 ships under the command of Melanthius, a man of the highest reputation. Hdtus observes that the thirty thousand Athenians were more easily deluded than Cleomenes. But it does not appear that in this case they were either grossly deceived or flagrantly rash. The 20 ships were indeed the occasion of events they could not have dreamt of; but they might not unreasonably consider the measure as one of prudent precaution, by which an avowed enemy was occupied at home, and diverted from an attack with which he had already threatened them." Thirlw. ii. p. 213. Cf. D. p. 126, and E. Hist. of Gr. p. 209. B. compares, on the expression, Thucyd. ii. 12, ἥδε ἡ ἡμέρα κ. τ. λ., and Virgil, *Æn.* iv. 169, "Ille dies primus lethi primusque malorum Causa fuit."

CH. XCVIII.—a. τοὺς Παίονας—Cf. v. 15, seqq. κατὰ πόδας, *at full speed, with all the power of their feet, i. e. on their track or trail.* S. and L. D. Cf. Jelf, § 629, 3, b. So κατὰ κράτος. Cf. ix. 89, a.

CH. XCIX.—a. οἱ γὰρ δὴ Μιλήσιοι κ. τ. λ. This war is alluded to by Thucyd., i. 15, as one in which the rest of the states of Greece took part. The bone of contention appears to have been the rich plain of Lelantus above Chalcis. Cf. Thirlw. i. c. 10, p. 436.

CH. C.—a. Κορήσσω—A lofty mt, 40 stades, about 5 miles, from Ephesus, at whose foot was a small town and harbour of the same name. W. Cf. Thirlw. ii. c. 14, p. 214.

b. τῆς ἀκροπόλιος—Cf. i. 84, d. Burning of Sardis 499 B. c. Cf. Clinton Fast. Hell. i. p. 24.

CH. CI.—a. τοῦ Τρωῶλου—*Kisilja Musa Dagh.* Smith's C. D.

CH. CII.—a. Κυβήβης, also called Cybele. On her identity with

Demeter, Rhea, cf. Smith's D. of Gr. and R. Biog., *Rhea*, and cf. iv. 53, *d.*, 76, *b.*

*b.* τὸ σκηπτόμενοι—*using which as a pretext.* That the Persians burnt every temple in Greece they could, is certainly an exaggeration; besides those destroyed in Attica, we only hear of one in Naxos, vi. 96, one in Eretria, vi. 102, and one in Phocis, viii. 33.

*c.* ἐντὸς "Αλυος κ. τ. λ. Cf. i. 6, *a.* νομ. ἔχοντες, *having their districts, or cantonments.* "The Persian empire was subdivided into certain military cantons, independent of the civil administration; formed with a reference to the muster-places of the troops. Mention occurs of those in Asia Minor, and Hdtus expressly speaks of the cantons, νομοί, on this side the Halys, consequently we must conclude the same to have prevailed on the other side.—Of the cantons in Asia Minor, Xenophon particularizes that of which the muster-place was the plain of Castolus, as that of Thymbra was for the army of Syria; Hdtus also, vi. 95, mentions the Aleius Campus in Cilicia." H. Pers. ch. ii. *l. l.* B. For more on the Persian system of provincial government, cf. H. *l. l.*, *Satrapies.*

*d.* Εὐαλκίδεα—Probably the Olympic victor mentioned by Pausanias, vi. 16. W.

CH. CIII.—*a.* οὕτω γάρ σφι κ. τ. λ. *for they had acted in such a manner, done so much, against Darius, that, knowing reconciliation was impossible, they prepared to carry on the war as vigorously as before.*

CH. CIV.—*a.* τοῦ Εὐέλθοντος—Cf. iv. 162; Thirlw. ii. c. 14, p. 216, seqq.

CH. CV.—*a.* οὐ καταπροΐζονται—cf. iii. 36, *b.* . . . ὦ Ζεῦ, ἐκγενέσθαι μοι κ. τ. λ. *may it be granted me, &c.* Cf. Jelf, § 671, *b.*, *Elliptical use of the Inf. in commands and wishes.* The infin. is used in forms of *wishing* or *praying*, in *invocations* and *entreaties* that the person addressed would cause some one else to do something. Cf. Hom. Il. ii. 412, Aristoph. Lys. 317.

CH. CVI.—*a.* ἀνασχῆσιν. *would arise, happen,* from ἀνάσχω i. q. ἀνέχω. Cf. vii. 14.

*b.* ἵνα καταρτίσω ἐς τωυτό—that I may re-adjust matters, i. e. suppress the rebellion. Cf. iv. 161, *a.* κιθῶνα, *a coat of mail,* rather than *a tunic.* Schw. The speech savours strongly of Orientalism.

*c.* Σαρδῶ—Cf. i. 170, *a.*

CH. CVII.—*a.* διέβαλλε, *deceived, deluded* him. Cf. v. 50, *b.*

CH. CVIII.—*a.* μεμετιμένος—Cf. vii. 229, *a.*

CH. CIX.—*a.* προσφέρεσθαι, *to bear down upon, rush against,* cf. v. 34, *a.*

CH. CXI.—*a.* κατεργάζεσθαι κ. τ. λ. *strives, fights, with his feet &c.* B. *goes to work with &c.* S. and L. D. Observe that the esquire of Onesilus is a Carian. On the warlike character of the Carians, and their serving for pay, cf. v. 66, *a.* The words δπάων and τὰ πολεμήια (ἔργα), cf. Il. ii. 388, sound Homeric.

*b.* ὑπ' ἀξιώχρεω κ. τ. λ. Cf. Virgil, Æn. x. 830, "Æneæ magni



dextrâ cadis," and Ovid, *Metamorph.* v. 191, "Magna feres tacitas solatia mortis ad umbras A tanto cecidisse viro." W.

CH. CXII.—*a.* ἄκροι γενόμενοι—*playing an excellent part, being most courageous.* Cf. v. 124, *a.*, and viii. 111. B.

CH. CXIII.—*a.* πολεμιστήρια ἄρματα. *war-chariots*, ridden by two men; one managing the reins, the other fighting. This was the ancient method of chariot-fighting, kept up to a late period by the Thebans in Bœotia. Cf. *Diod.* xii. 70. W.

CH. CXVI.—*a.* ἔχοντες . . . . θυγατέρας, Cf. iv. 167, *a.*

CH. CXVII.—*a.* ταύτας μὲν ἐπ' ἡμέρης κ. τ. λ. *these cities he took, each one on a separate day.* Schw. Lex. Cf. Thirlw. l. l. c. 14, p. 216.

CH. CXVIII.—*a.* Συνενέσιος—Cf. i. 74, *b.* On ἀμειν. τῆς φύσ. cf. viii. 86, *b.*

CH. CXIX.—*a.* Δᾶ Στρατίῳ—Cf. i. 171, *d.*

*b.* κατειληθέντες δὲ ὧν οὗτοι . . . . σωτηρίας. "Now (δὲ ὧν) when these Carians were cooped up in this place, they began to deliberate concerning their safety. The particle here appears to mark the succession of the event spoken of and its sequence to some prior event." Stephens' Gk Partic. p. 109, 111.

CH. CXX.—*a.* ἀρτέοντο. *prepared themselves.* Cf. vii. 143, viii. 97. B. Cf. Thirlw. ii. c. 14, p. 216.

CH. CXXI.—*a.* τὴν ἐν Πηδάσῳ ὁδόν, *the road going to Pedasus.*

CH. CXXII.—*a.* εἶλε Κῖον. This town, which stood on a bay of the Propontis, was destroyed by Philip III. of Macedon, f. of Perseus, and rebuilt by Prusias, kg of Bithynia, who called it after his own name; Strabo xii. p. 563. B. Now called *Ghir*, also *Ghembio* and *Kemlik*. Smith's C. D.

*b.* Γέργιθας—*Gergis* or *Gergitha*, a town of the Troad, N. of the Scamander. Smith's C. D.

CH. CXXIII.—*a.* Κλαζομενάς . . . . Κύμην. On Clazomene cf. i. 142, *b.*, and on Cume i. 149, *a.*

CH. CXXIV.—*a.* ψυχὴν οὐκ ἄκρος, *not strong of mind*, S. and L. D., of a timid or wavering disposition. Cf. v. 112, *a.*

*b.* κρησφύγετον—a *refuge, place of retreat*. The derivation is given in Scapula: "Proprie sic dicebatur refugium, quod habebant qui Minöem Κρηῖτα i. e. Cretensem, legum latorem, fugiebant." ἐτείχεε—*had commenced fortifying.* B.

*c.* συγκαλέσας τοὺς συστ . . . . ἦν ἄρα ἐξωθέωνται ἐκ Μιλήτου, Observe here the force of the particle ἄρα, "Having called together his companions in the revolt, he proposed to them to deliberate on the state of their affairs, saying that it was better that they should have some place of refuge in view, if, as was not improbable, or if, as was fairly to be expected, they should be obliged to quit Miletus." Stephens' Gk Partic. p. 104.

CH. CXXV.—*a.* Ἐκαταίου—Cf. ii. 143, *a.*, and v. 35, *c.*

CH. CXXVI.—*a.* πόλιν περικατήμενος—This city was Ἐννέα ὁδοί, *the Nine Ways*, afterwards Amphipolis, *Jeni-Keni*, (cf. Arrowsmith,

Eton Geog. ch. 15, p. 335,) colonized by the Athenians; Thucyd. iv. 102. The death of Aristagoras Clinton fixes at 497 B. C., and the sending the 10,000 settlers mentioned in Thucyd., at 465 B. C., at the distance of thirty-two years from the death of Aristagoras. This failed, taking place under the direction of Leagrus and Sophanes; cf. Herod. ix. 75, and Thucyd. i. 100.—Agnon settled it 437 B. C., twenty-nine years after; by which year Hdtus had left Greece and gone to reside at Thurii, and hence he does not mention the name of Amphipolis. D. fixes the year 444 B. C. as that in which "Hdtus, being forty years old, takes up his residence in Magna Græcia." See D. p. 162, where this passage is discussed at length, and Clinton, Fast. Hell. i. Appendix ix. "Amphipolis fell into the hands of Brasidas B. C. 424, and of Philip B. C. 358." Smith's C. D.

## BOOK VI. ERATO.

PROGRESS AND SUPPRESSION OF THE IONIAN REVOLT. FIRST EXPEDITION, OF MARDONIUS; SECOND, OF DATIS AND ARTAPHERNES: BATTLE OF MARATHON AND DEATH OF MILTIADES.

CH. I.—*a.* μεμετιμένος—*having been sent, or, permitted to go*, cf. vii. 229, *a.* δῆθεν, *as he pretended*, cf. vii. 211, *b.*, i. 73, *e.*, &c.

*b.* τοῦτο τὸ ὑπόδημα—For other instances of metaphor, cf. vi. 27, *c.* On the history of what is here told, cf. Thirlw. ii. ch. 14, p. 218.

CH. II.—*a.* ὑπέδυνε τῶν κ. τ. λ. On the *Double Genitive* here, cf. Jelf, § 543, 1. We sometimes find a substantive followed by two genitives. See § 466, 2. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends: so here, 'Ισ. ὑπέδ. τῶν Ἰώνων-τῇν-ἡγεμονίαν τοῦ πρὸς Δαρ. πολέμου. Cf. vi. 67. κατὰ—Δημαρήτου κατάπανσιν-τῆς-βασιληΐης, and vi. 129, *a.*, and i. 52. On Sardinia, cf. v. 106, and i. 170, *a.*

CH. III.—*a.* ὡς βασιλεὺς . . . ἐξαναστήσας κ. τ. λ. On the Persian custom of transplanting conquered nations, cf. ii. 104, *a.*

CH. IV.—*a.* ἀνδρὸς Ἀταρνίτew, cf. i. 160, *b.*

CH. VI.—*a.* Φοίνικες μὲν ἔσαν πρωθυμότατοι. The hostility of the Phœnicians to the Gks, and especially to the Ionians, in almost every age, cf. viii. 68, *d.*, 90, *a.*, arose undoubtedly from the successful rivalry of the Ionians with them in commerce; hence their anxiety on the present occasion to overthrow the marine of their adversaries and injure their trade. B. Cf. i. 142, *b.*, and H. Pers. ch. i. p. 107. "They (the Ionians) contested with the Phœnicians



the advantage of possessing the grand exchange of Asia and Europe: their harbours were crowded by vessels from every port on the Mediterranean, and their fleets of merchantmen and men-of-war covered the Ægean." See also H. Phœnic. ch. ii. p. 60, seqq., "The hatred of the Phœnicians towards the Greeks is shown in nothing clearer, than in their ready willingness to lend their fleets to the Persians; and in the active share they took in the Persian expeditions against the whole of Greece, or against the separate states," &c. On the Phœnician commerce with Greece, see D. p. 46.

CH. VII.—*a.* *προβούλους*—*delegates*, or *deputies*, sent to the general assembly to consult for the good of Ionia, cf. i. 170. Similar were the *πρόβουλοι τῆς Ἑλλάδος*, sent to the Isthmus, vii. 172. On the *πρόβουλοι* at Athens appointed to act as a committee of public safety, Thucyd. viii. 1, see *Πρόβουλοι* in Smith's D. of A.

*b.* *ἐς Πανιώνιον*. Cf. i. 18, *b.* and refs, and H. P. A. § 148.

CH. VIII.—*a.* *Πριηνέες κ. τ. λ.* On the different Ionian colonies, cf. i. 142 and notes. Remark that "Ephesus, Colophon, and Lebedus are not mentioned, and seem to have kept aloof." Thirlw. ii. p. 219.

CH. IX.—*a.* *τὰ ἱερά—τὰ ἴδια—τὰ ἱερά*, the temples of the gods; *τὰ ἴδια*, not only the houses of private individuals, but any public edifices, not dedicated to the worship of the gods; such as are called by the ancients *οἶα*, when opposed to *ιερά*. V.

*b.* *ἐμπεπρήσεται*, On this form, usually considered the 2nd of the four forms of the future with a passive sense, cf. the *Excerpta Critica*, pt. ii., at the end of *The Greek Theatre*, p. 447. Cf. also Jelf, § 407, 1, *obs.* 1.

CH. X.—*a.* *ἀγνωμοσύνη τε διεχρέωντο*—*persisted in headstrong obstinacy*. B. Cf. v. 83, *b.*

CH. XI.—*a.* *Ἐπὶ ξυροῦ ἀκμῆς*—*upon the edge of a razor*; cf. S. and L. D.; *balanced so fine that a hair would turn the scale*, i. e. in the greatest danger, where the least mischance may cause utter ruin. This passage is quoted by Longinus § xxii., and is perhaps imitated from Homer, Il. x. 173, *πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς*. Cf. Theognis 557; Eurip. Phœn. 1088; Aristoph. Plut. 225; and Livy xxix. 17. "In discrimine est nunc humanum genus, utrum vos, an Carthaginienses, principes orbis terrarum videat." W. V.

*b.* *θεῶν τὰ ἴσα νεμόντων*, if the gods grant equal favour to either party, if they stand neutral. It occurs again in vi. 109. B.

CH. XII.—*a.* *ἀνάγων ἐπὶ κέρας κ. τ. λ.*, *leading his vessels in single file*, lit. *towards the wing, one after the other*. So *ἐπὶ κέρως*, in Thucyd. ii. 90, vi. 50, viii. 104, on which Arnold notes that "the phrase generally means a long column of men or ships, or a long line. The notion of thinness or expansion being equally preserved in both a single rank and a single file, but usage has generally applied the term to the latter." Of course, vessels sailing in this manner, one after another, would readily, by facing round, form

into line of battle, a manœuvre practised by Cnemus in Thucyd. ii. 90.

*b. δῖεκπλοον.* "The manœuvre called the *diecplus*, was," (Arnold Thucyd. i. 49,) "*a breaking through the enemy's line*, in order, by a rapid turn of the vessel, to strike the enemy's ship on the side or stern, where it was most defenceless, and so sink it."

*c. ἐπιβάτας.* On the number of the *epibatæ*, a service corresponding to our marines, to each trireme, it is remarked by Arnold, that, from a comparison of Thucyd. iii. 91 and 95, it results, that each vessel of war carried 10; and the same proportion holds good from Thucyd. ii. 92 and 102, as 400 *Epibatæ* are there described as the complement of 40 ships. Such, at least, was the case during the Bell. Pelopon., when naval manœuvres were much improved, and more depended on the lightness and ease with which the vessel was managed, than on the effective strength of the fighting men, or boarders, she carried. In c. 15 of this book, Hdtus speaks of 40 *Epibatæ* to each ship, which belongs to the earlier state of naval tactics. In Xerxes' fleet, each vessel had 30; cf. vii. 96, *a*. In his History of Rome, vol. ii. p. 573, Arnold, speaking of the number of fighting men employed on board ship by the Romans, (in the quinqueremes used 260 B. C., on one occasion 300 seamen and 120 soldiers,) in comparison with the marines of the Greek vessels of war, makes the following observations: "There is no doubt that the naval service of the ancient nations was out of all proportion inferior to their land service; the seamen were altogether an inferior class, and the many improvements which had been made in the military art on shore seemed never to have reached naval warfare. Ships worked with oars were still exclusively used as ships of war; and although the use of engines, well deserving the name of artillery, was familiar in sieges, yet it had never been adopted in sea-fights, and the old method of attempting to sink or disable an enemy's vessel by piercing her just below the water with the brazen beak affixed to every ship's bows, was still universally practised. The system of fighting, therefore, necessarily brought the ships close to one another; and if the fighting men on one side were clearly superior to those on the other, boarding, if it could be effected, would insure victory. The fighting men in the ancient ships, as is well known, were quite distinct from their rowers or seamen, and their proportion to these varied, as boarding was more or less preferred to manœuvring."

*d. δι' ἡμέρης, throughout the day.* Cf. i. 97, ii. 173, vii. 210. V. On the narrative, cf. Thirlw. ii. c. xiv. p. 220, seqq.

CH. XIII.—*a. τὰ γινόμενα ἐκ τῶν ἰώνων*—Cf. i. *c.*, ἐκ Causal.

*b. Αἰάκειος τοῦ Συλοσῶντος*—Cf. iii. 39, 139.

CH. XIV.—*a. τὸ κοινόν. the Commonwealth.* Cf. Jelf, § 436, *γ.* quoted in i. 136, *b. καὶ ἔστι . . . ἐν τῇ ἀγορῇ.* From this, as well as from iii. 60, it is evident Hdtus visited Samos. Cf. D. p. 42.

CH. XV.—*a. ἐπ' ἐκάστης . . . ἐπιβατεύοντας.* Cf. vi. 12, *c.*



CH. XVI.—*a.* θεσμοφορίων.—Cf. ii. 171, *b.*

CH. XVII.—*a.* γαύλους δὲ καταδύσας, *having disabled or water-logged several merchantmen*; so that they barely floated, with the deck alone above water; in which condition the only chance of escape for the crew lay in swimming, should the land be near enough to permit it. Cf. viii. 90, and Thucyd. i. 50.

*b.* Τυρσηνῶν. Cf. the notice of their piratical habits in i. 163, *a.* *b.*, and i. 94, *h.* They, as well as the Carthaginians, were the old enemies of the Phocæans. Thirlw. ii. c. xiv. p. 221.

CH. XVIII.—*a.* αἰρέουσι κατ' ἄκρης, *take it by storm*; properly, *from the highest point* (the citadel) to the lowest, i. e. *altogether—penitus*. Jelf, § 628, 1, *a.* Cf. Arnold on Thucyd. iv. 112. Cf. also vi. 82. On the date of the taking of Miletus and the battle of Lade, 494 B. C., cf. i. 92, *a.*

CH. XIX.—*a.* ἐπεὶ κατὰ τοῦτο κ. τ. λ., “*quum ad hunc locum narrationis infra sequuturum pervenero.*” Jelf, § 629, 1, *a.* τότε μνησθήσομαι. Cf. vi. 77, *infr.* παρενθήκην, just above, *an addition*. Cf. i. 186, *a.*

*b.* ἱρὸν τὸ ἐν Διδύμοισι, On this temple, the shrine of Branchidæ, cf. i. 45, *d.* On the comprehensive meaning here of ἱρὸν, cf. i. 47, *a.*

*c.* ἐτέρωθι τοῦ λόγου—Cf. i. 92, ii. 159, v. 36. B.

CH. XX.—*a.* ἐπὶ τῇ Ἐρυθρῇ . . . Ἀμπῇ κ. τ. λ. “By order of Darius the citizens of Miletus were transplanted (cf. ii. 104, *a.*) to the head of the Persian Gulf, (cf. i. 1,) and settled in a town called Ampe, in the marshes near the mouth of the Tigris.” Thirlw. ii. p. 222.

CH. XXI.—*a.* Συβαρίται κ. τ. λ. Cf. v. 44, *a.*

*b.* Φρυνίχῳ. On Phrynichus the Tragedian, who first exhibited 411 B. C., and who must be carefully distinguished from a later comic poet of the same name, consult the essay in the Gk Theatre, p. 17—24, and the Chronology of the Drama in the same work, p. 93. On the narrative, cf. Thirlw. ii. c. 14, p. 222. With regard to the construction Φρυνίχῳ ποιήσαντι . . . διδάξαντι, where the dat. expresses the reference, cf. Matth. Gr. Gr. § 562, 2. “Instead of the gen. absolute is sometimes used, in consequence of a change of construction, 1st, the nom. absolute; as in ii. 133, αἱ νύκτες κ. τ. λ. 2nd, the dat. absolute, inasmuch as the subject of the participle may be considered as that in reference to which the action of the verb takes place.”

CH. XXII.—*a.* Ζαγκλαῖοι γὰρ κ. τ. λ. “The Naxians, according to Strabo, founded Zancle, but Thucydides, vi. 4, ascribes it to Cumæan freebooters, who being subsequently reinforced from Chalcis and the rest of Eubœa, spread along the northern shore of the island. They afterwards invited to their fair shore their kinsmen in Asia Minor, when hard pressed by the Persians; the Samians and Milesians accepted the invitation, but had the baseness to expel the Zancleans from their city and seize it for themselves:

497 B. C. They were, however, in turn expelled by Anaxilaus of Rhegium 494 B. C., cf. Thucyd. vi. 5, who made it over to the Messenians, from which time it was reckoned a Dorian city, and was called Messana." H. P. A. § 83. Cf. also Smith's C. D., *Messana*.

*b. τῆς Σικελίης.* These words Hdtus adds to show that the place he speaks of was in Sicily itself, for ἔστι μὲν Σικελῶν was ambiguous, since it might belong to the Sicels, and yet not be in Sicily. Schw.

CH. XXIII.—*a. Λοκροῖσι τοῖσι Επίζεφυρίοισι*, "Of the cities of Magna Græcia Lacedæmon was reputed the common parent, though only Tarentum can be considered of really Spartan origin; and that on the authority of the legend of the Parthenii. The connexion of Sparta with the Epizephyrian Locrians, so called from the neighbouring promontory, Zephyrium, is not quite clear; it is said to have commenced with the Messenian war. Although both their name and history indicate a totally different origin, they passed eventually for a Dorian settlement, and, as such, were assisted by Lacedæmon in the war with Crotona." H. P. A. § 80. Cf. also Thirlw. ii. c. xii. p. 94, and Smith's C. D., *Locri Epizephyrîi*.

*b. Ρηγίου*—"Rhegium (*Reggio*) is said to have been founded, under the immediate direction of the Delphic oracle, by a band of Chalcidians who had been consecrated to Apollo, after the manner of the Italian *Sacred Spring*, (cf. the original passage from Strabo, given in H. P. A. § 82,) to avert a famine, and were joined by Messenian exiles forced to quit their country on the fall of Ithomé." Thirlw. ii. p. 92. See also the article *Ver Sacrum*, Smith's D. of A., and Smith's C. D., *Rhegium*.

*c. συμμίζας τοῖσι Σαμίοισι*, *holding a conference with the Samians*. Cf. ii. 64, vii. 29, 153. B.

*d. Ἴνυκον πόλιν.* In the S. of Sicily, on the left bank of the R. Hypsa, and E. of Selinus. *τοὺς κορυφαίους*, *the head or leading men*. Cf. iii. 82, 159, vi. 98. B.

CH. XXV —*a. περιεβαλέατο.* Ion. for *περιεβάλλοντο*, *acquired for themselves, obtained*. Cf. iii. 71. This ch. is referred to in vii. 153, *e.*, q. v.

*b. ἑθελοντὴν ὑποκνύσας*, *voluntarily submitting*. Cf. i. 130, and vi. 109. B.

CH. XXVI.—*a. Κοίλοισι*—*the Hollows*, the W. coast of Eubœa, between the promontories Caphareus and Chersonesus, very dangerous to ships. Smith's C. D.

CH. XXVII.—*a. Φιλέει . . . . προσημαίνειν*, *sc. ὁ θεός*. W. Cf. Introduction, on the Character of the Writings of Hdtus.

*b. λοιμὸς ὑπολαβὼν*—*a pestilence coming suddenly upon them*. A few lines below, *ἡ ναυμαχίη ὑπολαβοῦσα* is *the sea-fight following, coming next*. B. Cf. viii. 12, *b*.



c. ἐς γόνυ κ. τ. λ. Other instances of metaphor in Hdtus occur in v. 18, vi. 1, 12, viii. 83, 109, 140, and i. 181, iii. 155, vii. 135.

CH. XXVIII.—a. Ἀταρνέος—Cf. i. 160, b.

CH. XXIX.—a. φιλοψυχίην τοιήνδε τ. ἀναιρέεται, *entertains such a love of life, shows such cowardice*. Περσίδα γλῶσσαν μετεῖς—*uttering, speaking the Persian language*: γλῶσσαν ἰέναι in iv. 135. Cf. also vi. 37, βλαστὸν μετιέναι, *to send forth a shoot*, and ix. 16, δάκρυα μετιέναι, *to shed tears*. B.

CH. XXX.—a. οὗτ' ἂν ἔπαθε κακὸν οὐδὲν κ. τ. λ. A conjecture founded on the bounty of Darius, who was always mindful of good services, and on the duty of gratitude enforced by the Persian law. Cf. i. 137. The crime of Histiaëus was certainly great, but the benefit he had rendered the monarch and the nation in saving them in their flight from Scythia, v. 11, might be deemed sufficient to blot out the memory of his treason.—Other instances of the gratitude or the kindness of Darius were Democedes, Demaratus, vii. 104, d., Syloson, Coes, Metiochus, s. of Miltiades, iv. 137, a., Sandoces, vii. 94. B. His treatment of the Milesians and Eretrians too, vi. 119, 120, was, when the provocation is considered, remarkably mild. V.

CH. XXXI.—a. ἐσαγήμενον κ. τ. λ. Cf. iii. 149, a., and refs.

CH. XXXII.—a. τὰς ἀπειλάς—Cf. vi. 9.

b. ἀνασπαστοὺς παρὰ βασ.—*carried from their country into Central Asia*. S. and L. D. Cf. ii. 104, a., and iii. 149, on the Persian style of conquest. αὐτοῖσι ἱεροῖσι, *temples and all*. Cf. Jelf, § 604, 1, quoted in i. 52, c.

c. τὸ τρίτον Ἴωνες κατεδουλώθησαν. Cf. i. 92, a.

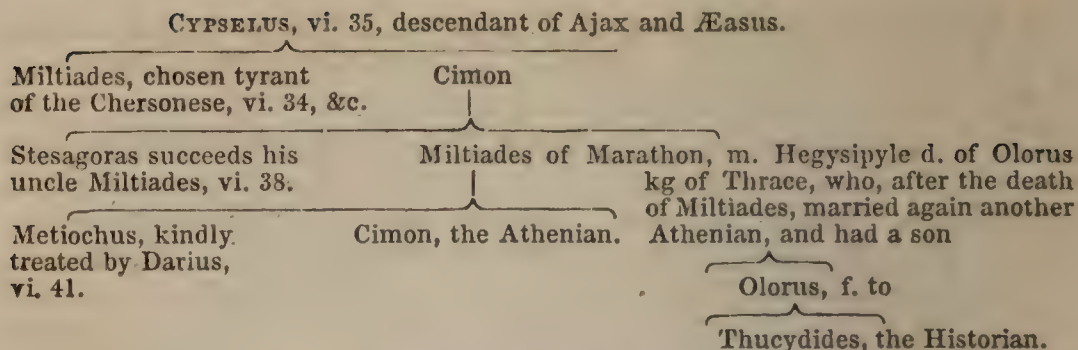
CH. XXXIII.—a. Πέρινθος. On the Propontis, a Samian colony: of the other towns, Selymbria, Byzantium, Chalcedon, and Mesambria were colonies from Megara, Proconnesus and Cardia from Miletus. Cf. on the narrative, Thirlw. ii. c. 14, p. 223.

CH. XXXIV.—a. τοὺς βασιλῆας, *the chief men*, cf. vii. 165, d. B.

b. τὴν ἱεὴν ὁδὸν, *The sacred way* here meant is probably that spoken of by Strabo, ix. p. 646, by which the Pythic procession went to Delphi, ["The *theories* sent by the Athenians to Delphi were always particularly brilliant," Smith's D. of A.,] and not the noted *sacred road* that led from Athens to Eleusis, and which, of course, did not pass through the Phocians or Bæotians. W.

CH. XXXV.—a. οἰκίης τεθριπποτρόφου, *of a family that kept a team of horses* (for the games), cf. vi. 125, i. e. *of a highly wealthy family*, as the expense of keeping horses in Attica was greater, owing to the nature of the country, than in most others, and this, "the chariot-race, with four full-grown horses," ἵππων τελείων δρόμος, or ἄρμα, cf. Smith's D. of A., was the most expensive of all the contests. Cf. the argument to the Aristoph. Nub. and Thucyd. vi. 16.

b. ὁ Μιλτιάδης—Cf. iv. 137, a. His genealogical table is thus given in the Oxford Ch. Tables; with the exception of what relates to Thucydides, which I have added.



c. καὶ αἰχμὰς, As Thracians it would be natural to them to carry these with them, in accordance with the ancient fashion of Greece. Cf. Thucyd. i. 6. B.

CH. XXXVI.—a. ἀπετείχισε τὸν ἰσθμὸν κ.τ.λ. This wall, Procopius tells us, was afterwards repaired by the emperor Justinian. The walls of Antoninus, Hadrian, and Severus in Britain, and the great wall of China erected for similar purposes, are familiar to every one. B.

CH. XXXVII.—a. Κρ. ἐν γνώμῃ γεγονώς. *beloved by Cræsus*. Coraes. So in S. and L. D., *according to his mind*, i. e. *in favour with him*. Schw., and Jelf, § 622, 3, b., *known to Cræsus*.

b. μετιεῖ, cf. vi. 29, a. This explanation, but an incorrect one, of the similitude contained in the threat that *Cræsus would root up the city as it were a pine-tree*, is considered by D. p. 89, as a proof, cf. i. 153, a., that Hdtus was not acquainted with the works of Charon of Lampsacus, at least not with that concerning Lampsacus; for he would there have learnt that Lampsacus was called in old times Πιτούσα, and the most simple point of the allusion, *πίτυος τρόπον*, could not have escaped him.

CH. XXXVIII.—a. ὡς νόμος οἰκιστῇ, Cf. Thucyd. v. 11, on the honours paid by the Amphipolitans to Brasidas. Also Aristot. Ethics, v. 7, § 1, and Smith's D. of A., *Colonia*.

b. ὑποθερμοτέρου—*considerably daring, more daring* than might have been expected. Cf. Jelf, § 784, quoted in i. 27, b.

CH. XXXIX.—a. τὰ πρήγματα—the government, or power. Cf. iii. 80, 137, iv. 164. δῆθεν, *forsooth, as they pretended*. Cf. Jelf, § 726, 2, a., quoted in i. 59, i.

b. ἐν ἄλλῳ λόγῳ—cf. vi. 103. W.

c. εἶχε κατ' οἴκου . . . ἐπιτιμέων. *he kept himself at home, under pretence of honouring his brother Stesagoras*, i. e. *honouring his memory*. B.

d. Ἠγησιπύλην. Cf. vi. 35, b.

CH. XL.—a. κατελάμβανε δέ μιν κ.τ.λ. Here τῶν κατεχόντων πρηγμάτων, *the matters which then occurred*, are doubtless the events which Hdtus had begun to mention in c. 33, before he began this digression concerning Miltiades, the first tyrant of the Chersonese, and which he proceeds to set forth in c. 41, viz. the final flight of Miltiades to Athens. Τρίτῳ ἐτεί τούτων might, by itself, signify the



*third year after*; but from the context it is plain that *the third year before these things* is meant. The events that befell him the third year before were *χαλεπώτερα*, *more grievous* than what now overtook him. For at the present time, as is stated in the next ch. 41, he escaped to Athens, cf. iv. 137, *a.*, with all his property, and lost only one vessel, in which was his son, who, though captured, was treated rather as a friend than an enemy by Darius; while in the third year before he was compelled to escape the Scythians by a hasty flight and temporary exile. Schw.

CH. XLI.—*a.* ἐποίησε κακὸν μὲν οὐδὲν κ. τ. λ. On the generous conduct of Darius, cf. vi. 30, *a.* “Instead of death or a prison he received a fair estate and a Persian wife.” Thirlw. *l. l.* Themistocles similarly received the cities of Magnesia, Lampsacus, and Myus: Thucyd. i. 138. Such assignments were common among the Persians, both of districts, cities, or villages, cf. ii. 98, *a.*, vii. 104, *d.*, and H. Pers. ch. ii. p. 414—416, who mentions that such assignments are now called *Tokuls*. They occur frequently in the history of British India under the name of *jagheers*.

CH. XLII.—*a.* σχεδὸν κατὰ τὰ αὐτὰ κ. τ. λ. Cf. iii. 90. B. On the sound policy of these measures, cf. Thirlw. ii. p. 225.

CH. XLIII.—*a.* Ἀμα δὲ τῷ ἔαρι, κ. τ. λ. *In the commencement of the spring, after the king had dismissed his other generals, Mardonius, s. of Gobryas, &c.* This expedition of Mardonius is dated 492 B. c. in Clinton F. H. i. p. 26. Prideaux dates it 494 B. c., and B. even one year earlier. The Gobryas here mentioned was one of the seven conspirators; cf. iii. 70. Observe that Mardonius was a kinsman of the king. Cf. iv. 167, *a.*

*b.* στρατόν ναυτικόν, *a force fit to be embarked on board ship*, as Casaubon rightly interprets it; for it was impossible for Mardonius to take the ships, as well as those to man them, from Persia to Cilicia. Cf. Æsch. Pers. v. 54, *ναῶν τ' ἐπόχους κ. τ. λ.* W.

*c.* μέγιστον θῶψμα . . . τοὺς γὰρ τυράννους κ. τ. λ. “One of the first proceedings of Mardonius after his arrival in Ionia, was to depose the tyrants who had been placed in the cities by his predecessor, and to set up a democratical constitution. This change appeared so repugnant to Persian maxims, that Hdtus thought it sufficient to silence the objections of those who doubted that democracy could have found an advocate among the seven conspirators. It does indeed indicate more knowledge of mankind, larger views, and sounder principles of policy, than could have been expected from a barbarous and despotic court, and reflects honour on the understanding of Mardonius or of Darius. Yet the last insurrection had shown, that while the dominion of the tyrants irritated the people, and afforded a constant motive to rebellion, their own fidelity was by no means secure. A popular form of government gave a vent to the restless spirits which might otherwise have endangered the public quiet: and in the enjoyment of civil liberty

and equality the sovereignty of the foreign king was almost forgotten." Thirlw. ii. p. 225.

d. Ἐρέτριαν καὶ Ἀθήνας. As they had assisted Aristagoras, v. 99, and 105. Cf. also Thirlw. l. l.

CH. XLIV.—a. πρόσχημα—a pretext. Cf. iv. 167, b. ὅσας ἂν πλ. δύναιτο. Cf. Jelf, § 870, obs. 4. Frequently a comparative clause introduced by ὥς, ὅπως, ἥ, or ὅσον, and expressing possibility, serves to strengthen a superlative, or a comparative.

b. τὰ γὰρ ἐντὸς Μακεδόνων ἔθνεα—not the nations in Macedonia, but, the nations between Macedonia and Persia, i. e. those on the Persian side of Macedonia. Müller, Ueber die Maked. p. 28, quoted by B. ὑπὸ τὴν ἡπειρον, passed under the shore, cf. Jelf, § 639, iii. 1, a., (hugged the land). On Acanthus cf. vii. 115, a.

c. ἐπιπесῶν δὲ σφι κ. τ. λ. and as they were doubling the cape, (of Mt Athos,) a mighty and irresistible north wind came upon them, and very roughly handled a great number of their vessels by wrecking them against Mt Athos. On πλήθει πολλάς, cf. Jelf, § 899, 1, c., Pleonasm—the use, here, of an adjective with its abstract subst. or instrumental dat. ἐκβάλλων, driving them out of their proper course, or out of the sea against the rocks. Athos, now Monte Santo.

d. θηριωδεστάτης ἐούσης κ. τ. λ., i. e. since the sea that washes Athos is extremely full of marine monsters. Cf. i. 110, 111; iv. 174, 181. ἀρασσόμενοι, dashed. B.

CH. XLV.—a. Βρύγοι. also called Φρύγες and Βρίγες. Cf. vii. 73, a. They were an independent tribe of Thracian blood, cf. Thirlw. l. l., who inhabited the N. of Macedonia near Berœa, according to B., whence some of them are said to have emigrated into Phrygia, to which they gave their name. On the Satrapy of Phrygia, the capital of which was Celænæ, and which comprehended what was afterwards called Galatia, see H. Pers. ch. i., Satrapies.

CH. XLVI.—a. Δευτέρῳ δὲ ἔτει κ. τ. λ. 491 B. C. (Oxford Chron. Tables.) This date, as the expedition of Mardonius is there fixed 492 B. C., and the time necessary for the Persian preparations for Marathon has to be considered, appears less accurate than the order of events given by L. and followed by B. "The capture of Miletus 498 B. C.; the next year, 497 B. C., the Persians conquered the islands, Chios, Tenedos, &c.; the next, 496 B. C., was spent in preparations for the expedition of Mardonius, which took place in the spring of 495 B. C. (Herod. vi. 43.) In 493 B. C. the Thasians were ordered to demolish their walls, and heralds were sent throughout Greece to demand tokens of submission; the two following years were spent in preparations for the expedition of Datis and Artaphernes, and in the third, 490 B. C., Marathon was fought; and Salamis ten years subsequently, 480 B. C." The chronology in Long's Summary of Hdtus, p. 162, differs from both of the above.



*b.* ἐκ τε ἡπείρου κ. τ. λ. Cf. Thucyd. i. 100, on the mines and lands which belonged to the Thasians on the opposite coast of Thrace, and v. 170, *b.* These afterwards fell into the hands of the Athenians, 463 B. C. Thucyd. i. 101. Cf. Smith's C. D., *Thasos*. On the revenue thence, see the refs given under Τέλος, Smith's D. of A.

*c.* ἐοῦσι καρπῶν ἀτελέσι—*free from all taxes on the fruits of the earth.* B.

CH. XLVII.—*a.* τὰ οἱ Φοίνικες ἀνεῦρον—Cf. H. Phœnic. ch. ii. p. 39, ch. iii. p. 76. "Here, in Thasos, they discovered that the mountains of the island abounded in gold: this magnet soon attracted them, and here they founded mines—works of which Hdtus saw the shafts and galleries." Cf. also D. p. 43.

*b.* ὄρος . . . ζητήσῃ. *where a great mt has been turned upside down in the search for ore.* Schw.

CH. XLVIII.—*a.* νέας τε μακράς—Cf. i. 2, *b.* On *earth and water*, cf. iv. 126, *b.*

CH. XLIX.—*a.* ἐπὶ σφίσι ἔχοντας—thinking that the Æginetans had given it (earth and water) *with a hostile intention against them* (the Athenians). Hoogev. ad Viger. p. 249. B. Cf. Jelf, § 634, 3, *a.*, and i. 61, *c.*

CH. L.—*a.* ἤδη νῦν καταχάλκου κ. τ. λ. *forthwith then, O Ram, tip your horns with brass, as you will have to engage with [be acquainted with, S. and L. D.] a mighty calamity.* A similar jest is found in Cicero, In Verr. ii. c. 78, quoted by V.

CH. LI.—*a.* διέβαλε—*calumniated, cast aspersions on*, cf. v. 97, *a.* So διαβολή, *slander*, iii. 66, 73.

*b.* οἰκίης δὲ τῆς κ. τ. λ. "After the death of Aristodemus, the throne of Sparta was shared by his two sons, Eurysthenes and Procles. The kingly office continued to be hereditary in their lines, which were equal in power, though a certain precedence or dignity was allowed to that of Eurysthenes, grounded on his supposed priority of birth. It was not, however, from these remote ancestors that the two royal families derived their distinguishing appellations. The elder house was called the Agids, after Agis, son of Eurysthenes; the minor the Eurypontids, from Eurypon, the successor of Sous, son of Procles: a remarkable fact, not very satisfactorily explained from the martial renown of these princes, and perhaps indicating a concealed break in each series." Thirlw. i. p. 293. Read chs. 7 and 8 of same vol., and cf. the List of Spartan kings in vol. iii. of Smith's D. of Gr. and R. Biog., or the Genealogy in the Oxf. Chr. Tables, p. 38.

CH. LII.—*a.* Λακεδαιμόνιοι γάρ—"Aristodemus, as it was believed every where except at Sparta, had not lived to enter Peloponnesus, but had fallen at Delphi, by a thunderbolt or shaft of Apollo. He left twin sons, Procles and Eurysthenes, who succeeded to his claim of an equal share with Temenus and Cresphontes," &c. Thirlw. i. p. 261, seqq. To the same effect Müller, Dor. i. p. 104, who also treats at considerable length of the epic poets here

referred to by Hdtus. "According to the common tradition, which was derived from the epic poets, the twin brothers took possession of Sparta after the death of their father; whereas the national tradition of Sparta, as Hdtus informs us, represented Aristodemus himself to have been the first ruler, and that the double dominion of his children was not settled till after his death; the first-born, however, enjoying a certain degree of precedence." With regard to the accounts of the expedition of the Heraclidæ derivable from "the traditionary lore scattered in such abundance throughout the ancient epic poems," Müller, *Dor.* i. p. 57, says, "This event, however, early as it was, lay without the range of the epic poetry, and therefore whatever circumstances connected with it were mentioned, they must have been introduced either accidentally or in reference to some other subject. In no one large class of epic poems was this event treated at length, neither by the Cyclic poets, nor the authors of the *Νόστοι*. In the *Ῥοῖαι* attributed to Hesiod, it appears only to have been alluded to in a few short passages. Hdtus nevertheless mentions poets who related the migrations of the Heraclidæ and Dorians into Laconia. Perhaps these belonged to the class who carried on the mythological fables genealogically, as Cinæthon the Laconian, and also Asius who celebrated the descent of Hercules; and from the character of his poems it is probable that he also commemorated his descendants.—Or they may have been the historical poets, *ποιηταὶ ἱστορικοὶ*, such as Eumelus the Corinthian, although those alluded to by Hdtus cannot have composed a separate poetical history, as the former did of Corinth; since they would doubtless have followed the national tradition of Sparta; and this, with respect to the first princes of the Heraclidæ, differed from the accounts of all the poets with which Hdtus was acquainted, and was not the general tradition of Greece."

b. *Ἀργείην*. sister to Theras, who was guardian to Eurysthenes and Procles. Cf. iv. 147, a.

c. *οὐ δύναμένους δὲ γινῶναι κ. τ. λ.* and that they then, or even before then, asked the mother; but she answered, that not even she herself could distinguish between them, and though she knew it perfectly well, she said so. In this latter sentence Gronovius indeed makes *λέγειν* depend upon *εἰδυῖαν*, *etsi optimè nosset illa aperire*; but it seems preferable to follow Schw. in referring the *λέγειν ταῦτα* to the preceding *φάναι*, of which it is little else than a repetition. *τὸ κάρτα*, sure enough, in good earnest. Cf. iii. 104, a., and ref. to Jelf, and i. 71, vii. 16.

CH. LIII.—a. *Ταῦτα* (what I have just spoken of)—*τάδε* (what follows). *Οὗτος* generally refers to what immediately precedes, *ὅδε* to what immediately follows. Jelf, § 655, obs. 6, *Demonstrative Pronouns*. Cf. vi. 58, a. *τούτους γὰρ δὴ τοὺς Δωριέων κ. τ. λ.* For I say, (supply *γράφω*. B.,) that these kings of the Dorians up to Perseus the s. of Danae, the name of the deity, i. e. Zeus, f. of Perseus, being left out of the list, are correctly enumerated by the Gks, and rightly



*demonstrated to be Gks; for already at that time they counted as Gks.* The participles *καταλ.* and *ἀποδεικ.* are used for infinitives. Schw. On the Egyptian origin of Perseus, cf. ii. 91, *b.*, and on *τελεῖν*, to count as, be reckoned among, cf. ii. 51, *a.*

CH. LIV.—*a.* ὁ Περσεύς κ. τ. λ. Cf. ii. 91, *b.*

CH. LV.—*a.* ἔοντες Αἰγύπτιοι . . . Δωριέων βασιληίας. On the extremely obscure subject of the traditions of Egyptian and other foreign settlers in Greece, read Thirlw. i. c. 3. On the irruption of the Dorians into the Peloponnese, see the sketch in Arnold's Thucydides, i. c. 12, note, "The great family, or rather clan," &c.

CH. LVI.—*a.* Γέρεα δὲ δὴ κ. τ. λ. This subject is discussed at considerable length in Müller, Dor. ii. p. 101, seqq. "The Doric sovereignty was a continuation of the heroic or Homeric; and neither in the one nor the other are we to look for that despotic power, with which the Gks were not acquainted until they had seen it in foreign countries. In those early times the king, together with his council, was supreme ruler and judge, but not without it; he was also chief commander in war, and as such possessed a large executive authority, as circumstances required. His office on the whole bore an analogy to the power of Jupiter; and it received a religious confirmation from the circumstance of his presiding at and performing the great public sacrifices with the assistance of soothsayers. The royal dignity was also guarded by the sanction of the sacerdotal office, for the kings were priests of Jupiter Uranius and Jupiter Lacedæmon, and offered public sacrifices to Apollo on every new moon and 7th day; they also received the skins of all sacrificed animals as a part of their income. From this circumstance, added to the fact that in war they had a right to the back of every victim, and had liberty to sacrifice as much as they wished, it follows that they presided over the entire worship of the army, being both priests and princes, like the Agamemnon of Homer." Add, from Thirlw. i. p. 319, "both were priests of Jupiter, but with the distinction, that the one, probably the elder, ministered to the god under his Dorian title, the other, under that which he bore in Laconia, probably before the conquest." Cf. also H. P. A. § 25. εἰ δὲ μή κ. τ. λ., *but that if he were*, (viz. a hinderer of the king,) *that he should be laid under the ban, should be held by, involved in, made liable to, the curse, considered as polluted.* On εἰ δὲ μή for εἰ δέ, cf. Jelf, § 860, 5. A negative sentence is often followed by εἰ δὲ μή for εἰ δέ, this form being commonly used to express the contrary of the former conditional sentence. Cf. Thueyd. ii. 5. On εἰ δέ for εἰ δὲ μή, cf. Hdtus iii. 154, *a.*

*b.* ἑκατὸν δὲ ἀνδρας λογάδας κ. τ. λ. The number of the king's body-guard is, by Thucydides, v. 72, stated to be 300; unless, therefore, some error has crept into the text, we must either suppose only 100 of these attended him on ordinary occasions, cf. Thirlw. i. p. 334 and 448, App. ii., or that this number was peculiarly selected as an especial guard out of the whole body. On the

300, the picked regiment of Sparta and the flower of her force, (entitled ἱππεῖς, *knights*, or *horsemen*, being really foot, "at first probably," cf. note in Arnold's Thucyd. v. 72, "chiefs who fought in chariots, this being the early sense of ἱππευς and ἱπποτής,") cf. i. 67, i. "From the number of those discharged from this body the five agathoergi were taken, who, for the space of a year, served the state in missions." Müll. Dor. ii. p. 257. Cf. also vii. 205, c.

CH. LVII.—a. τὰ δὲ ἄλλα κ. τ. λ. On this and the following chs. throughout, cf. Müll. Dor. ii. p. 104, bk. iii. c. 6, as referred to above, or for the briefer view of the same, H. P. A. § 25, seqq., and Thirlw. i. c. 8, p. 319, seqq.

b. θυσίην δημοτελεῖν—a *public banquet*, provided at the expense of the community, and given in the name of some person or officer appointed by the public. Cf. Müll. Dor. *l. l.* note.

c. ἱσταμένου τοῦ μῆνος—On the well-known division of the month of 30 days among the Gks into the three decads, ἱσταμένου, μεσοῦντος and φθίνοντος, see Smith's D. of A., *Calendar*. On the honour of the double portion, a parallel readily suggests itself in the quintuple mess of Benjamin, Gen. xliii. 34.

d. δίδοσθαι ἐκ κ. τ. λ. "But besides these revenues, the king received a large sum from the public property; a double portion at the public banquets; an animal without blemish for sacrifice, a medimnus of wheat, and a Lacedæmonian quart of wine, on the first and seventh days of each month," &c. Müll. *l. l.*

e. καὶ προξένους κ. τ. λ. "In other places the proxeni, cf. viii. 136, c., were appointed by the states whose proxeni they were; for example, a Theban was proxenus of the Athenians at Thebes; but in Sparta, as the connexion with foreign nations was more restricted, a state which wished to have a proxenus there, was forced to apply to the king to nominate one. This appears to be the meaning of the above passage of Hdtus." Müll. Dor. ii. p. 108. In Smith's D. of A., *Hospitium*, it is taken to mean that in early times the kings had the right to select from among the Spartan citizens those whom they wished to send out as proxeni to other states.

f. Πυθίους—"From the necessity that the kings should maintain a constant intercourse between the state and the Delphian oracle, cf. v. 42, b., they nominated the Pythians, and together with these officers, read and preserved the oracles." Müll. *l. l.* Cf. Thirlw. i. c. 8, p. 319.

g. παρίζειν βουλευούσι . . . τὴν ἰωϋτῶν. "The highest authority of the state (of Lacedæmon) was vested in the γερουσία, or council of twenty-eight elders. None could be a member of this till he had reached the age of sixty: the office was held for life. In this assembly the two kings of the race of the Heraclidæ presided; that however they had each a double vote was denounced as an erroneous opinion as early as the time of Thucydides, Thucyd. i. 20, and it certainly is not implied in what Hdtus here says." H.



P. A. § 25. On the Gerusia, cf. Müll. Dor. ii. p. 94, who remarks, "the functions of the Gerusia were double, it having at the same time an executive and deliberative, and a judicial authority. In the first capacity it debated with the kings on all important affairs, preparing them for the decision of the public assembly, and passed a decree in its first stage by a majority of voices, the influence of which was doubtless far greater than at Athens: in the latter capacity it had the supreme decision in all criminal cases, and could punish with infamy and death." With regard to the disputed question of the number of the royal votes, Thirlw. i. p. 319, says: "In council the voice of each king told for no more than that of any other senator: in their absence their place seems to have been supplied, according to some regulation which is not clearly explained, by the senators of the same tribe; and is it not improbable that the king of the elder house had a casting vote?" Müller, Dor. ii. 106, agrees with H., in considering the passage in the text as not implying with certainty the two votes of each king. "The presence of the kings in the Gerusia was requisite to make a full council; but as such they had only single votes, which in their absence were held by the councillor who was most nearly related to them, and therefore a Heraclide. The passage in Thucydides, i. 20, which contradicts the statements of other authors, more probably refers to Hellanicus than to Hdtus, whose work Thucydides could scarcely then have read. (Cf. Arnold's note on Thucyd. i. 20, to the same effect.) Hdtus, however, appears to me to have followed the opinion generally received in Greece of the two votes of each king, although the expression is not quite clear. The notion of the Schol. on Thucyd. adopted by L., that each king had only one vote, though it had the force of two, is ridiculous." See also on the Spartan kings and the senate throughout, Smith's D. of A., Γερουσία.

CH. LVIII.—*a.* Ταῦτα μὲν (*quæ dicta sunt*)—τάδε (*quæ sequuntur*). Jelf, § 655, *obs.* 6. Cf. vi. 53, *a.* "Both the accession and decease of the kings were marked by usages, which, as Hdtus observes, have rather an Oriental than a Hellenic aspect. On the one occasion the public joy was expressed by a release of all debts due from individuals to the state; for the Spartan treasury perhaps no great sacrifice. The royal obsequies were celebrated by a ten days' intermission of all public business, and by a general mourning, in which the helots and the provincials (τῶν περιόικων ἀναγκαστοὶ) were compelled to take the most active part: horsemen carried the tidings through the country, and thousands of the subject-class as well as of the serfs attended the funeral, rent the air with their wailings, and proclaimed the virtues of the deceased prince superior to those of all his predecessors." Thirlw. i. p. 321. Cf. also Müller, Dor. ii. p. 102.

*b.* ἐκ πάσης δέϊ . . . ἔναι. *necesse est, præter Spartiatas, [in addition to the Spartans,] funus vel invitæ comitentur cæterarum urbium*

*Laconicarum incolæ certo numero.* V. On ἀριθμῶ, Instrumental Dat., cf. Jelf, § 609, i. quoted in 184, a.

c. τῶν περιοίκων—On the condition of the Laconian subjects, read at least Thirlw. i. c. 8, p. 306, seqq. The class here spoken of, which, with the Dorians of Sparta, and their serfs the Helots, made up the three distinct classes that composed the inhabitants of Laconia, were the people of the provincial districts, and “were a mixed race composed partly of the conquered Achæans and partly of strangers, who had either accompanied the conquerors in their expedition, or had been invited by them to supply the place of the old inhabitants. These provincials, or Perioeci, were subjects and their land was tributary, though the tribute perhaps was regarded less as a source of revenue than as an acknowledgment of sovereignty. They shared none of the political privileges of the Spartans, their municipal government was under the control of the Spartan officers; and yet they bore the heaviest share of the public burdens and made up the bulk of the military force of the state. Cf. Herod. ix. 11. To compensate for these grievances, they were exempt from many irksome restraints and inflictions, to which the ruling caste were forced to submit, and they enjoyed undivided possession of the trade and manufactures of the country,” &c. In H. P. A. § 19, the student will find a brief and clear account of the difference in the treatment of the Perioeci (“the rustic population, who bore the name of Lacedæmonians by way of distinction from the pure Spartan race, and who remained in the enjoyment of personal freedom, retaining their lands under tribute”) and of the Helots, “the inhabitants of the conquered cities, whose lot was far harder, differing in fact from that of slaves in other countries, only in the circumstance that their owners were not at liberty to kill or sell them out of the country.” In the notes to that work see the refs to Müller, Wachsmuth, and Clinton.

d. τῶν εἰλωτέων—See the conclusion of the foregoing note, to which may be briefly added that this class, “the Helots, whose name, according to every derivation of it, recalled the loss of personal liberty as the origin and essential character of their condition, tilled the soil, paying their masters a fixed portion of the annual produce, and attended them on military service as servants, or esquires, θεράποντες, acting at the same time as light-armed troops.” Herod. ix. 10, 28, and Thucyd. iii. 8. Herod. vii. 229. The name Helot has been variously derived, cf. note 13 of Herm. l. l., from Helos, the maritime town; from ἔλη, i. e. *inhabitants of the lowlands*; or from ἔλω, αἰρέω, as δμῶς from δμάω. For more refer to Müller, bk. iii. c. 3, an analysis of which is to be found in Class. Dict., *Helota*. See also Smith’s D. of A., *Helotes*.

e. εἰδωλον κ. τ. λ. “The images of those kings who had fallen in battle, were laid upon a state-couch; a usage which, with the custom on each occasion of praising the dead king as the best of all princes, approximates very closely to the worship of a hero, τιμαί



ἡρωϊκαί. These εἶδωλα were probably preserved; for they could not have been meant merely to represent the corpse, since the body of the king was almost always brought home, even from a great distance; as in the case of Agesilaus." Müll. Dor. ii. p. 103.

f. ἀγορὴ δέκα . . . . συνίζει, *for ten days neither any public assembly is convened, nor any election of magistrates held*: B. and S. and L. D. According to Schw., *nor does any board of magistrates sit*.

CH. LIX.—a. ἐλευθεροὶ ὅστις κ. τ. λ. Cf. note a. on the preceding ch., and D. i. 3, p. 5.

CH. LX.—a. οἱ κήρυκες . . . . ἐκδέκονται τὰς πατρώϊας τέχνας—"The office of herald was at Sparta, as in the fabulous times, hereditary, and not, as in other parts of Greece, obtained by competition. Cf. vii. 134. Almost all the other trades too, and occupations, as well as that of herald, were hereditary at Sparta, as, for example, those of cooking, ὀψοποιοὶ, baking, mixing wine, flute-playing, &c." Müll. Dor. ii. p. 28.

b. οὐ κατὰ λαμπροφωνίην κ. τ. λ. *nor do others, in consequence of the clearness or loudness of their voice, applying themselves to this profession, (i. e. of herald,) exclude them (i. e. the sons of heralds) from the office, &c.*

CH. LXI.—a. Τότε δὲ κ. τ. λ. On the history, here resumed from c. 50, read Thirlw. ii. c. 14, p. 228, seqq. διέβαλε. Cf. vi. 51, a.

b. ἐπίβασιν ἐς αὐτὸν ποιούμενος. *making a handle to attack him, or finding an occasion of proceeding against him.* Ansam arripiens contra ipsum agendi. B.

c. ἀνθρώπων τε ὀλβίων—From this and from a similar expression in vii. 134, χρήμασιν ἀνήκοντες ἐς τὰ πρῶτα, B. remarks on the fallacy of the notion of a real equality of property at Sparta, or that the original equal distribution of it could have lasted for any length of time. This subject is alluded to by H. P. A. ch. ii. Pt. 4, on the causes of the decline of Sparta, in § 47: "The open demoralization of Sparta dates from the period when Lysander first made his countrymen familiar with coined money, by the booty he brought home; but the precious metals had long before found their way to individuals; thus, as early as 478 B. C. Pausanias had hoped for a bribe, Thucyd. i. 131, Leotychidas in 470 B. C. was bribed, Herod. vi. 72, and in 466 B. C. Pleistoanax and Cleandridas. Thucyd. ii. 21, v. 16. Pericles expended ten talents among them ἐς τὸ δέον, Plut. Vit. Pericl. c. 22, and Gylippus was charged with embezzlement. Cf. also Aristoph. Pax, 620."

d. Θεράπνη—"At no great distance from Sparta, to the S. and W. of the Eurotas, was situated the town of Therapne, which, as also Amyclæ, abounded in monuments and local memorials of the time of the Pelopidæ and other fabulous princes. Pindar, Isthm. i. 31, mentions its high situation, and calls it the ancient metropolis of the Achæans, amongst whom the Dioscuri lived; here were the subterraneous cemeteries of Castor and Pollux, Pind. Nem. x. 55, vaulted perhaps in the ancient manner; here also were the

temples of the Brothers and of Helen in the Phœbæum, and many remains of the ancient symbolical religion." Müll. Dor. i. p. 107.

CH. LXII.—*a.* ἐκνίζε . . . ὁ ἔρωσ. *love for this woman was continually chafing him*, cf. vii. 10, *e.*

*b.* ὁ Ἀρίστων ἔδωκε τοῦτο κ. τ. λ. On the distinction to be observed in the early times in Sparta between the giving away χρήματα or κειμήλια, and the parting with one's house and lot, cf. Müll. Dor. p. 203.

CH. LXIII.—*a.* μετὰ τῶν ἐφόρων—Cf. v. 39, *b.* and refs.

*b.* ἀρὴν ἐποιήσαντο—*offered vows, public prayers.* Cf. in the same sense = εὐχή, Iliad xv. 378, xxiii. 199. B., and S. and L. D.

CH. LXIV.—*a.* διὰ τὰ Κλεομένει διεβλήθη μέγας—*since he had become very hateful to Cleomenes, or had greatly incurred his hatred or suspicion.* Cf. iv. 35. Μεγαβάτη διαβεβλημένος, *having incurred the hostility of, become an object of suspicion to Megabates.* Cf. also ix. 17, *b.* διὰ τὰ is used by the Ionic idiom for δίοτι. On the previous events referred to in this chapt. cf. v. 75, *a.*, vi. 50, 51, 61. W. and Schw.

CH. LXV.—*a.* τῷ Μενάρεος κ. τ. λ. On the genealogy of the houses of Eurysthenes and Procles, cf. vi. 51, *b.* seqq. and refs.

*b.* ἀρπάσας καὶ σχὼν γυναιῖκα. "Two things were requisite as an introduction and preparation to marriage at Sparta; first, betrothing on the part of the father; secondly, the seizure of the bride. The latter was clearly an ancient national custom, founded on the idea that the young woman could not surrender her freedom and virgin purity, unless compelled by the violence of the stronger sex. This explains the statement of Hdtus, vi. 65, that Demaratus obtained possession of Percalus the d. of Chilon, who was betrothed to Leotychides, by *previously carrying her away by force.* Müll. Dor. ii. p. 298.

CH. LXVI.—*a.* ἀνώϊστου γενομένου—the matter having been referred, &c. ἀνώϊστος Ion. for ἀνόϊστος, formed from ἀνοίσω, from ἀναφέρω, whence aor. 1, ἀνῶσαι, i. 157, Jelf, § 269, 6.

*b.* ὁ δὲ Κόβων . . . ἀναπείθει. Cf. v. 63, *a.*, for other instances of the oracle having been bribed.

CH. LXVII.—*a.* κατὰ—Δημαρήτον—τῆς βασιλείης, on the double gen. here, cf. vi. 2, *a.* γυμνοπαιδία. Cf. Müll. Dor. ii. p. 350, seqq., on the music and choral dancing of the Dorians: he says, speaking of the connexion between gymnastic exercises and dancing, that "The chief object of the Gymnopædia at Sparta was to represent these two in intimate union, and indeed the latter only as the accomplishment and end of the former." Cf. Smith's D. of A., Γυμνοπαιδία. In the sentence ἦσαν μὲν δὴ γυμνοπ. observe the force of the particle δὴ, which serves to call the reader's attention—"Now it was, *you are to know*, or *you will observe*, the gymnopædian games and Demaratus being a spectator at them, &c." See Stephens on Gk Particles, p. 61.

*b.* ὁκοῖόν τι εἴη . . . βασιλεύειν. Cf. i. 129, where Harpagus, in



like manner, asks Astyages, ὅ τι εἴη κ. τ. λ. V. Observe the difference between ἄρχειν and βασιλεύειν, the one said of magistrates, the other of kings, the one elective, the other hereditary.

c. ἡ μυρίας κακότητος κ. τ. λ. *Either of infinite woe.* Cf. Hom. Il. xi. 382. Τρῶες ἀνέπνευσαν κακότητος.

CH. LXVIII.—a. ἐσθéis ἐς τὰς χεῖράς οἱ τῶν σπλάγχνων—"Notissimus in adjurationibus supplicationibusque aras tangendi et vicinarum prosicia mos docte explicatur ad Appianum Iber. p. 431 ab Henrico Stephano." W. Cf. Virg. Æn. xii. 201. "Tango aras mediosque ignes et numina testor," and Smith's D. of A., *Oath, καταπτόμενος, appealing to as witness.* Cf. viii. 65, b.

b. Ἐρκείου Δίος. of *Hercæan Zeus*; from ἔρκος the *court* or *courtyard* of a house, within which his image stood; the protecting god of the family: hence Demaratus' appeal to him, under the present circumstances, rather than to any other deity. He was also called πατῆρ, as well as *Hercæus*, equivalent, in derivation and in sense, to the Jupiter Cortalis and Septitius of the Romans. Creuz. Comment. p. 231, quoted in B. On the worship of Hercæan Jove at Athens, (also called Phratrician,) in which no foreigner could participate, cf. H. P. A. § 100.

CH. LXIX.—a. τῇσι θύρῃσι τῇσι αὐλείῃσι—the *door of court, the outer door, the house door.* S. and L. D. "Jam nihil necesse est operose exponere, αὐλείας θύρας h. l. Herodoti nihil aliud esse quam ἔρκειους πύλας Æschyli in Choeph. 559, 569, 651, i. e. quam *eas fores, quæ ex aulâ (αὐλῇ) per maceriam (ἔρκιον,) in viam ducunt.*" Creuz. Comment. p. 236, quoted in B. vol. iii. Excurs. iii.

b. Ἀστραβάκον. The derivations of this hero's name, (either ἄστρον, a *star*, or ἀστράβη, a *mule* or *pack-ass*, and ἄγειν, to *drive*,) and the theories arising therefrom, are set forth at great length, in Creuzer's Comment. p. 242, in vol. ii. Excursus iv. of B., who thus concludes, "cogitandus h. l. Bacchus-Gilemus priscarum religionum Pelasgicarum, quæ apud Dodonæos imprimis invaluerunt."

c. ἐννεάμηνα καὶ ἐπτάμηνα, Hdtus omits mentioning the eighth month, from the mistaken notion held by himself and Hippocrates that an eight-months' child would either be abortive or still-born. B. ἀπέρριψε, cf. iv. 142, a.

CH. LXX.—a. ὑποτοπηθέντες—*having suspected*; the same form of the verb occurs in an active sense also in ix. 116, and in Aristoph. Thesmoph. 464. B. Cf. Jelf, § 367, 2. ἐς Ζάκυνθον, cf. ix. 37, d.

b. αὐτοῦ . . . ἀπαιρῶνται—*deprive him of his attendants and tried to seize his person.* On the double accusat. cf. Jelf, § 582, 2, 583, 34. In connexion with what is here told of Demaratus read Thirlw. ii. c. xiv. p. 228, seqq. Cf. also vii. 3.

c. Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lacedæmonios et rebus gestis et consiliis clarus factus.* Λακ. Local Dative. Jelf, § 605, 2. ἔργ. γνώμ. Instrumental Dat. Jelf, § 611, obs. 1.

CH. LXXI.—a. ὁ Μενάρεος—Cf. vi. 65, a.

CH. LXXII.—*a.* παρὲν δέ οἱ, *and whilst it was in his power*, cf. Jelf, § 700, 2, *a.*, quoted in iii. 91, *a.* ἐπικατημένος χειρίδι πλέην κ. τ. λ. This is the ingenious correction of W. for the old reading χειρὶ διπλῇ. The sense is, *sitting on a sleeve full of silver*; a posture assumed to conceal the bribe. On the corruption of Spartan morals, cf. vi. 61, *c.*

CH. LXXIV.—*a.* δέϊμα Σπαρτιητέων, *fear of the Spartans*, viz. lest they should punish him, *seized Cleomenes when his evil practices against Demaratus had been discovered, and he secretly withdrew to Thessaly.*

*b.* Νώνακριν πόλιν—in the N. of Arcadia in the territory of Pheneus, on the Styx (*Mavra-neria*); not far from Cyllene. Cf. Müll. Dor. ii. p. 444, in whose map this place is laid down.

*c.* ἐξορκοῦν τὸ Στυγὸς ὕδωρ—to make them swear by the waters of the Styx. This passage is referred to by Potter, *Gk Antiq.* i. c. 6, treating of the μέγας ὄρκος. Cf. Hom. Il. ii. 755, ὕρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ, and Smith's D. of A., *Oaths*. On the Accus. cf. Jelf, § 566, 2.

CH. LXXV.—*a.* ἐν ξύλῳ. "The ξύλον was a heavy collar of wood, resembling our pillory, put on the neck of the prisoner and depriving him of all power to move." S. and L. D. It was used, as is plain from this passage, as well for the confinement of madmen as for the punishment of criminals. The ποδοκάκκη, which more nearly resembled our stocks, was also known by the name of ξύλον. Cf. also Smith's D. of A. *Carcer*, and ix. 37, *b.* ὑπομαργότερον, *rather crazy*: also in iii. 29, 145, cf. i. 27, *b.*

*b.* καταχορδεύων—*cutting it lengthwise in strips.* καταχορδεύειν significat εἰς χορδὰς, (*into strips or strings*), τέμνοντα διαφθείρειν. V.

*c.* διότι ἐς Ἑλευσίνα κ. τ. λ. Cf. v. 74, and, on the slaughter of the Argives who fled into the grove of the hero Argos, vi. 79. B.

CH. LXXVI.—*a.* Ἐρασῖνον, "The source of the Erasinus, 200 stadia from Stymphalus, is now called *Cephalaria*." Müll. Dor. ii. p. 441.

*b.* οὐ γὰρ οὐδαμῶς ἐκαλλίερε—*neque enim sinebant exta transire flumen.* According to B., who seems to take it of the offering, *for it nowise gave favourable omens for his crossing the river*; in which sense, see vii. 134, *b.* In this passage it is taken, in S. and L. D., like the Latin *litare*, *perlitare*, of the person; *as he did not obtain good omens for crossing*. Cf. also vi. 82, ix. 16, 38, 41, *d.* 95; and Thucyd. v. 54, τὰ διαβητήρια θυομένοις οὐ προνχῶρει. B., *the sacrifices offered before crossing the border did not prove propitious.*

*c.* τὴν στρατὴν κατήγαγε κ. τ. λ. "The first exploit of Cleomenes was the expedition against Argos; circ. 520 B. C. He landed in some vessels of Sicyon and Ægina (vi. 92) on the coast of Tiryns, overcame the Argives at the wood of Argos, near Sepea in the territory of Tiryns, slew the greater part of the men able to bear arms, and would have succeeded in capturing their city, had he not from an inconceivable superstition dismissed the allied army with-



out making any further use of the victory, and contented himself with sacrificing in the temple of Juno. At the same time Argos, in consequence of the defeat, remained for a long time as it were crippled, and it was even necessary that a complete change in her political condition should take place, in order to renovate the feeble and disordered state into which she had fallen." Müll. Dor. i. p. 167. See also H. P. A. § 33.

CH. LXXVII.—*a.* μεταίχμιον—a space or interval between the two lines of battle. Cf. vi. 112, and viii. 140, *g.*

*b.* 'Αλλ' ὅταν ἡ θηλεῖα κ. τ. λ. The first part of this oracle is explained by Pausanias, ii. 20, to refer to the courage of the Argive women in having taken up arms on the invasion of Cleomenes, and having repulsed him and his army with great loss. This explanation is rejected by Müller, Dor. i. 197, who says: "The marvellous narrative of Hdtus, vi. 77, seqq., is unconnected, from there being no explanation of the first two verses of the oracle; which, however, must have referred to some real event. Or does Hdtus refer θηλεῖα to Juno? Pausanias doubts whether Hdtus understands it; but the story of Telesilla related by him, as well as by Plutarch and Polyænus, is very fabulous." See also Thirlw. ii. c. 15, p. 263 and note. With regard to the second part of the oracle, unless Δεῖνος ὄφις be Cleomenes, I must, with L., "leave the explanation of it to those who think themselves inspired by the god of Delphi."

*c.* ἀμφιδρυφίας—undique laceratas, laceram vestem gerentes. B.; the whole expression signifying great mourning in Argos. ἀμφιδρυφής occurs in Homer Il. ii. 700, applied to a wife who from grief lacerated both cheeks; and such may be the meaning here, rather than with garments rent all round. Cf. S. and L. D.

CH. LXXIX.—*a.* δύο μνέαι κ. τ. λ. Cf. v. 77, *c.*

*b.* οὔκουν δὴ ἐξῆσαν. Cf. Thucyd. iv. 48.

CH. LXXX.—*a.* Ἀργος αἰρήσειν. For similar instances of equivoque in the oracles, cf. iii. 64, *c.*

CH. LXXXI.—*a.* τὸ Ἡραῖον—"The whole of Argolis and also Corinth were from early times under the protection of Juno, the character of whose worship resembled that of Jupiter, and whose chief temple was 12 stadia from Mycenæ and 40 from Argos, beyond the district of Prosymna; its service was performed by the most distinguished priestesses, and celebrated by the first festivals and games, being also one of the earliest nurseries of the art of sculpture. It appears that Argos was the original seat of the worship of Juno, and that there it received its peculiar form and character; for the worship of the Samian Juno, as well as that at Sparta, was supposed to have been derived from Argos; which statement is confirmed by the resemblance in the ceremonies; and the same is true of the worship of the same goddess at Epidaurus, Ægina, or Byzantium." Müll. Dor. i. p. 410.

CH. LXXXII.—*a.* ὑπῆγον . . . ὑπὸ τοὺς ἐφόρους, "The jurisdiction of the ephors was extended chiefly by their privilege of insti-

tuting scrutinies, *εἰθῆναι*, into the official conduct of all magistrates, with the exception of the councillors. By this indeed we are not to understand that all magistrates, after the cessation of their office, rendered an account of their proceedings, but only, that the ephors could compel them to undergo a trial if there had been any thing suspicious in their administration; a right, however, as it extended over the ephors of the preceding year, which restrained the power that it bestowed. But the ephors were not compelled to wait for the natural expiration of an office; they could interrupt or put an end to the administration of it by their judicial powers. Now in this respect the king was in the very same situation with the remaining magistrates, and could as well as the others be brought before the tribunal of the ephors; and thus, even before the Persian war, Cleomenes was tried before them for bribery." Müll. Dor. ii. p. 122. On the origin, &c. of the ephors, cf. v. 39, *b.* and refs, also vi. 85, *a.*

*b.* αἰρέειν ἂν κατ' ἄκρης—Cf. vi. 18, *a.*—καλλιερευμένῳ. cf. vi. 76, *b.*

CH. LXXXIII.—*a.* Ἄργος δὲ . . . ὥστε οἱ δοῦλοι κ. τ. λ. "Argos," says Thirlw. ii. p. 263, "had lost 6000 men, the flower and core of its population: most of the hands that had wielded the power of the state as well as guarded it, were gone: and its subjects, who had hitherto been excluded from all share in the government, now met with no opposition when they claimed the rights of citizens. This forced admission of the inhabitants of the surrounding district, as it is described by Aristotle, assumes a more romantic form in the narrative of Hdtus, who relates that the slaves of the Argives rose at the death of their masters, and seized the reins of government, which they kept in their hands till the next generation had grown up and claimed the inheritance of their fathers: when the intruders were forced to quit the city and withdrew to Tiryns. We see in this account clear traces of a revolution by which the posterity of the old citizens, when they became strong enough, deprived the new freemen of their privileges." Cf. Aristot. Pol. v. 2, 8, and Müll. Dor. ii. p. 147.

*b.* ἄρθμια—*peaceful relations, friendship.* S. and L. D. Cf. vii. 101. μὴ ἔοντες ἄρθμιοι, *unless they were in concord with each other.*

CH. LXXXIV.—*a.* Σκύθας γὰρ . . . πέμψαντας ἐς Σπάρτην, This extraordinary tale is alluded to by Müll. Dor. i. p. 209, with considerable marks of doubt. "Sparta by tacit acknowledgment acted as the leader of the whole of Greece in all foreign relations, from about the year 580 B. C. Her alliance was courted by Cræsus; and the Ionians, when pressed by Cyrus, had recourse to the Spartans, who, with an amusing ignorance of the state of affairs beyond the sea, thought to terrify the king of Persia by the threat of hostilities. It is a remarkable fact, that there were at that time Scythian envoys in Sparta, with whom a great plan of operations against Persia is said to have been concerted—which it is not easy to believe."

CH. LXXXV.—*a.* Λακεδαιμόνιοι δὲ δικαστήριον συναγαγόντες κ. τ. λ.



"The power of the ephors extended in practice so far, that they could accuse the king as well as the other magistrates, in extreme cases, without consulting the assembly, and could bring him to trial for life and death. This larger court, the *δικαστήριον* here mentioned, consisted of all the councillors, of the ephors, who thus came before it as accusers, besides having the right of sitting as judges, of the other king, and probably of several magistrates, who had all equal votes. From this court there was no appeal; it had the power to condemn the king to death; although, until later times, it was prevented by a religious scruple from executing this sentence." Müll. Dor. ii. p. 123. Cf. also Thucyd. v. 63, on the sentence passed upon Agis, and vi. 82, *a*.

*b.* ἐν Ἀθήνῃσι ἐχομένων ἀνδρῶν. Cf. vi. 73.

*c.* ταῦτα ἀκούσαντες οἱ Αἰγινῆται, ἔσχοντο τῆς ἀγωγῆς. referred to by Arnold, Hist. of Rome, ii. p. 542, note, in speaking of the prudence of the Apollonians under similar circumstances; who, measuring rightly their own utter inability to cope with so great a nation as the Romans, and judging that it would be unwise to interpret too closely the sentence of the senate that those who had outraged their ambassadors should be given up to them, restored both offenders unhurt. "They may have remembered the wisdom of the Æginetans in like circumstances, when the Spartan king, Leotychides, was given up to them by his countrymen, as an atonement for some wrong which he had done to them. A Spartan had warned them not to take the Spartan government at its word, nor to believe that they might really carry the king of Sparta away as their prisoner, and punish him at their discretion."

CH. LXXXVI.—*a.* τοῦτον τὸν ἄνδρα . . . περιήκειν τὰ πρῶτα, Accusativus τὸν ἄνδρα pendet a verbo περιήκειν, hoc fere sensu, *in hunc virum devenisse omnia*: s. *hunc virum omnia summa esse consecutum*. *B.* This man compassed or gained the greatest luck. *S.* and *L. D.*

*b.* ἐξαργυρώσαντα, *having converted into money*. Cf. Thucyd. viii. 81. σὺ δὲ μοι κ. τ. λ. Dat. Commodi. μοί, *for my sake, at my request, pritheē*. The dativus commodi is joined with all verbs to express that something is done *for the sake of, pleasure, benefit, &c.*, of some person or thing. This is especially the case with δέχομαι: δέχεσθαι τινί τι, *to receive it at his hands, to please him*; as a compliment to him, for his sake, or benefit, &c. (σχῆμα Σικιλικόν:). Jelf, § 598.

*c.* § 2. οὔτε με περιφέρει—sc. ἡ μνήμη, *nor does my memory carry me back to these things*, *S.* and *L. D.*, i. e. *nor do I remember*.

*d.* § 3. Γλαῦκος δὲ κ. τ. λ. Cf. Juvenal, Sat. xiii. 199, seqq. "Spartano cuidam respondit Pythia" &c. The last verse of the oracle occurs also in Hesiod, Works and Days i. 283; it is quaintly translated in Potter's Gk Ant. bk. ii. c. 6.

CH. LXXXVII.—*a.* πεντήρης κ. τ. λ. This vessel was called the Θεωρίς or Δηλιάς, and went every year on a solemn voyage to Delos on occasion of the lesser Delia; a custom that was said to

have taken its origin from Theseus. See Potter, *Gk Antiq.* bk. ii. c. 9, where it is treated of at considerable length, and the references made to it by the poets, quoted. Add to these Plato, *Phædo*, c. i. See also *Delia*, Smith's *D. of A.*

CH. LXXXVIII.—*a.* ἐπ' Αἰγινήτησι, *with a view to harm the Æginetans.* Cf. i. 42, *b.* ἀναρτημένους—Cf. i. 90, *a.*

*b.* τὴν παλαιὴν καλεομένην κ. τ. λ. *what was called the Old Town.* From the probability that Nicodromus would seize the loftier parts of the city, as well as from the word πόλις, as at Athens, being employed to denote the citadel, from being the first point taken possession of as an habitation, (the builders of a town naturally commencing at the strongest point,) the conjecture of Müller, followed also by Thirlw., ii. p. 230, that this is the part of the city here intended, seems well grounded. It is, however, combated by B., on the local grounds that the ancient city of Ægina stood near the sea-shore and was on a dead level. The attempt of Nicodromus is also referred to by Aristot. *Polit.* v. 6, quoted by W.

CH. LXXXIX.—*a.* οἱ δὲ Κορίνθιοι . . . διδοῦσι εἴκοσι νέας, Of this succour the Corinthians afterwards reminded the Athenians, just before the commencement of the Pelop. War, 433 B. C. Cf. *Thucyd.* i. 42. δωτίνην—δοῦναι, *gratis dare per legem non licebat.* Jelf, § 580, 2.

*b.* ἡμέρη μιῇ, *by one day.* Cf. Jelf, § 609, 1; quoted in i. 184, *a.*

CH. XCI.—*a.* οἱ παχέες, *the men of substance.* Cf. v. 30, *a.*, 77, *b.*

CH. XCII.—*a.* νέες ἀνάγκη λαμβθεῖσαι, *vessels pressed into his service.* Cf. vi. 76, *c.* Thirlw. ii. c. 15, p. 262.

*b.* ἔσχον τε ἐς . . . συναπέβησαν Λακεδαιμονίοισι, *the vessels touched at the territory of Argos; and they (i. e. the men in the vessels) landed along with the Lacedæmonians; ναῦται*, understood from the preceding νέες, as in *Thucyd.* i. 7, πολῖται from πόλις, in the sentence ἕκαστοι—ἀνωκισμένοι. Cf. Jelf, § 373, *Ellipse of the Subject.*

*c.* ὑπ' Ἀργείων ἐπιβ. Ζημίη, "Argos never obtained so great authority in Argolis as Sparta did in Laconia, as in Argolis the Dorians divided themselves into several ancient and considerable towns; and to deprive Dorians of their independence seems to have been more contrary to the principles of that race than to expel them, as Sparta did the Messenians.—Argos was thus forced to content itself with governing, and being at the head of a league, which was to unite the forces of the country for common defence and to regulate all internal affairs. A union of this kind really existed, though it never entirely attained its end. That it still continued to exist 516 B. C. is clear, from the fact that when the inhabitants of Sicyon and Ægina furnished Cleomenes with ships to be employed against Argos, each town was condemned to pay a fine of 500 talents. These penalties could not have been imposed by Argos as a single town, but in the name of a confederacy which was weakened and injured by this act." Müll. *Dor.* i. p. 175.

*d.* Σωφάνεος κ. τ. λ. Cf. ix. 74.



CH. XCIII.—*a.* αὐτοῖσι ἀνδράσι, *men and all.* Cf. Jelf, § 604, 1, quoted in i. 52, *c.*

CH. XCIV.—*a.* Ὁ δὲ Πέρσης—Cf. i. 2, *d.* ἀναμυνήσκοντός τε κ. τ. λ. Cf. v. 105.

*b.* γῆν τε καὶ ὕδωρ, cf. iv. 126, *b.*, v. 17.

*c.* Ἀρταφέρνηα—Cf. v. 25, and on his appointment as general, as the king's nephew, iv. 167, *a.*, and Thirlw. ii. c. 14, p. 231.

CH. XCV.—*a.* τὸ Ἀλήϊον πεδῖον, *meminit* Homerus, *nominis caussam testatus*, Il. vi. 200, ἦτοι ὁ καππεδῖον τὸ Ἀλήϊον οἶος ἀλᾶτο κ. τ. λ. W. Cf. also v. 102, *c.*, and the ref. there to H., whence it appears it was the mustering-place for the forces of Cilicia, and probably the adjacent provinces. On the history read Thirlw. ii. c. xiv. p. 231.

*b.* τῷ προτέρῳ ἔτεί κ. τ. λ. Cf. vi. 44.

CH. XCVI.—*a.* προσφερόμενοι—*accedentes, advecti, approaching, advancing.* B. *erumpentes, irruentes, bursting forth or out of it.* Schw. in Lex. So also S. and L. Dict. Cf. v. 109, *a.*, vii. 209, *b.*

*b.* ἐπεῖχον—sc. τὸν νοῦν, *intended.* i. 80, *d.* On ἐνέπρησαν τὰ ἱρά, cf. v. 102, *a.*

CH. XCVII.—*a.* ἐν τῇ Ῥηνέῃ. Cf. the well-known passage in Thucyd. i. 13, iii. 104.

*b.* ἐπὶ τοσοῦτό γε φρονέω—*ego enim et ipse in tantum certe sapio*, B. *am so far in my sound senses, have so much wisdom in me.* This reading, adopted by Schw. and G., gives a sense preferable to the ἔτι τοιαῦτα φρονέω of the older editions.

*c.* οἱ δύο θεοὶ—"The peaceful inhabitants of Delos fled to Tenos, leaving their rich temple with its treasures to the protection of the tutelary gods. They screened it by the fame of their sanctuary. The Persians had heard that Delos was the birth-place of two deities, who corresponded to those which held the foremost rank in their own religious system, the sun and moon. This comparison was probably suggested to them by some Gk who wished to save the temple. It seemed to be confirmed by the intimate union which the Delian legend established between the divine twins, whose simultaneous birth was not a universal tenet of the Gk Theology. Hence, though separately neither of them inspired the Barbarians with reverence, their common shrine was not only spared, but, if we may believe the tradition which was current in the days of Hdtus, received the highest honours from Datis. The main fact that the temple escaped, though surprising, cannot be denied. But the rest of the story is not more certain than the earthquake, by which, as the Delians reported, their island was shaken after the departure of the Persians, to announce the calamities that impended over Greece." Thirlw. ii. p. 231. The same view of the agreement of Apollo and Artemis with the sun and moon of the Persians, is also taken by Creuzer, Symb. ii. p. 146, quoted by B. Cf. also Müll. Dor. i. p. 311.

CH. XCVIII.—*a.* Δῆλος ἐκινήθη ὡς ἔλεγον οἱ Δῆλιοι κ. τ. λ. Thu-

cydides, (ii. 8,) however, states that a short time before the Pelop. War, there was an earthquake at Delos, the first in the memory of man; whence Müller, Dor. i. p. 332, comes to the conclusion "that Hdtus had no knowledge of that mentioned by Thucydides, and that Thucydides had never heard of the other, which occurred before his time, nor had read the statement of Hdtus." But as Hdtus lived, as is evident from vii. 133, 137, and from this very ch., in the Pelop. War, it is hardly probable that either he or Thucydides could have forgotten such a circumstance; hence Arnold, in his note on the passage, suggests that as in Thucyd. ii. c. 16, ἀρτί is used to describe what took place just after the Persian Invasion, so in Thucyd. ii. 8, ὀλίγον must be taken, with the same degree of latitude, to mean 70 years. This explanation does not differ greatly from that of W. V. and Bloomfield consider the words ὡς ἔλεγον οἱ Δῆλιοι to show that the story rested on the veracity of the Delians, and that Hdtus and Thucydides did not believe it.

b. ἐπὶ γὰρ Δαρείου κ. τ. λ. "Darius Hystaspes 521—485 B. C. Xerxes I. 485—465 B. C. Artabanus reigned 7 months. Artaxerxes I. Long. 465—425, B. C." Lists of kings, Smith's D. of Gr. and R. Biog. Observe that Hdtus here speaks of the reign of Artaxerxes *as past*: he therefore wrote this after 425 B. C. D. p. 31. Cf. i. 130, b.

c. ἀπ' αὐτέων τῶν κορυφαίων κ. τ. λ. *from their leading powers themselves contending for dominion.* This undoubted allusion to the Pelop. War, seems the only one omitted in the excellent Chronological Table in Long's Summary of Hdtus. That Hdtus lived nearly to the conclusion of that struggle, is evident from i. 130, b., and iii. 15, e. See also the remarks of D. l. l. p. 31.

d. δύναται δὲ—καλέοιεν. That the conclusion of this ch. is Hdtus' own composition is, at least, not doubted by H., who thence, as well as from the use he has made of the muster-roll of the Persian force, his powers of travelling, &c. &c., infers that Hdtus undoubtedly understood the Persian language.—The perplexity that has arisen from the difference between the Gk historians and the Jewish chroniclers in the names of the kings of Persia, is the less to be wondered at, as the names of these monarchs were only titles or surnames of which Hdtus here gives a translation. H. Persians, Preface.

CH. C.—a. τοὺς τετρακισχιλίους κ. τ. λ. Cf. v. 77, a. b.

b. ἐκλιπεῖν τὴν πόλιν εἰς τὰ ἄκρα Εὐβοίης, *to leave the city and go to, &c.* Jelf, § 646, l. Cf. iii. 62, a. Thirlw. ii. p. 232, "But the city of Eretria itself was wavering and divided, one party was honest but timid, and proposed to follow the example of the Naxians and *retire to the mountains*; but there were others who were eager to purchase the favour of the Persians by betraying their country." The ἄκρα were in the E. part of the island, between Carystus and Geræstus, a mountainous and rocky district, with an



iron-bound coast, that bore the name of τὰ Κοῖλα Εὐβοίης, cf. viii. 13, *a.*, where the Persian fleet could not have approached. B. Cf. Virgil, *Æn.* xi. 260, "Euboicæ cautes ultorque Caphareus." V.

*c.* ἄλλοι δὲ αὐτέων, If Xenophon, *Hell.* iii. 1, 4, is to be believed, Gongylus the Eretrian was the only man who took part with the Persians, and received from Darius certain cities in Asia Minor as the reward of his treachery. B. Ἐρετρίων τὰ πρῶτα, *the leading man among the Eretrians*, cf. ix. 78, *b.*

CH. CI.—*a.* τὰ ἱρὰ σπλήσαντες κ. τ. λ. Cf. v. 102, *b.* "The city with its temples was plundered, burnt, and razed to the ground: according to one tradition, which, whoever, rests on the half-poetical testimony of Plato, the Persian host swept the whole territory of Eretria, as it had done in Samos and other islands." Thirlw. *l. l.*

CH. CII.—*a.* κατέρχοντές τε πολλὸν — *Athenienses in angustias cogentes et concludentes, reducing the Athenians to great straits.* Cf. v. 63, and Thucyd. vi. 6. κατέργον αὐτοὺς τῷ πολέμῳ κ. τ. λ. W.

*b.* ἦν γὰρ ὁ Μαραθῶν κ. τ. λ. "The army landed in the plain, where a level tract, five miles in length and two in breadth, affords one of the few situations to be found in the rugged land of Attica, favourable to the movements of the cavalry." Thirlw. *l. l.*

CH. CIII.—*a.* στρατηγοὶ δέκα. Cf. H. P. A. §§ 152, 153, from which it will suffice to quote, that of the offices filled by elections by public vote, the most important were those connected with the army; namely, the ten Strategi, and ten Taxiarchs; with two Hipparchs and ten Phylarchs, for the command of the cavalry exclusively: that the navy was also commanded by the Strategi, for the Trierarchs cannot be considered public officers; that the particular qualifications for the Strategi were, that they should be living in honourable matrimony and possess landed property; that their duties were not confined to service in the field and the enlistment of troops, but extended in time of peace to every thing connected with the service: that they had the right of calling public assemblies and proposing measures connected with their office; and that, as their political influence and duties within the state increased, they receded further and further from the original design of their appointment; so that instead of the ten, who at first all took the field, only three were so employed, cf. Wachsmuth i. 2, p. 49, and eventually only two, cf. Boeckh, *Œcon.* i. p. 243, the third remaining in the city to attend to the immediate exigencies of the force employed. Cf. also in Smith's *D. of A.*, Στρατηγός.

*b.* πατέρα Κίμωνα—Cf. vi. 39—41. ἀνελεσθαι τεθρίππων—Cf. vi. 35, *a.*

*c.* τὸ αὐτὸ ἐξενέικασθαι κ. τ. λ. *transferred (the glory of) the same to Miltiades, &c.* Thus B., following Schneider's *Lex.* in considering ἐκφέρεισθαι as nearly = παραδιδόναι ἀνακηρυχθῆναι in the next sentence; a sense apparently preferable to Schw. *Lex.* Herod. ἐκφέρεισθαι, *reportare victoriam*, followed in S. and L. D. Lange's translation agrees with B., *übertrag er's seinem leiblichen Bruder.*

d. *πέραν τῆς διὰ Κοίλης καλεομένης ὁδοῦ. ultra viam, quæ, quòd trans Cælum ducat, nomen inde suum accepit.* Schw. Cœle, the hollow, a demus in the suburbs of Athens, particularly used as a burial-place, near the Meletian gates and not far from the Cerameicus.

CH. CIV.—a. *ὑποδεξάμενοι, lying in wait for him.* On the cause of Miltiades' acquittal, viz. his conquest of Lemnos, though, according to the letter of Athenian law, he was liable to the penalty of tyranny, cf. Thirlw. ii. p. 236.

CH. CV.—a. *ἡμεροδρόμον—a courier, one who can run during the entire day. ἡμεροδρόμους, ut Livii utar verbis xxxi. 24, Græci vocant, ingens uno die cursu emetientes spatium; qui iidem etδρομοκήρυκες vocantur et ἡμεροσκόποι, day-watchers, look-outs.* Cf. vii. 182. B.

b. *Πανὸς ἱρὸν, Remains of this shrine are yet to be found under the Acropolis, not far from the narrow flight of steps which lead to the summit on the N. side. It was in a natural cave or grotto in the Cecropian rock, μακρὰι, or Κεκροπίαι πέτραι.*

c. *λαμπάδι—with a torch race; λαμπαδηφορία, s. λαμπαδοῦχος ἀγών, held in honour of Vulcan, Prometheus, Pan, Minerva, and Diana, all in some degree symbolic of the celestial or elementary fire. B. Hence called θεοὶ πυρφόροι. The race was also called λαμπαδοδρομία, and the principal festival in which it was held, Ἡφαιστεία; as in honour of Vulcan; cf. viii. 98. Smith's D. of Gr. and R. Ant., Lampadephoria, from which the following is borrowed. "As to the manner of the λαμπαδηφορία, there are some things difficult to understand. The case stands thus. We have two accounts, which seem contradictory.—First, it is represented as a course, in which a λαμπάς was carried from one point to another by a chain of runners, each of whom formed a successive link. The first, after running a certain distance, handed it to the second, the second in like manner to the third, and so on, till it reached the point proposed. Hence the game is used by Herodotus, (viii. 98,) as a comparison whereby to illustrate the Persian ἀγγαραήιον, by Plato, as a living image of successive generations of men, as also in the well-known line of Lucretius, ii. 77,*

‘Et quasi cursores vitæ lampada tradunt.’

And it is said that the art consisted in the several runners carrying the torch unextinguished through their respective distances, those who let it go out losing all share of honour. Now, if this were all, such explanation might content us. But, secondly, we are plainly told that it was an ἀγών, the runners are said ἀμύλλασθαι; some are said to have won (νικᾶν λαμπάδι). The Schol. on Aristoph. Ran. 1085, talks of τοὺς ὑστάτους τρέχοντας, which shows that a number must have started at once.

“This second account implies competition. But in a chain of runners, each of whom handed the torch to the next man *successively*, where could the competition be? One runner might be said to *lose*—he who let the torch out; but who could be said to *win*?

“We offer the following hypothesis in answer to this question.



Suppose that there were *several chains* of runners, each of which had to carry the torch the given distance. Then both conditions would be fulfilled. The torch would be handed along each chain—which would answer to the first condition of *successive* delivery. That chain in which it travelled most quickly and soonest reached its destination would be the winner,—which would answer to the second condition, it being a race between competitors.” See more in Sheppard’s Notes on Theophrastus, p. 184.

CH. CVI.—*a.* δευτεραῖος κ. τ. λ. “The Athenian courier travelling with breathless haste, reached Sparta the next day after he had left Athens.”—Thirlw. in *l.* In the article *Pheidippides*, Class. Dict., the distance between Athens and Sparta is computed at about 152 miles. So also D., p. 73, computes the distance at 26 G. miles;\* which, reckoned at 40 stadia, or  $4\frac{1}{2}$  English miles, see Mr. Cox’s note, p. 72, would make it about 156 English miles. Mr. Cox, however, states the distance between Athens and Sparta at about 117 Engl. miles; which would make Pheidippides’ feat no such marvel.

*b.* πόλι—ἀσθενεστέρα, and Greece has become weaker by an important city. Cf. Jelf, § 609, 1, quoted in i. 184, *a.* ἦν γὰρ ἰσταμένου τοῦ μηνὸς κ. τ. λ. Cf. vi. 57, *c.* Thirlw. remarks, “if the intentions of the Spartans were honourable, they did not feel the urgency of the juncture. The moon wanted some days of the full: to set out on an expedition in this interval, at least in the month then passing, which was probably that of the great Carnean festival, was contrary to one of the fundamental maxims of their superstition; and they dismissed the messenger with promises of distant succour.” In the appendix 3d to the same vol. the question is discussed of the date of this event and of the battle of Marathon, which it seems most probable fell on the 16th or 17th of the month Carneus or Metageitnion. That it was in the month Carneus alone that the Spartans would not set out before the full moon, is thought also by Müll. Dor. ii. p. 264. On the Carneia, cf. vii. 206, *a.*

CH. CVII.—*a.* πταρεῖν το καὶ βῆξαι. See on omens drawn from things apparently of no importance when occurring at a critical moment, such as sneezing, twinkling of the eyes, tinkling of the ears, &c. Smith’s D. of A., *Divinatio*.

CH. CVIII.—*a.* ἔδοσαν δὲ ὥδε κ. τ. λ. Cf. v. 79, *a.* Thucyd. iii. 55. A similar instance of zeal to that of the Platæans here spoken of, βοηθέοντες Πλαταιέες πανδημεῖ, occurred on Hannibal’s advance upon Rome, 211 B. C. “The Latin colony of Alba, having seen Hannibal pass by their walls, and guessing the object of his march, sent its whole force to assist in the defence of Rome; a zeal which the Greek writers compared to that of Plataea, whose citizens fought alone by the side of the Athenians on the day of Marathon.”

\* Mr. Cox says *geographical* miles, by which must be meant German geographical miles of 8101 yards each; not English geographical miles of 2025 yards.

Arnold, H. of Rome, iii. p. 245. οὐ κατὰ εὐνοίην κ. τ. λ. Cf. on this charge against the Spartan character, ix. 54, *a*.

*b.* ἐπικουρίη ψυχρή. *a cold*, i. e. *vain, assistance*. Cf. ix. 49, *b*. On the altar of the 12 gods, cf. ii. 7, *b*., and on the custom of suppliants, Smith's D. of A., *Ara*.

*c.* ἐς Βοιωτοῦς τελέειν. *to be reckoned as Boeotians*. Cf. ii. 51, *a*. Ὑσιᾶς, cf. v. 74, *a*.

CH. CIX.—*a.* ὡς δὲ δίχα κ. τ. λ. "The Athenian army was commanded, according to the constitution of Cleisthenes, by ten generals: at their head was the Polemarch Callimachus, whose authority and influence was the only security for the unity of their counsels. He was entitled by law to the command of the right wing, and to the casting vote in every question on which the voices of the ten should be equally split."—Thirlw. in *l*. On the Polemarch, and the nine Athenian archons generally, cf. H. P. A. § 138, who observes that in the occasion here mentioned occurs the latest trace of the military character of this office. Cf. refs in vi. 103, *a*., and Smith's D. of A., *Archon*.

*b.* θεῶν τὰ ἴσα νεμόντων—Cf. vi. 11, *b*.

CH. CXI.—*a.* ἀπὸ ταύτης γὰρ τῆς μάχης, *for from this battle*, i. e. *ever since the time of this battle*. On the commemoration of the Plataeans in the Great Panathenæa, cf. v. 56, *a*.

*b.* τὸ στρατόπεδον ἐξισούμενον κ. τ. λ. "That the front of the Athenians might not be so unequal in length as to endanger their flanks, it was necessary that their ranks should be uniformly or partially weakened. Miltiades undoubtedly foresaw the consequences of his arrangement, when he strengthened his wings at the expense of the centre, which was opposed to the strongest, perhaps the only formidable, part of the enemy's force. Thirlw. in *l*."

CH. CXII.—*a.* τὰ σφάγια κ. τ. λ. Cf. vi. 76, *b*.

*b.* ὡς ἀπείθησαν οἱ Ἀθ. κ. τ. λ. *when the Athenians were moved forward*, lit. *let loose against the enemy, they advanced at a run*. B. ἀπείθησαν Ion. for ἀφείθησαν. 1 aor. pass. from ἀφίημι.

*c.* μανίην τε τοῖσι . . . ἀλεθρίην, *they imputed madness to the Athenians, and that, a madness that would altogether be their ruin*. Cf. viii. 10. See on the narrative, Thirlw. *l. l.* ii. c. 14, p. 239, seqq., and the remarks of D. 8, 1, p. 132.

CH. CXIII.—*a.* Σάκαι—Cf. iii. 93, *d*., vii. 64, *a*., and on Marathon, vi. 102, *b*., and *Marathon*, Class. Dict. τὸ τετραμμένον, cf. Jelf, § 436, γ., quoted in i. 136, *b*.

*d.* πῦρ τε αἵτεον κ. τ. λ. Hdtus, when he wrote this, had probably in his mind Hector's address to the Trojans, Il. xv. 718, Οἷσετε πῦρ κ. τ. λ. Schw.

CH. CXIV.—*a.* Κυνέγειρος κ. τ. λ. "The victors took 7 ships, and Cynegirus, a brother of the poet Æschylus, gained immortal glory, by clinging to one till his hand was cut off with a hatchet. Callimachus and one of the generals, Stesilaus, were also left on the field." Thirlw. in *l*.—πόνω, *action, engagement*. Cf. iv. 1, *b*., vii. 224.



δ. τῶν ἀφλάστων νηὸς, “The ἄφλαστον, in Latin *aplustre*, was an ornament of wooden planks which constituted the highest part of the poop of a ship. . . It rose immediately behind the gubernator who held the rudder and guided the ship, and it served in some degree to protect him from the wind and rain.—In consequence of its conspicuous position and beautiful form, the *aplustre* was often taken as the emblem of maritime affairs. It was carried off as a trophy by the conqueror in a naval engagement.—Juvenal, x. 135, mentions it among the decorations of a triumphal arch.” See Smith’s D. of A., *Aplustre*; from which the above is borrowed. A figure is there given of the ornament.

CH. CXV.—α. ἐξανακρουσάμενοι—*citatis s. valide pulsatis remis sese recipientes*; *pushing or rowing off in haste*. Schw. In S. and L. D., Schw.’s earlier interpretation of *retiring or putting off by backing water* (cf. viii. 84, α.) is preferred. It seems, however, rather irreconcilable with what is said about Cynegirus’ seizing the ἄφλαστον.

β. αἰτίη δε ἔσχε—sc. αὐτούς, used inversely for αἰτίην ἔσχον. *a charge or imputation was laid at their door, they were accused or charged*. See S. and L. D., αἰτία.—“the house of the Alcmaeonids was charged with having hoisted a shield, as a signal to invite them. Thirlw.

CH. CXVI.—α. ὡς ποδῶν εἶχον—as *they were off in regard to feet, as fast as their feet could carry them*. Cf. i. 30, c., ix. 59, viii. 107.

β. τῇσι νηυσὶ ὑπεραιωρηθέντες Φαλήρου κ. τ. λ.—*laying to with their ships off Phalerum, for this was then the arsenal of the Athenians, off this, I say, holding in their ships, (i. e. riding at anchor,) they then, &c.*

CH. CXVII.—α. Ἐν ταύτῃ τῇ κ. τ. λ. On the loss on either side and the real numbers of the two armies, the numerical inequality of which may probably be reduced to a proportion of five to one, see the excellent remarks of Thirlw. ii. c. 14, p. 242, and on the legends of the fight, p. 243.—τοῦ (for οὗ) τὸ γένειον—σκιάζειν. Cf. Jelf, § 889, α., *Accus. with Infin. instead of Verbum finitum* in *Oratio obliqua*, quoted in i. 24, α.

CH. CXVIII.—α. δι’ ἐτέων εἴκοσι, *after twenty years*. Jelf, § 627, 2. Cf. iii. 97, β.

CH. CXIX.—α. ἀλλά σφέας . . . ἐν σταθμῷ ἑωῦτοῦ. “When the captive Eretrians were brought to Darius, he was satisfied, cf. vi. 30, α., with planting them in a part of his own domain, in the Cissian village of Ardericca.” Thirlw. This royal residence, σταθμός, station or mansion on the royal road, (cf. v. 52, α.,) as D., p. 57, terms it, “which was  $5\frac{1}{2}$  miles from Susa, is not to be confounded with the Babylonian Ardericca.” i. 185, d. On the Persian custom of transplanting captive nations, cf. ii. 104, α., i. 155, d. On Cissia, cf. iii. 91, γ.

β. ἀντλέεται—κηλονητήρ, *it is baled out with a crane, or hydraulic engine*, cf. i. 193, β. δεξαμένην, *a cistern*, cf. iii. 9, β. ὑποσύψας, *dipping down*, cf. iii. 130, d., and ii. 136, c.

γ. οἱ καὶ μέχρι ἐμῆο κ. τ. λ. “Hdtus remarks that these unwilling

colonists preserved their native language *still in his time*, that is, in the time of his actual presence there. Had he not visited and himself found there these transplanted Greeks, what he says of their language would not have been worth his mentioning so early as the second, or even the third generation—one more proof this that Hdtus performed his travels in his riper years." D. l. l.

CH. CXX.—*a.* δισχίλιοι—"The number of the Spartan reinforcement is so small as to lend some colour to a tradition, which rests on the authority of Plato, the slightest of all on such points, that they had been occupied in suppressing some insurrection in Messenia." Thirlw. c. xiv. p. 244. ὥστε τριταῖοι κ. τ. λ. cf. vi. 106, *a.*

CH. CXXI.—*a.* Θῶῦμα δέ μοι κ. τ. λ. On this ch. see the remarks of D. p. 42.

CH. CXXII.—*a.* This whole chapter is by L. and others thought spurious: it is retained in B. as genuine, on the authority of Schw., G., and Matthiæ; though he considers the words *μνήμην . . . ἔχειν* certainly not written by Hdtus.

*b.* Πύθεια δὲ πρότερον ἀνελόμενος κ. τ. λ. This first victory of Callias falls probably in Olymp. liv. 564 B. C. B. ἐφανερώθη ἐς τοὺς Ἕλληνας, *inclaruit, conspicuus fuit apud omnes Græcos.* Schw. Lex. τεθρίπῳ, cf. vi. 35, *a.*

CH. CXXIII.—*a.* οἱ Ἀλκμαιωνίδαι κ. τ. λ. Cf. v. 62, *b. d.*, 63, *a.* seqq., 66, *b.*, vi. 131, *b.*, and on Pisistratus, Harmodius, &c., v. 55, *b.*, and refs.

CH. CXXV.—*a.* πρὸς τὴν δωρεὴν . . . προσέφερε, *ad donum illud, sc. capiendum, tale inventum attulit Callias: to be able to take such a present as this he brought to bear or applied the following contrivance.* Schw. B. suggests that perhaps ἐωντὸν may be understood after προσεφ. *accessit, se attulit, ad id quod ipsi erat permissum.*

*b.* καὶ πρὸς, *and in addition.* Cf. Jelf, § 640, quoted in iii. 74, *a.* τεθριπποτροφήσας, Cf. vi. 35, *a.*, and Pind. Pyth. vii. 13, where probably the same victory that Hdtus here speaks of is alluded to as μία δ' ἐκπρεπὴς Δίος Ὀλυμπίας. W.

CH. CXXVI.—*a.* τοῖσι Κλεισθένης . . . εἶχε, *for whom Clisthenes had made a race-course and a palaestra, and kept them ready for this very purpose, viz. for trying the merits of the rivals.* On the contest for the hand of the d. of Clisthenes, cf. Thirlw. i. c. x. p. 425, where, with regard to the Pheidon, king of Argos, mentioned in the next chapter, it is given, as the most probable hypothesis, that Hdtus confounded him with the more ancient king of the same name.

CH. CXXVII.—*a.* ἡ δὲ Σύβαρις—On the dissensions that raged in this town, and its destruction, 510 B. C., cf. Thirlw. ii. c. xii. p. 153, seqq. Cf. also on Siris, v. 44, *a.* τοῦ ὑπερφύντος τε Ἕλληνας κ. τ. λ. *who surpassed the Greeks in strength.* On the accus. here, cf. Jelf, § 504, *obs.* 2.

*b.* Φείδωνος κ. τ. λ. On the power of Pheidon I., 748 B. C., his introduction of a new system of weights and measures, and his



depriving the Elæans of their presidency at the Olympic games, cf. Thirlw. i. c. 9, p. 358, and c. 10, p. 385, also H. P. A. § 33. *Καὶ Ἀζήν ἐκ Παΐου κ. τ. λ. and Laphanes s. of Euphorion, an Azenian from the city of, &c.* Azania, a district of Arcadia on the borders of Elis.

c. *τῶν Σκοπαδίων*—This family and that of the Aleuadæ, of which it was a branch, were the two most noble in Thessaly. “An Aleuas, or a Scopas, were upon extraordinary occasions invested with the chief command in war, but the dignity was not hereditary. The spirit of most of the states of Thessaly was aristocratic; the Aleuadæ in Larissa, and the Scopadæ in Cranon, appear in particular to have been the relics of royal houses retaining the characteristics of Tyrannies,” &c. H. P. A. § 178. Cf. Smith’s C. D., *Aleuas*, Thirlw. i. c. 10, p. 438, and v. 63, b.

CH. CXXVIII.—a. *ὀργῆς*, *temper, disposition, turn of mind*. Cf. i. 73, c. *ἐν τῇ συνεστοῖ, during the banquet, while feasting*. Schw. Cf. S. and L. D. on the word.

b. *Κυψελίδῃσι*—On Cypselus and his descendants, cf. v. 92, § 2, d., and Thirlw. i. c. 10, p. 419.

CH. CXXIX.—a. *Ὡς δὲ—τοῦ γάμου, and when the appointed day came for the celebration or consummation of the marriage*. W. *κατάκλισις*, from placing the bride on the couch, or from reclining at the marriage feast. On the double gen. here, cf. Jelf, § 543, 1, quoted in vi. 2, a.

b. *καὶ τῷ λεγομένῳ ἐς τὸ μέσον. and on whatever might happen to be the subject of conversation; sermonibus in medio propositis, s. coram reliquis habitis*. B. In the line above, *ὥς δὲ ἀπὸ δείπνου ἐγένοντο, and when they were after supper, after they had done supper*, Jelf, § 620, 2, *Ἀπό. Temporal*. Departure from a point, *after*.

c. *κατέχων πολλὸν τοὺς ἄλλους—greatly attracting the attention of the rest; occupying them in observing him; or it may mean restraining, deterring, by his skill in the art, the others from entering into a contest with him*. Schw.

d. *ἐμμέλειαν*. “Each department of the Drama had a peculiar style of dance suited to its character. That of Tragedy was called *ἐμμέλεια*; that of Comedy, *κόρδαξ*; that of the Satyric drama, *σίκινυς*. *Gk Theatre*, p. 126. It is probable, however, from what follows, that the tune of the dance here spoken of was of the Comic or lascivious kind, in which sense Hesychius, quoted by Schw., says the word is sometimes used.

e. *ὀρχήσατο—σχημάτια = ὀρχους. Accus. of cognate notion*. Jelf, § 556, b. Cf. Müller, Dor. ii. p. 344, referring to this passage. “Peculiar kinds of Lacedæmonian dances were in existence at the time of Clisthenes of Sicyon; they consisted as well of motions of the hands as of the feet, as Aristoxenus states of several ancient national dances.” Cf. also Smith’s D. of A., *Saltatio* and *Chorus*.

f. *ἀπὸ τοῦτου μὲν τοῦτο οὐνομάζεται, from this circumstance therefore this proverb took its origin*.

CH. CXXX.—a. *ἐγγυῶ—νόμοισι κ. τ. λ. I betroth my daughter*

according to (in agreement with) the customs of the Athenians. Cf. Jelf, § 634, 3, c.

CH. CXXXI.—*a.* Κλεισθένης ὁ τὰς φυλὰς κ. τ. λ.—Cf. notes on v. 66, seqq., and on Clisthenes, tyrant of Sicyon, v. 67, *a.*

*b.* οὗτός τε δὴ κ. τ. λ. The following table, for the better part of which the reader is indebted to the Oxford Chron. Tables, will show the genealogy which follows. See further on the Alcæonidæ, refs given in vi. 123, *a.*

ALCMÆON.

Megacles, rival of Peisistratus, i. 52.

Alcæmon—ὁ Κροίσου ξείνος, vi. 125.

Megacles, vi. 129, married Agariste, d. of Clisthenes of Sicyon.

Clisthenes, v. 66,  
vi. 131.

Hippocrates

Megacles

Dinomache, m. Cleinias,  
viii. 17, *a.*

Alcibiades.

Agariste, m. Xanthippus, s. of  
Ariphron, viii. 131.

Pericles, who was guardian and  
2nd cousin to Alcibiades.

CH. CXXXII.—*a.* Μετὰ δὲ κ. τ. λ. On the circumstances narrated in this and the following chs, cf. Thirlw. ii. c. 14, p. 245. τρῶμα, *overthrow*, i. 18, *a.*

CH. CXXXIII.—*a.* πρόσχημα—a pretext. Cf. iv. 167, *b.*

*b.* τῇ μάλιστα ἔσκε κ. τ. λ., and in several places where the wall was easy of assault, there, at night, it was raised to double its original height. ἔσκε, Epic and Ion. for ἦν, “was;” in Homer used as a simple imperfect; in Hdtus it denotes a frequent repetition. Cf. i. 196, vii. 119. Matth. Gr. Gr. § 217, *obs.*

CH. CXXXIV.—*a.* ὑποζάκορον—an under priestess. Cf. Smith’s D. of A., Ζάκοροι.

*b.* θεσμοφ. Δήμητρος—cf. ii. 171, *b.* and refs. ἔρκος . . . μέγαρον, cf. i. 47, *a.*

CH. CXXXV.—*a.* φλαύρως ἔχων, being poorly or ill, cf. iii. 129, *b.*

*b.* εἰ καταχρήσονται—if they shall put to death, despatch, cf. iv. 146, *a.*

CH. CXXXVI.—*a.* ὃς θανάτου ὑπαγαγὼν κ. τ. λ.—who, having brought a capital charge against Miltiades before the commons, prosecuted him for having deceived the Athenians. θανάτου. Cf. Jelf, § 501, *obs.* 1, Causal Gen. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence. ὑπὸ τ. δῆμ. the preposition referring to his being set below the judge, the judgment-seat being raised. Jelf, § 639, iii. 1, *a.* On the addition of εἵνεκεν, cf. Jelf, § 501, *obs.* 2. See H. P. A. § 128—130, and Smith’s D. of A., Ἐκκλησία.

*b.* προκειμένου δὲ αὐτοῦ κ. τ. λ. “He was brought on a couch into court, where his brother Tisagoras pleaded for him before the



people, which sat at once as judge and as sovereign. As judge it condemned him; as sovereign, on the ground of his services at Marathon and at Lemnos, it commuted the capital penalty for a fine of fifty talents. As he could not immediately raise this sum, he was cast into prison, where he soon after died of his sore." Thirlw. ii. p. 245. In his discussion of the justness of this sentence, Thirlw. hardly seems to clear the Athenians from the charge of gross ingratitude. According to Plato, in the *Gorgias*, p. 516, E., quoted by W., Miltiades was at first condemned to be thrown down the barathrum, from which, after all, he had but a narrow escape. It was into this horrible pit, garnished with spikes or a grating at the mouth to prevent the escape of the criminal, and spiked at the bottom to lacerate or kill him, that the Persian heralds were cruelly thrown, vii. 133. Cf. Wachsmuth, ii. p. 254. Much of the same kind was the dungeon now shown at Rome as the Tullianum Robur, or Carcer, where criminals were thrown. See the quotations given in Smith's D. of A., *Carcer*.

CH. CXXXVII.—*a.* Ἀἴμων κ. τ. λ. Πελασγοὶ κ. τ. λ. See on the narrative Thirlw. ii. c. xiv. p. 237; on the Pelasgians, &c., v. 26, *a.*, i. 57, *a.*, 94, *h.*, and on Hecataeus, ii. 143, *a.*, and D. p. 85.

*b.* Πελασγοί, ἐπεὶ τε κ. τ. λ. The construction of what follows in this ch. is noticed by Matth. Gr. Gr. § 631. *Anacolutha* take place principally when the principal proposition is interrupted by a parenthesis. After longer parentheses the principal proposition itself is left incomplete: Herod. vi. 137. Πελασγοὶ κ. τ. λ. . . . ἔτε ἀδίκως . . . then follows a parenthesis, τοῦτο γὰρ οὐκ ἔχω φράσαι, &c., containing the different causes assigned of that expulsion, to the end of the chapter, and to the commencement of c. 138, ταῦτα δὲ Ἀθηναῖοι λέγουσι, and the continuation of the interrupted proposition, οἱ δὲ Πελασγοὶ οὗτοι, &c.

*c.* ἐπεὶ τε γὰρ ἰδεῖν κ. τ. λ. See Thirlw. i. ch. ii. p. 38.

*d.* τὴν Ἐννεάκρουνον, *the nine springs*. This fountain, which was also called Callirhoe, took its rise at the foot of Mt Hymettus. The water was conducted by the Pisistratidæ into Athens, as appears from Thucyd. ii. 15, and distributed through nine pipes. See Smith's D. of A., *Aquæ Ductus*.

CH. CXXXVIII.—*a.* οἱ δὲ Πελασγοὶ οὗτοι κ. τ. λ. Cf. iv. 145, and Thirlw. ii. c. xiv. p. 237. πεντηκόντερος στησάμενοι, *placing their fifty-oared galleys* in convenient positions.

*b.* τὰς τῶν Ἀθηναίων γυναικας—"It is worth while observing that the Athenians, who called themselves Ἀθηναῖοι, never gave their women the name of Ἀθηναῖαι, because Minerva is called in Homer Ἀθηναία. They designated their women by a periphrasis, as here, or by the word Ἀσται, because Athens was called Ἄστυ, or the city, by way of excellence." L., in the Oxf. Transl. On the festival here spoken of at Brauron, cf. Smith's D. of A., *Brauronia*.

*c.* εἰ δὲ διαγινώσκουσιν . . . δῆθεν ποιήσουσι; *quidnam facturi essent hi pueri, quando adulti forent, qui jam constitutum habeant sibi in-*

*vicem præsto esse contra legitimarum uxorum pueros atque his velint dominari?* Schw., “if (thought they) these boys are already minded to aid each other against the children of our legitimate wives and are now trying to domineer over them, what, forsooth, will they not do when they are grown to man’s estate?”

d. τοὺς ἄμα θόαντι ἄνδρας, κ. τ. λ. As Thoas, according to the tradition, was preserved by Hypsipyle, it is better, either with B., to translate, *their husbands who came with Thoas to Lemnos*, or with Schw., *their husbands who lived with Thoas*, i. e. in his time, than with L. to understand that Thoas was killed as well as the others.

e. νενόμισται . . . . Λήμνια καλέεσθαι. Cf. Æschyl. Choeph. 631.

Κακῶν δὲ πρεσβεύεται τὸ Λήμνιον

Λόγῳ· γοᾶται δὲ δήποθεν κατὰ-

πτυστον· ἤκασεν δὲ τις

τὸ δεινὸν αὖ Λημνίοισι πῆμασιν.

CH. CXXXIX.—a. οὔτε γῇ καρπὸν κ. τ. λ. Cf. iii. 65, where the same calamities are imprecated by Cambyzes, and Thirlw. l. l.

CH. CXL.—a. ἐτησίῳ ἀνέμων—*The Etesian or periodical northerly winds*. “They blew in the Ægean 40 days from the rising of the dog-star.” Cf. vii. 168, and ii. 20, where they are *the Egyptian monsoons, which blew from the north all the summer*. S. and L. D.

b. νηὶ . . . . ἐξ Ἑλ. . . . ἐς τὴν Λήμνον, “From Elæos in the Chersonese of Thrace to Lemnos is only 38 G. miles.” R. § 24, p. 679. Cf. also iv. 86, a.

c. Ἡφαιστιέες. The name of the town Hephæstia, as also Æthalia, the ancient name of the island, arose without doubt from the volcanic nature of the whole place; so often alluded to in the legends of Lemnos as the seat of Vulcan’s forge. Cf. Soph. Philoct. 800. Il. i. 593; and Smith’s C. D., *Lemnos*.

## BOOK VII. POLYMNIA.

PREPARATIONS OF DARIUS—HIS DEATH—SUCCESSION OF XERXES  
—HIS EXPEDITION AGAINST GREECE, DOWN TO THE BATTLE  
OF THERMOPYLÆ.

CH. I.—a. κεχαραγμένον—from χαράσσω, *to sharpen, or whet*; hence, *to exasperate or enrage*. Cf. Eurip. Med. 156, quoted by Schw. κείνῳ τόδε μὴ χαράσσου. See on the narrative, Thirlw. ii. c. 15, p. 248, seqq.

b. νέας—*ships of war*. i. q. νῆες μακραι, cf. vi. 48, i. 2, b., as distinguished from πλοῖα, *transports*. V.



c. ἡ Ἀσίη ἐδονέετο—*Asia was in commotion*. S. and L. D. “For three years all Asia was kept in a continual stir: in the fourth, 486 B. C., Darius was distracted by other cares; by a quarrel in his family and by an insurrection in Egypt.” Thirlw. ii. p. 248. On the previous chronology of the war and the events that led to it, cf. vi. 46, a. On the subsequent events see Clinton’s Fast. Hell., or the Chronological Table in Long’s Summary, p. 162, and compare with the Oxf’d Tables, or the Chronology at the end of E. Hist. of Gr.

CH. II.—a. ὥς δὲ μιν ἀποδέξαντα κ. τ. λ. “For the preventing of civil war in the empire, it was an ancient usage among the Persians, that, before their king went out to any dangerous war, his successor should be declared.” Prid. Connect. pt. i. bk. iv. The existence of this law appears to be mentioned by Hdtus alone. W. Another instance of it occurs in i. 208, c., Cyrus committing the kingdom to Cambyses before setting out against the Massagetæ: so in Thucyd. i. 9, quoted by W., Eurystheus, before marching against the Heraclidæ, gives the government into the hands of Atræus.

b. ἦσαν γὰρ Δαρ. κ. τ. λ. On the children and wives of Darius cf. iii. 88, c. On the right of succession and respect to the family of Cyrus among the Persians, cf. iii. 2, b., 88, a., and the refs to H.

CH. III.—a. Δημάρητος κ. τ. λ. Cf. vi. 70.

b. πρὸ ἑωυτοῦ, *rather than, or, in preference to himself, potius quam ipsum*. Æsch. Sep. c. Th. 930. δυσδαίμων πρὸ πασῶν γυναικῶν. Cf. Jelf, § 619, 3, b.

c. ἡ γὰρ Ἀτοσσα εἶχε τὸ πᾶν κράτος. See H. Persians, ch. ii. p. 229, seqq.—“Among the powerful causes of the decay of the empire was the monstrous corruption of the court, or rather of the harem. Every thing was here subject to the influence of the eunuchs, of the reigning queen, or, still more, of the queen-mother. It is necessary to have studied in the Court History of Ctesias the character and violent actions of an Amytis or Amestris, or still more a Parysatis, to form an adequate idea of the nature of such a harem-government, &c. Cf. also p. 256, ix. 109, 113, and Ctesias, Pers. 42, &c. As the selection of the heir was left to the monarch, cf. iii. 2, b., and his decisions were commonly influenced by his queen, the power of the queen-mother became still more considerable among the Persians than among the Turks. As the education of the heir to the crown was mainly intrusted to his mother, she did not fail early to instil a spirit of dependence on her wishes, from which the future king was rarely able to emancipate himself. The narratives of Hdtus and Ctesias respecting the tyrannical influence of Parysatis, Amestris, and others, bear ample testimony to the fact.”

CH. IV.—a. οὐδέ οἱ ἐξεγένετο κ. τ. λ. Cf. iii. 142, a. In the following year, before he had ended his preparations against Egypt and Attica, he died, and Xerxes mounted the throne; 485 B. C.

The authority of Hdtus for the fact of Darius' death before conquering Egypt, is of course to be preferred to that of Aristotle, *Rhet.* ii. c. 20, who asserts the contrary, probably because it suited his purpose as a popular example, without paying much regard to historical accuracy. Thirlw.

CH. V.—*a.* ὁ τοίνυν Ξέρξης κ. τ. λ. On the character of Xerxes cf. Thirlw. ii. c. 15, p. 249. On Mardonius cf. vi. 43, *a. c.*

*b.* Δέσποτα, Observe that this title, properly used by a slave to his master, is here used by a Persian subject to his sovereign; who is similarly styled in vii. 35, 38, &c. &c. In the same feeling the subject nations are called δοῦλοι. Cf. vii. 9, 96, ix. 48. B. Cf. on the treatment of the conquered nations, iii. 117, *b.*, and H. Pers. ch. ii. p. 218, seqq. On the leading idea contained in ix. 116, *b.*, cf. p. 260.

*c.* οὗτος μὲν . . . τιμωρός.—*this speech of his was of a revengeful nature, had revenge in view*, B., or, *was a plea for vengeance*. S. and L. D. παρενθήκην τήνδε, *the following digression*. Cf. vii. 171.

CH. VI.—*a.* κατεργάσατο—either, *he overcame, conquered the reluctance of Xerxes*, or, understanding ἃ ἐβούλετο, *he accomplished what he desired*, Schw., quoted by B. *he prevailed over, persuaded*; S. and L. D.

*b.* Ἀλεναδέων κ. τ. λ. “The Thessalian house of the Aleuads, either because they thought their power insecure, or expected to increase it by becoming vassals of the Persian king, sent their emissaries to invite him to the conquest of Greece.” Thirlw. ii. c. 15, p. 250. Cf. vi. 127, *c.*

*c.* προσωρέγοντό οἱ, *applied themselves eagerly to him*, or, *were pressing or urgent on him*. Much in the same, but in hardly so strong, a sense, is προσεφέρετο used in this ch. Schw. On Onomacritus and his trade in oracles, see the remarks of Thirlw. *l. l.* διαθέτην, most probably, *one who puts into order*, or, *one who collects and arranges oracles*. Lobeck quoted by B.

*d.* ἐμποιέων—*inserting, interpolating*. On the verses ascribed to Musæus, cf. v. 90, *b.*

*e.* κατέλεγε τῶν χρησμῶν—*quoted, or, recited some of his oracles*. Gen. Partit. Cf. Jelf, § 533, 3, quoted in iv. 135, *b.* On the opt. ἀπίκοιτο with the participle ὅκως, expressing a frequently recurring action, cf. Matth. Gr. Gr. § 521.

*f.* ἔλεγε τόν τε Ἑλλήσποντον . . . ἐξηγεόμενος. “Sometimes, when two actions are expressed, one of which has a greater extent and comprehends the other, the latter is put in the participle, where we should have put the finite verb. Matth. Gr. Gr. § 556, *obs.* 1.

CH. VII.—*a.* δευτέρῳ μὲν ἔτει κ. τ. λ. The revolt of Egypt, 486 B. C.—Again subjected by Xerxes, 484 B. C. Inarus revolts in 460 B. C., and overthrows Achæmenes. Cf. E. Orient. H. Chron. Tabl.—An event that dates after the close of Hdtus' history; cf. i. 130, *b.* On Achæmenes, and the events in Egypt in connexion with him, cf. iii. 12, *b.*



CH. VIII.—*a.* Ξέρξης δὲ . . . σύλλογον ἐπικλητον . . . ἐποίετο, B. cautions the reader against supposing that it was a common custom among the Persians for the monarch to summon such an assembly as we here read of; or, that such an assembly was legally recognised among them. The monarch was of course despotic; and a council of the nature here mentioned, if in reality ever summoned, met rather to deliberate on the *manner* in which a project should be executed, than to discuss *whether* it should be executed. In the words, “if any reliance could be placed on the story told by Hdtus, about the deliberations held in the Persian cabinet,” Thirlw. appears to entertain a well-grounded doubt as to the truth of the whole narration. Indeed, the introduction of such an episode is so much in character with the genius of our author, bearing, as it does, no small resemblance to a discussion among the heroes of his favourite Homer, and is so perfectly in unison with his Greek ideas, that it would seem more probable that we owe the present ch. to the peculiar turn of our author’s mind, than to any correct information that he was likely to have received on the subject. Cf. iii. 80, *a.*, and H. Pers. ch. ii. p. 258. “Another consequence of such a system, viz. the harem-government, cf. vii. 3, *c.*, was the insignificance of any thing that could be properly called a council of state. Affairs of public importance were discussed in the interior of the seraglio, under the influence of the queen-mother, the favourite wife, and the eunuchs. It was only on occasions of great expeditions being meditated, or the like, that councils were held for any length of time, to which the satraps, the tributary princes, and the commanders of the forces were invited. Herod. vii. 8, viii. 67. The principal question was for the most part already settled, and the debate respected only the means of carrying it into execution. Even in this point, however, the despotic character of the government manifested itself; since he who gave any advice, was obliged to answer for its issue; and in case of ill success the penalty fell on his own head.”

*b.* § 1. οὐτ’ αὐτὸς κατηγήσομαι κ. τ. λ.—*neither will I go before, or, lead the way in establishing this law among you.* ἡτρεμήσαμεν fr. ἀτρεμίζω, cf. i. 190, *we have remained quiet.* B. Cf. ix. 53, ἀτρεμάς εἶχον τὸ στρατόπ. *they kept quiet, or, halted the army.*

*c.* § 2. τὰς Ἀθήνας, οἳ γε ἐμὲ κ. τ. λ. The mascul. οἳ refers to Ἀθηναῖοι understood from Ἀθήνας. Cf. vi. 92, *b.* οὐκ ἐξέγενετό οἱ. Cf. iii. 142, *a.*

*d.* § 3. γῆν τὴν Περσίδα κ. τ. λ.—*We shall make the heavens the only limits to the Persian dominion; more literally, we shall render, or display the land of Persia bordering, or, abutting on, i. e. bounded by, the heavens alone; for the sun will look down upon no country bordering upon ours, but I shall make the whole of them, &c. &c.* A few lines above, ἀνάρτημαι στρατ. *I am prepared to lead an expedition.* Cf. i. 90, *a.*

e. § 4. ἐν ἡμετέρου. *in our land, among us.* Cf. i. 35, d. On δῶρα τὰ τιμῶτ. cf. iii. 84, a., vi. 41, a.

f. τίθημι τὸ πρᾶγμα ἐς μέσον, *I lay the matter before you to be discussed.* Cf. vi. 129, b.

CH. IX.—a. ἐπίκειο κ. τ. λ. *You have hit the right points, sermone tuo verum acu tetigisti.* Schw. καταγελάσαι ἡμῖν—On the dative here, instead of the gen., cf. Jelf, § 589, 3, § 629, obs., and cf. iii. 155, vii. 146.

b. δούλους ἔχομεν—Cf. vii. 5, b. B. calls attention to the boastful exaggeration of this assertion. Of the Sacians, that is, the Scythians, (cf. vii. 64, b.,) only a part obeyed the king of Persia, iii. 93, d.; only a very small part of India, iii. 98; and of the Ethiopians only those close to Egypt, iii. 97.

c. § 2. οὐκ ἦλθον ἐς τοῦτον λόγον ὥστε μάχεσθαι—*nunquam ad ejus rei rationem et causam, ut mecum in certamen descenderent, venisse.* W. *they did not even come to the matter or consideration of that, i. e. they never so much as entertained the notion of fighting.* Cf. iii. 99, b. According to Schw., ἐς τοῦτον λόγον = ἐς τοῦτο.

d. § 3. ἐπιλεήνας—*having softened down, smoothed over the speech of Xerxes.* Cf. viii. 142, d. λήνας κ. τ. λ. *smoothing over, putting a fair appearance on the speech of Mardonius.*

CH. X.—a. § 1. ὥσπερ τὸν χρυσὸν τὸν . . . τὸν ἀμείνω. As unalloyed gold cannot be distinguished from alloyed by being rubbed upon it, it is agreed by Schw., B., and Creuzer, that by παρατρίψ. ἄλλ. χρυσῷ must be understood, not, *when we have rubbed it upon other, i. e. alloyed gold, but, when we have rubbed it, (viz. upon a touchstone, εἰς βάσανον, the lapis Lydius,) with or beside other gold; i. e. we know the pure from the alloyed by rubbing them both upon a touchstone, and seeing the difference of the marks they leave.* So also S. and L. D.

b. ἐγὼ δὲ καὶ πατρὶ κ. τ. λ. Cf. iv. 83.

b. § 2. καὶ δὴ συνήνικε—Aoristus h. l. *latius patet. Verte accidere sane potest; it may in truth come to pass, &c. Nun kann es sich zutragen.* Lange. B.

c. οὐκὼν ἀμφοτέρῃ σφι ἐχώρησε. *well then, put the case, that they do not succeed in both ways; i. e. both by land and sea.* See the able discussion on the Greek Aorist in Sheppard's Theophrastus, Append. i. Its use here seems to come under the head there mentioned in p. 267, as denoting an action possible at some time, and not tied down to a particular instance, actually occurring. Since the above was written, I have observed that the passage is noticed in Jelf, § 403, 2 (cf. also § 860, 8). He says, The Aorist is also used, like the Pft, to express future events which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and, as it were, actual development of that which as yet is future. Cf. Hom. Il. iv. 160—162, ἀπέτισαν. So here οὐκὼν ἀμφοτ. *it succeeds*



not in both points, so much must be considered as certain as if it already happened. Cf. Soph. Ant. 303, ἐξέπραξαν. Eur. Med. 78, ἀπωλομεσθ'. ἄρ', there quoted.

d. § 3. παντοῖοι ἐγένοντο . . . . δέομενοι—*tried all sorts of ways, used every means, in their entreaties to the Ionians, &c.* Cf. Jelf, § 690, i, iii. 124, a., ix. 109, c. On Histæus, cf. iv. 137. διέργαστο ἂν, cf. ix. 111, d. ἐπ' ἀνδρί γε ἐνὶ κ. τ. λ., *that the whole state of the Persians was in the power of, or depended on one, single man.* Cf. viii. 29, b.

e. § 5. οὐδὲ ἐᾷ . . . . κνίζει; The verb φαντάζεσθαι, which sometimes means *to appear*, as in iv. 124, here signifies, *to show themselves with pride, to make a show, or parade: insignem aliquam præ se speciem ferre atque ostentare.* κνίζειν, *to grate, or irritate, here, to provoke, or arouse the jealousy of.* Schw. On the sentiment, cf. Hor. ii. Od. x. 9, "Sæpius ventis," &c., and Æsch. Persæ, 817—831, ed. Diod. B. See remarks in Introd. p. v., and D. p. 130.

f. § 7. φλαύρως ἀκούειν, *male audire—to be injuriously or ill spoken of.* B.

g. διαβολή γάρ ἐστι δεινότατον. Cf. Pind. Pyth. ii. 76, ed. Dissen, ἄμαχον κακὸν ἀμφοτέροις διαβολιᾷν ὑποφάυτις κ. τ. λ. W. And the comment. of Dissen, vol. ii. p. 197. μή . . . γένηται. *Ne igitur sic unquam fiat, let it not so happen, may it never so come to pass.* B. Cf. Jelf, § 420, 3.

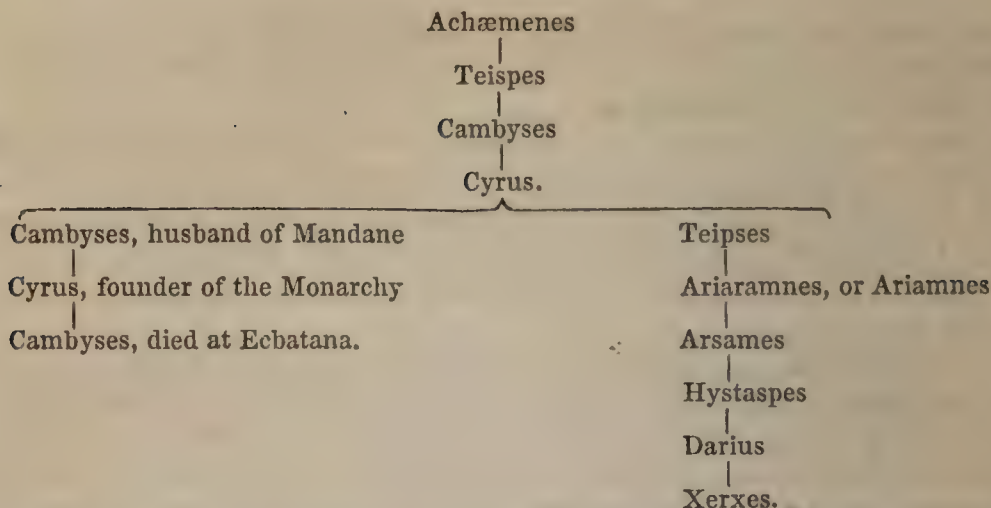
h. § 8. ἡμέων δὲ ἀμφοτέρων παραβαλλομένων τὰ τέκνα. *while both of us, i. e. let both of us, expose our children to peril, viz. of the war, B.; but from what follows, παραβάλλεσθαι would seem better understood of risking, staking our children, to suffer, or not, according as the anticipations of the respective fathers are fulfilled.* Cf. on what immediately follows, vii. 8, a.

i. ὑπὸ κυνῶν τε κ. τ. λ.—*torn to pieces by dogs and birds.* Cf. Aristoph. Av. 338 and 354; Horat. Epod. v. 99, "Post insepulta membra different lupi, et Esquilinæ alites." Virg. Æn. ix. 485, "Heu, terrâ ignotâ, canibus data præda Latinis alitibusque, jaces." V. and W. And commencement of the Iliad.

j. ἢ σε γε—When in disjunctive sentences a pronoun is to be repeated, γέ is added to it in the second sentence, to mark the identity. Cf. Hom. Od. iii. 214. Jelf, § 735, 3. γνόντα—*when you (Mardonius) have learnt or found out.* Rightly referred by Lange, quoted by B., to Mardonius—und dann wirst du erkannt haben. ἀναγινώσκεις, *you persuade*, as in i. 68.

CH. XI.—a. ῥύσεται μηδὲνα κ. τ. λ. *this shall save you from receiving any fitting reward for, &c., any reward such as you deserve, for &c.* On the Infin. here without the article, as the object of the verb, cf. Jelf, § 664.

b. μή γὰρ εἶην ἐκ Δαρείου κ. τ. λ. The following is the Genealogy in Schw. and L. from Gale, with some slight alteration:—



Whether this is altogether correct, or whether some confusion may not have arisen from the repetition of the same names, appears doubtful. Any how, as B. observes, Darius is to be considered as descended from the same royal house as Cyrus and Cambyses. Cf. also the refs in vii. 2, b.

c. ἵνα καὶ τὸ δεινὸν . . . μάθω, said ironically: *that I may learn of what nature is the evil which I forsooth am to suffer—what so terrible a calamity it is which you are predicting for me.* Schw. On δοῦλος cf. vii. 5, b.

CH. XII.—a. νυκτὶ δὲ βουλήν διδοῦς, subaudi ἐωντῶ, *deliberating with himself at night.* Schw. On the Dat. of time, cf. Jelf, § 606. ἐκνίζει, cf. vii. 10, e.

b. ὅψιν τοιήνδε κ. τ. λ. W. thinks that he finds in Æsch. Pers. 93,—δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει; an allusion to this vision. οὔτε ὁ συγγνωσόμενός σοι πάρα, *nor is there to be found any one to agree with you, there is none who will approve your change of design.* Schw. Cf. iii. 99.

CH. XIII.—a. φρενῶν τε γὰρ . . . ἀπέχονται—for *I am not as yet come to the perfection of my understanding, my intellectual faculties; and those who persuade me to take these affairs in hand, i. e. to undertake this expedition, are never absent from me.* Schw. Cf. Thirlw. l. l. “But he was surrounded by men who were led by various passions and interests to desire that he should prosecute his father’s plans of conquest and revenge.”

CH. XIV.—a. ἀνασχῆσιν. Cf. v. 106, a.

CH. XVI.—a. οὐ τῷ πρώτῳ οἱ κελεύσματι πειθόμενος—Cunctabatur fortasse in regio solio sedere Artabanus, quoniam Persis in sella regis consedissee capitale foret, Alexandro apud Curtium viii. 4, auctore. W. On the court and person of the king, see the section in H. Persians, ch. ii. p. 230, seqq., particularly p. 255, 259, seqq. Cf. also i. 188, c.

b. § 1. Ἴσον ἐκεῖνο κ. τ. λ. The same sentiment occurs in Livy xxii. 29, “Sæpe ego audiui,” &c.; in Cicero, pro Cluentio, 31,



“Sapientissimum esse,” &c., quoted by L.; and in Hesiod, Opp. et D. 291, 293, quoted by V.

c. τὰ σε καὶ ἀμφοτέρα περιήκοντα, Schneider, quoted by Schw., constructs ὁμιλ. ἀνθ. κακ. σφάλλ. σε περιήκοντα ταῦτα ἀμφοτέρα, *the society of evil men overthrows your judgment, though you possess, or, attain to, both these qualities.* B. finds fault with this, and makes σὲ accusat. after περιήκοντα; thus, ὁμιλ. ἀνθ. κακ. σφ. ταῦτα ἀμφοτέρα περιήκοντά σε, *overthrows both these qualities which attach to you, or, with S. and L. D., which have fallen to thy lot.* Cf. also vi. 86, a., and, on the sentiment, 1 Cor. xv. 33.

d. § 3. φανῆναι δὲ οὐδὲν—ἢ οὐ—οὐδέ τι μᾶλλον, On the repetition of οὐ after ἢ, *quam*, cf. Jelf, § 749, 3, quoted in iv. 118, d.

CH. XVII.—a. ἐλπίζων Ξέρξεα . . . οὐδὲν, *expecting that he would demonstrate that what Xerxes said was naught, show the futility of what Xerxes said.* Schw.

b. τῷτὸ ὄνειρον—As to all that is here told us of the vision, Schw. and L. agree in considering it a device of Mardonius or the Pisis-tratidæ; an idea which never entered into the unsuspecting mind of Hdtus. Thirlw. also, *l. l.*, seems to think “we may suspect the arts and influence of the Magian priesthood had been set to work by the adversaries of Artabanus.”

c. οὔτε—καταπροΐξειαι κ. τ. λ.—*nec impune feres, qui infecta reddere studeas, quæ fieri oportet.* Jelf, § 689, q. v. *nor shalt thou at the present escape with impunity for endeavouring, &c.* Cf. iii. 36, b.

CH. XVIII.—a. καὶ ὅς, for καὶ οὗτος, cf. Jelf, § 816, 3, a. ἰδὼν ἤδη πολλά τε κ. τ. λ.—On the sentiment, cf. Thucyd. ii. 98, πολλά δὲ καὶ στρατόπεδα κ. τ. λ. V.

b. τῇ ἡλικίῃ—*your youthful passion*: cf. iii. 36, a. On the expeditions spoken of in the next sentence, cf. i. 214, iii. 25, iv. 1, 85. ἀτρεμίζοντα, *remaining quiet, bellis supersedens.* W. Cf. i. 185, 190.

CH. XIX.—a. φέρειν . . . γῆν, *related, referred, to the whole earth.* B.

CH. XX.—a. ἐπὶ μὲν τέσσερα ἔτεα κ. τ. λ. “Darius occupied three years in making the necessary preparations for his expedition to Greece; vii. 1. In the fourth, Egypt revolted, ch. 4; and in the following year, which was the fifth from the battle of Marathon, that prince died. Xerxes employed four years in making preparations, and in the course of the fifth set out. After a long march he arrived at Sardis, where he passed the winter; ch. 32. At the commencement of the spring he went to Abydos, ch. 37, and from thence into Greece. It follows from this calculation that Xerxes did not pass into Greece until the eleventh year after the battle of Marathon. This agrees with Thucydides, who says, i. 18, that this prince undertook the expedition on the tenth year after that battle.” This is W.’s calculation; but it appears erroneous in taking ἐστρατηλ. to refer to Susa. See the following note.

b. πέμπτῳ δὲ ἐτὶ ἀνομένῳ—*quinto autem volvente, s. procedente anno*; *during the course of the fifth year.* W. *As the fifth year was*

*waning, drawing to its close.* S. and L. D. from *ἄνω* radical form of *ἀνύω*.—"Clinton," quoted by Long, Summary, p. 162, "understands *ἐστρατηλάττει κ. τ. λ.* to refer to the march from Sardis, not from Susa; which is probably the correct interpretation." Cf. also Thirlw. ii. c. 15, p. 253. See the Chronological Table, founded on Clinton, at the end of his Summary, throughout. On the preparations for these monstrous expeditions, cf. iv. 83, *b.*, and H. there quoted.

*c. τὸν Μυσῶν κ. τ. λ.* cf. vii. 7. On the expedition of Darius against the Scythians, cf. iv. 1, 85; on the Scythian and Cimmerian, i. 15, 103, iv. 11, 12, and notes; and on *τὰ ἄνω τῆς Ἀσίας*, i. 6, *a.*

CH. XXI.—*a. Αὐται αἱ πᾶσαι κ. τ. λ.* "And thus Xerxes, as was foretold by Daniel, xi. 2, having *by his strength and through his great riches stirred up all the then known habitable world against the realm of Grecia,*" that is, all the West under the command of Hamilcar, and all the East under his own, he did, in the 5th year of his reign, which was the 10th after the battle of Marathon, set out from Susa to begin the war, and having marched as far as Sardis he wintered there." Prid. Conn. *an.* 481. On *νέας* and *πλοῖα*, cf. vii. 1, *b.* With regard to the alliance between Xerxes and Carthage alluded to by Prideaux, about which Hdtus does not say one word, read without fail D. p. 137—140.

*b. καὶ τοῦτο μὲν,* The formula *τοῦτο μὲν* in Hdtus frequently signifies the same as *πρῶτον μὲν*, *now in the 1st place, to begin then, or, now first he did as follows.* It responds either to *τοῦτο δὲ*, *and this next, in the 2nd place*, or to some equivalent phrase in a subsequent clause; as in this place *τοῦτο μὲν* answers to *παρεσκευάζετο δὲ καὶ ὄπλα κ. τ. λ.* in the beginning of c. 25. Schw.

*c. προσπταίσάντων . . . Ἀθων,* Cf. vi. 44, and notes.

CH. XXII.—*a. ἐν δὲ τῷ ἰσθμῷ τούτῳ κ. τ. λ.* On these cities, cf. Thucyd. iv. 109, where the greater part of them are taken by Brasidas.

CH. XXIII.—*a. Ὠρυσσον δὲ ὥδε κ. τ. λ.* That a canal was cut through the isthmus of Mt Athos, *Monte Santo*, about the distance of a mile and a half, does not appear to be doubted by Thirlw. *l. l.* Thucydides, who lived a considerable time on his Thracian property, at no great distance, speaks of it without any marks of discredit, *ἀπὸ τοῦ βασιλέως διορύγματος*, iv. 109. The same testimony is also borne to its reality by Plato, Isocrates, and Lysias, quoted by Mitford, ch. 8. Modern travellers, however, are at variance. Count de Choiseul-Gouffier, *Voyage pittoresque de la Grèce*, tom. ii. pt. i. p. 145, quoted by Schw., declares that sufficiently clear traces of the ancient canal can yet be discovered; while Cousinéry, whose travels B. refers to, and others, deny that any vestige of it is to be seen. Juvenal's allusion to it as an example of Greek mendacity is well known. "He ranks it," Arrowsmith, *Eton Geog.* p. 336, observes, "with the other fables to which the ex-



pedition of Xerxes gave rise; but its existence is too well attested by Hdtus and subsequent writers, as well as by the remains of it which are yet visible, to be considered as a subject of doubt. The canal commenced at Sane, and was  $1\frac{1}{2}$  miles long." Cf. also *Athos* in the National Cyclopædia.\* (Knight.)

*b.* σχοινοτ. ποιησάμ. *drawing or marking a line by a rope.* Cf. i. 189, 199. ἐπὶ βάθρων—*upon ladders, or steps.* Cf. i. 183. B.

CH. XXV.—*a.* ὄπλα βύβλινα—*cables of the byblus, or Cyperus Papyrus, as in vii. 36.* Cf. also ii. 92, *e.* W. On "the magazines of food necessarily prepared, in the countries through which they had to pass, long before, while further supplies followed the army by sea," see the very interesting section in H.'s *Persians*, ch. ii. p. 282, seqq., quoted from in iv. 83, *b.* It treats particularly of this expedition, and should be read through.

*b.* Λευκὴν Ἀκτὴν—A small town and shore, so called probably from the whiteness of the sand, on the Propontis; where now, according to Mannert, stands the fort of Saint George. Eion, *Contessa*, or *Rendina*, at the mouth of the Strymon. Smith's C. D.

CH. XXVI.—*a.* Κριτάλων—"This may be supposed to have been near the site of the present *Erekli*, as it lay on the E. side of the Halys, in Cappadocia, and in the road from Susa to Sardis, through Celanæ and Colossæ, which was the king's route." R. p. 319. "A general rendezvous was then appointed, which, in the case of Xerxes' armament, was Cappadocia in Asia Minor. Hither all the contingents came, conducted by leaders of their own race. These, however, were allowed no authority in actual war, the officers being taken exclusively from the Persians. This was a privilege reserved for the conquering nation, as was the case also among the Mongols and Tartars," &c. H. l. l. p. 283. On the ὑπαρχοι, *satraps*, cf. i. 153, *b.*, v. 32, *a.*, iii. 127, *b.* and refs. On the *gifts*, see refs in vii. 8, *e.*

*b.* Καταρρήκτης. This river was also called the Marsyas. From its rushing over the rocks with great noise, it was thus called the *Waterfall*, or *Cataract*. Cf. Smith's C. D., *Marsyas*.

*c.* Μαρσύεω ἀσκός—the *skin of Marsyas*. The story of Marsyas is told in Ovid, *Met.* vi. 382. "The fable admits of a rational explanation: the flute cast away by Minerva, and Marsyas punished by Apollo, are intended to denote the preference given at some particular period by some particular Greek race, with whom the mythus originated, to the music of the lyre over that of the flute; or, in other words, to the Citharædic over the Auletic art. Apollo, inventor and improver of the lyre, engaged in a stubborn conflict with Marsyas, representative of the double flute, which was a Phrygian or Asiatic invention, Apollo conquers; that is, the flute

\* "The canal of Xerxes can still be traced across the isthmus from the Gulf M. Santo to the bay of Erso in the G. of Contessa, with the exception of about 200 yards in the middle, where the ground has no appearance of being touched. It is probable that the central part was filled up afterwards to allow a more ready passage into and out of the peninsula."

was regarded by the Greeks as a barbarian instrument, and, banished from the hymns and festivals of the gods, could only find admittance into the festivals of the vintage, in the Bacchanalian orgies and chorus of the Drama." Wieland's *Att. Mus.* i. 131, quoted in *Marsyas*, *Class. Dict.* So also the article *Marsyas*, in Smith's *D. of Gr. and R. Biog.*

CH. XXVII.—*a.* τῇ ἀμπέλῳ. This vine was afterwards carried away from the citadel of Susa by Antigonos, 316 B.C., about 165 years after the interview of Xerxes with Pythius. *Diod. Sic.* xix. 48. L.

CH. XXVIII.—*a.* ἀργυρίου μὲν κ.τ.λ. Reckoning the talent, according to Hussey, *Weights and Measures*, &c., at £243 15s., the 2000 talents = £487,500. The Daric, or gold stater, was worth 20 Attic drachmæ, that is, 16s. 3d., reckoning the drachma at 9¼d. Cf. Hussey, and Arnold's note on *Thucyd.* viii. 28. Consequently 4,000,000 Darics = £3,250,000, and 7000 Darics = £5687 1s.

CH. XXIX.—*a.* συμβαλέσθαι χρήματα, cf. iii. 135, c.

CH. XXX.—*a.* Κύδραρα—supposed by Mannert, vi. 3, 131, quoted in *Class. Dict.*, to be identical with the Laodicea, on the Lycus, on the confines of Caria, Phrygia, and Lydia. See on the district here mentioned *H. Pers.* ch. i. p. 73, and note.

CH. XXXI.—*a.* ἐπὶ Καρίῃς, *towards Caria*. Cf. Jelf, § 633, 1, b., on ἐπὶ with the gen., "motion *towards* a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the motion." ἐκ μυρίκης κ.τ.λ. That Hdtus here speaks of an artificial species of honey is manifest; but how it was prepared from the *tamarisk* (μυρίκης) is hard to be understood. Possibly some other plant was intended. Artificial honey is also spoken of in iv. 194, b.

b. μελεδωνῷ ἀθανάτῳ ἀνδρὶ ἐπιτρέψας, *having committed it to the care of one of the band of the Immortals*. W. and B. The explanation of Schw., *one whose successor was appointed in case of death*, so that the office might never be vacant, seems to me far-fetched, though followed by S. and L. D. On the Immortals, cf. vii. 83, a. ἐς τὸ ἄστυ τῶν Λυδῶν, *the capital of the Lydians*. So Athens was called ἄστυ, *urbs*. B.

CH. XXXII.—*a.* πλὴν οὔτε ἐς Ἀθήνας κ.τ.λ. Cf. vii. 133. On *earth and water*, cf. iv. 126, b. δαίπνα. "For the king and his suite banquets were provided long before, and with such an unbounded expense that this alone sufficed to ruin the cities which furnished them. This also was a consequence of the idea that the monarch was the sole proprietor of all that his provinces contained; and the Persians understood this so literally as to carry away with them the costly utensils of plate displayed on these occasions. It is needless to say that the idea of a regular encampment could not be entertained in the case of such enormous hosts: the king and his great men indeed had their tents; but the army at large bivouacked under the open heavens, the necessary consequence being a multitude of diseases." *H. l. l.* p. 284.



CH. XXXIII.—*a.* Μαδύτου κ. τ. λ. Cf. note *a.* on the following ch.  
*b.* ζῶντα πρὸς σανίδα διεπασσάλευσαν—*nailed him alive to a plank.*  
 Cf. ix. 116, 120.

CH. XXXIV.—*a.* ἐξ Ἀβύδου, Σηστοῦ . . . Μαδύτου. On the construction and position of the bridges, cf. ch. 36, *infr.* and notes, &c., the discussion in R., § vi. p. 115, and the map there. On the position of these bridges and towns, he writes as follows, p. 119:—"There seems to be no question, that the bridge of Xerxes, or rather bridges, for there were two, over the Hellespont, were placed at the narrowest part of the strait, 14 or 15 miles above the entrance from the Ægean Sea, and at no great distance from the old castles of the Dardanelles. At this part of the strait stood Sestos, on the European side; Abydos, on that of Asia: but not opposite to each other: the distance between them was 30 stades, and the strait itself not above a mile wide, at the utmost. It seems to be allowed that the site of Sestos is marked by the ruins of *Zemenic*, the first town taken by the Turks when they passed over into Europe, under Orkhan, circ. 1356. Abydos is also marked by other ruins, not far from the point of *Nagara*. Again, *Maita*, on the European side, at a few miles from *Zemenic*, towards the entrance of the Dardanelles, and beyond Abydos, appears to be the *Madytis* of Hdtus, vii. 33, where he says that the coast of the Thracian Chersonese is rough and woody in that part."

*b.* τὴν μὲν—sc. γεφύραν, supplied from ἐγεφύρουν. Cf. Jelf, § 373, 4, 893, *a.*, and vii. 8, § 2, *c.*, ix. 8. *a.*

*c.* ἐπὶ στάδια—"The ancients agree, almost universally, in representing the breadth of this strait to be 7 stadia, at the narrowest part. Of the modern authorities, M. Tournefort, without giving any positive notices, appears to allow it the breadth of a mile. Dr. Pococke only gives it on the authority of the ancients, at 7 stadia; which however implies that he admitted it. Gibbon allows no more than 500 paces." R. p. 120. Lord Byron, in a note on his "Occasional Pieces," in which he commemorates having performed Leander's feat, says that the actual breadth was scarcely one mile, though the time occupied in swimming from one shore to the other was, owing to the rapidity of the current, rather more than an hour. Further information the reader will find in Arrowsmith, *Eton Geog.* p. 324.

CH. XXXV.—*a.* τριηκοσίας . . . πληγὰς, That this is one of the extravagant fables that gained credit on the subject among the Greeks, is the opinion of Thirlw., *l. l.*, as well as of L. and B., though the last is unwilling to consider it altogether out of character with a Persian despot, (cf. vii. 39, *a.*) or unlike what is told of Cyrus and the Gyndes, in i. 102. Thirlwall says, ii. p. 252, "the Greeks in the bridging of the *sacred Hellespont* saw the beginning of a long career of audacious impiety, and gradually transformed the fastenings with which the passage was finally secured, into fetters and scourges, with which the barbarian in his madness had

thought to chastise the aggression of the rebellious stream." In a note; "the origin of the story is sufficiently explained, as the commentators on Æsch. and Her. have remarked, by the lines of the poet; Persæ, 745, ed. Diod.,

ὅστις Ἑλλάσποντον ἱρὸν δοῦλον ὥς δεσμώμασιν  
ἤλπισε σχήσειν ῥέοντα, Βόσπορον ῥόον θεοῦ."

For my own part, I see no such extravagance in the tale. I have read somewhere in a history of the Pretender, that a party of the Cameron Highlanders were engaged in forwarding the escape of Prince Charles Edward from one of the islands on the W. coast of Scotland, and that, furious at the delay caused by a storm in launching the boat that was to convey him, they rushed into the water and stabbed the waves with their dirks.

b. στιγέας—branders. Cf. Juv. x. 192, "Mitius id sane," &c., and Plutarch, ii. p. 455, D. B.

c. ὥς ἔοντι . . . ποταμῷ. "*Dolosum et salsum fluvium Xerxes per contemtum vocat Hellespontum.*" B.

CH. XXXVI.—a. This ch. is translated in R. § vi. 122, but by no means accurately; as it is one of considerable difficulty, the following attempt to render it literally, and nearly in the order of the words, will perhaps be of service. *Now they constructed [or joined] the bridges in the following manner; by connecting together penteconters and triremes, under (i. e. to serve as a basis for) the bridge, towards the Euxine, 360, and under the other, 314; transversely towards [or, lying at an angle to] the Pontus, but on the Hellespont side, [or, as regarded the Hellespont,] head to stream; that it might keep steady the tension of the cables; (i. e. that the stream might keep the ropes firmly and steadily stretched.) And when they had connected the vessels together, they let down anchors of great size, those (or, the one set) on the Pontus side in the one bridge, because of the winds that set in from the inner side; (i. e. from the Pontus;) and those (or, the other set) facing the west and the Ægean side in the other bridge, because of the south-east or south winds. And by way of a passage through, they left an aperture of the penteconters [i. e. an aperture was left where penteconters occurred in the line]; and that in three places; that whoever wished might be able to sail with small craft into the Pontus, and out of the Pontus. And when they had done this, they stretched the cables tight by winding them from the shore with wooden capstans, not as before, (cf. vii. 25,) using two kinds of cables separately, [i. e. using one kind of cable for one bridge, and the other for the other,] but apportioning [or allotting] two of white flax and four of those made from papyrus for each. The stoutness and quality of them was alike, but the cables of flax were heavier in proportion; every cubit's length of which weighed a talent [or, of which the weight was a talent the cubit's length]. Now when the strait was thus bridged over, they sawed trunks of trees into lengths of the same dimensions as the width of the raftage, and laid them in regular order upon the extended cables; and when they had thus laid*



them in rows, they next proceeded to fasten them to their supports. And when this was finished, they placed brushwood on the top; and when they had laid the brushwood too in regular order, they strewed earth over it. Then after treading down the earth, too, hard, they drew a parapet [or, fence] along on either side, to prevent the beasts of burden and the horses that passed over from being frightened by looking over on to the sea.

b. ὑπὸ μὲν τὴν [sc. γεφύρην], to serve as a basis or causeway for the bridge: referring to the substratum, upon which the road was constructed: this Hdtus subsequently calls τῆς σχεδῆς.

c. τοῦ μὲν Πόντου ἐπικαρσίας, at an angle in respect of the Pontus, i. e. the vessels were in that position. τοῦ δὲ Ἑλλησπόντου κατὰ ῥόον, but in respect of the Hellespont head to stream. No second bridge (though it is quite plain there were two, cf. vii. 55) is here mentioned, nor can B.'s method of translating this, viz. "at the bridge towards the Pontus," &c. (in which case the Greek would have been τῆς μὲν πρὸς τοῦ Πόντου ἐπικαρσίας,) be tolerated. Similarly he renders τοῦ δὲ Ἑλλης. κατὰ ῥόον, "at the bridge towards the Hellespont," &c., where "the bridge" is as imaginary as in the former instance, and as irreconcilable with the Greek.—

The fact is this: The Hellespont here, as Rennel says and all good maps show, has "a very considerable bend to the south." At this point, then, was one, if not both the bridges. The vessels therefore, placed at this point with their heads to the stream of the Hellespont, must necessarily have had their sides towards the Pontus; that is, in Hdtus' conception, the line of their prows being produced would cut one side of the parallelogram of the Pontus, owing to the bend in the Hellespont. B. follows Bredow in declaring that ἐπικαρσίας (transverse, at an angle, obliquely placed) can mean nothing but *querer gegen den Strom*, i. e. "across-stream, broadside to the stream;" a position physically impossible for ships to retain in this case, or to withstand, when so placed, the violent current of the Hellespont; besides, only one-quarter the number of vessels would in this case have been required. The preposition too it may be safely said will not bear the sense he assigns to it.\*

d. ἀνακωχ. What is the nominative? ἡ γεφύρη and ὁ ῥόος have been suggested. The latter seems preferable. Of course the force of the current acting on the hulls, would keep the mooring cables taut, as is seen in any vessel anchored in the tide.

e. τὰς μὲν πρὸς τοῦ Πόντου [sc. ἀγκύρας] τῆς ἐτέρης κ. τ. λ. they let down very large anchors, those on the Pontus side, in the one bridge, for one reason; and on the Ægean side, again in the other bridge, for another reason. Hdtus is merely pointing out the reason why the large anchors were let down in both bridges; one circumstance rendering them necessary in the one case, another in the other.

The same view is taken in a criticism on the 1st edition of this book in the West. and Foreign Quarterly for April, 1848, p. 238; for which and for the handsome manner the work in general is spoken of, I beg to offer my best thanks to the editor of the Review.

The anchors must, as any nautical man would understand, have been both placed alike—the ships necessarily swinging lower down the current. The second τῆς in the latter clause, τῆς δὲ ἐτέρης [τῆς] πρὸς ἐσπέρης τε καὶ τοῦ Αἰγαίου κ. τ. λ., is plainly the work of some blundering copyist. It has nothing antithetical to it in the first clause, and is the offspring of the old confusion of ideas about the bridges.

f. διέκπλοον δὲ ὑπόφ. κατέλ. τῶν πεντηκοντέρων [καὶ] τριχοῦ. *and by way of a passage through, they left an aperture of penteconters [and] in three places.* The presence of the article, τῶν πεντη., seems to prove that the previously mentioned penteconters, that is, those employed in constructing the bridge, are meant, and the sense must be, that *an aperture was left where penteconters occurred in the line.* But why here particularly? Probably because penteconters, being the larger and stouter vessels, would be less likely to receive damage from the collision of passing craft.

g. ἴσους τῆς σχεδῖης τῷ εὐρεῖ. *equal in width to the raftage or stage,* which served as a basis or substratum of the bridge. Observe that Hdtus carefully avoids using here the word γεφύρη (bridge). It is as well to add that it is evident that there *were* two distinct bridges, both from vii. 55, and from the improbability that there could be required in one or the same bridge, 360 ships for one side and 314 for the other. Add also that ἕτερος is always, I think, predicated discretively, and not, like “summus,” “supremus,” and “imus,” of parts of its subject.\*

CH. XXXVII.—a. ὁ ἥλιος ἐκλιπὼν κ. τ. λ. That there was no eclipse in the year 480 B. C., is generally agreed upon by a variety of writers, quoted by W. That there was one, however, the year preceding, 481 B. C., April 19th, is asserted by M. Pingré, of the Academy, whose testimony is adduced by L. It happened, therefore, probably, at the departure of Xerxes from Susa; and not from Sardis, for which Hdtus has mistaken it.

CH. XXXVIII.—a. χρήσαις ἂν . . . τυχεῖν, *Domine, gratificaturus ne es, s. daresne, quod mihi velim contingere?* Schw.

b. πρήξας . . . ὀπίσω. These words, L. thinks, are imitated from Homer, Il. i. 18, 19,

Ἵμῖν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ' ἔχοντες,  
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.

CH. XXXIX.—a. H., though he does not allude to this story, says, “none of the Persian kings, with the single exception perhaps of Cambyses, appears to have had an innate proneness to cruelty.” Pers. ch. ii. p. 229. Such a senseless act of cruelty as

\* [The whole of the above notes from b to g, on this very difficult chapter, I owe word for word, to the great kindness of my friend, the Rev. J. G. Sheppard, M. A., Editor of Theophrastus, and Head Master of Kidderminster School, who first pointed out to me the errors in the translation of this chapter, (in the first edition of this work,) in which I had blindly followed the authority of B., Schw., &c. In the translation given above, note a., I have to acknowledge the same kind aid both from him and from the Rev. J. Lonsdale, M. A., Fellow of Balliol College.]



is here narrated, as well as putting to death the architects of the bridge, seems altogether too much in character with the general notions in the mind of a Greek about the character of a Persian despot, to permit of its being received, without some further proof, as authentic; especially as the act of a monarch who is said to have shed tears when he thought of the common lot of all men, and whose predecessor on the throne was anything but a senseless tyrant, cf. vi. 30, *a.*, 41, *a.*, considering what an injurious effect the possession of power invariably has upon the mind. Instances of Xerxes' magnanimity are referred to in vii. 136, *c.*

CH. XL.—*a.* στρατὸς παντοίων κ. τ. λ. "The baggage led the way: it was followed by the 1st division of the armed crowd that had been brought together from the tributary nations: a motley throng, including many strange varieties of complexion, dress, and language, commanded by Persian generals, but retaining each tribe its national armour and mode of fighting. An interval was then left, (*lit. and when the half of the forces had passed, i. e. after one half of the forces, there an interval was left, and they did not mix with the king's division,*) after which came 1000 picked Persian cavalry, followed by," &c. &c. Thirlw. in *l.* See also H. *l. l.* p. 283. "The order of march, so long as the army continued to traverse the dominions of the empire, was remarkable; or rather it might almost be called an absence of all order. The men were not arranged according to the nations to which they belonged, but formed one vast chaotic mass. In the centre was the king among his Persians; and the baggage was sent on before."

*b.* ἵπποι Νισαῖοι ἵπποι . . . ἄρμα Διὸς κ. τ. λ. "Next, 10 sacred horses of the Nisæan breed were led in gorgeous caparisons, preceding the chariot of the Persian Jove, drawn by 8 white horses, the driver following on foot. Then came the royal chariot, also drawn by Nisæan horses, in which Xerxes sat in state; but from time to time he exchanged it for an easier carriage, which sheltered him from the sun and the changes of the weather." Thirlw. in *l.* "The horses in question," says R. p. 271, "were those bred in the Nisæan pastures in Media; and which were so much famed for size, and for beauty, and for swiftness, in almost every ancient historian and geographer. These pastures are recognised in the beautiful country above Mt Zagros, between *Ghilanee* and *Kermanshah*." This opinion is combated by B., who, on the authority of H., Pers. ch. i. p. 246, places the Nisæan pastures near the ancient city of Ragæ in Media Major, in *Irak-Ajami*, near Teheran. "Here in the neighbourhood of the city *Nysa*, and thence called Nisæan, in the wide tracts of clover pasture, was found the finest breed of horses known in Asia, distinguished no less for the beauty of their coats, which were of a pure white, than for their remarkable size, speed, and sureness of foot." On the sacred chariot of Jove among the Persians, B., referring to Xenoph. Cyrop. viii. 3, § 13, and Curtius, iii. 3, § 6, says, the chariot of Jove or the Sun, Mithra,

which figures in so many of the mythologies of the ancients, Persian, Gk, and Roman, (cf. Horace i. Od. 34, 5,) had, doubtless, a symbolic meaning, emblematical of the course of the universe and the system of the creation regulated by and proceeding on its fixed and immutable laws. By its presence in the Persian host, as by the ark among the Israelites, was signified the presence of the Deity, the Lord of heaven and earth, and the personification of the supreme Zeus, the heavens, (cf. i. 131, *a.*, cf. i. 140, *a. c.*), Δις in the old Persian signifying the *heavens*, the foundation of Ζεὺς, or, Δεὺς, *Diespiter, the lord of the air.*

*c.* Ὀτάνεω—Probably the same mentioned in iii. 67, seqq., or a near relative of his; a man, no doubt, of high birth, and of the family of the Achæmenidæ, as we may infer from the honour of the office. *B.* Cf. iv. 167, *a.*, i. 125, *c.*

CH. XLI.—*a.* ἐς ἀρμάμαξαν. *into a covered chariot.* Cf. note *b.* on the preceding chap. and Thirlw. in *l.* By *the ten thousand chosen men* are meant the band of the Immortals. Cf. vii. 83, *a.*

*b.* ἐπὶ τοῖσι δόρασι . . . χρυσέας, *they had pomegranates of gold upon their spears instead of the lower spikes.* On the σαρωτήρ and its use, cf. i. 52, *c.*

CH. XLII.—*a.* διὰ τοῦ Ἀτανέως—Cf. i. 160, *b.* Antandrus (*Antandro*) was, cf. Thucyd. viii. 108, an Æolian colony. From its title here of Pelasgian, it seems probable that the Æolians must have dispossessed their predecessors. Cf. v. 26, *a.*

CH. XLIII.—*a.* ἐπέλιπε τὸ ῥέεθρον, *failed as to, i. e. in, its stream.* Jelf, § 579, *l.* Cf. ii. 19, *b.*, and Juv. Sat. x. 177, “Credimus altos Defecisse amnes; epotaque flumina Medo,” &c.

*b.* ἐς τὸ Πριάμου Πέργαμον—*into the citadel of Priam.* The Troy of Homer is placed by Le Chevalier at *Bunâr-bachi*, by Clarke at *Kalifatli*, and by Bryant at *Eski Stamboul*, but, “notwithstanding many incongruities, which have been ingeniously pointed out, I cannot doubt that Le Chevalier, Morritt, Gell, Hamilton, Leake, and indeed almost all modern travellers, are right in thinking that the intended Troad of the Iliad is the district which is now commonly so called; the plain, that is, eastward of, or within the promontory of Sigæum, *Yenishehr*; although, as to the site of the poetical city of Troy, it seems to me that nothing can be made out.” Coleridge’s *Introd. to the Gk Classics*, p. 171. “The precise locality of the city of Troy, or, according to its genuine Greek name, Ilium, is the subject still of much dispute. First, there is the question, whether the Ilium of Homer had any real existence; next, whether the *Ilium Vetus* of the historical period, which was visited by Xerxes and by Alexander the Great, was on the same site as the city of Priam. The most probable opinion seems to be that which places the original city in the upper part of the plain, on a moderate elevation at the foot of M. Ida, and its citadel (called Pergāma, Πέργαμα) on a loftier height, almost separated from the city by a ravine, and nearly surrounded by the Scamander. This city seems



never to have been restored after its destruction by the Greeks. The Æolian colonists subsequently built a new city, on the site, as they doubtless believed, of the old one, but really much lower down the plain; and this city is the *Troja* or *Ilium Vetus* of most of the ancient writers. After the time of Alexander, this city declined, and a new one was built still further down the plain, below the confluence of the Simois and Scamander, and near the Hellespont, and this was called *Ilium Novum*." Smith's C. D.

c. τῇ Ἀθηναίῃ . . . ἔθυσε—"Palladi Iliacæ Alexander quoque Magnus, Ilium delatus, sacra fecit, Arriano, i. 11, et Diod. xvii. 18, testibus." W.

d. Γέρυθας Τευκρούς. Cf. v. 122, b.

CH. XLV.—a. Ὡς δὲ ὦρα . . . ἐδάκρυσε. "Xerxes from a lofty throne surveyed the crowded sides and bosom of the Hellespont, and the image of a sea-fight; a spectacle which Hdtus might well think sufficient to have moved him with a touch of human sympathy." Thirlw. in l. Cf. vii. 39, a.

CH. XLVI.—a. τεθνάναι . . . ἢ ζῶειν . . . ὁ θάνατος . . . καταφυγή κ. τ. λ. On the sentiment expressed, cf. i. 31, Soph. Œd. Col. 1225, Sallust. Cat. 50, and Longinus de Sublim. ix. § 7, ἀλλ' ἡμῖν μὲν δυσδαιμονοῦσι ἀποκεῖται λιμὴν κακῶν ὁ θάνατος. B.

b. γεύσας κ. τ. λ. . . . Γεῦσαι semper significat *gustum dare* activâ notione. Γεύσασθαι *gustare*. V. Cf. on the sentiment the remarks "On the Character of the Work of H." Introduction, p. v.

CH. XLVIII.—a. Δαιμόνι ἀνδρῶν, cf. iv. 126, a.

CH. XLIX.—a. λιμένων ὑποδεξίων, *harbours able to receive a fleet*, or *capacious*. V. ἀντίξοον, *contrary*, in *opposition*. Cf. i. 174, e. τὸ πρόσω αἰεὶ κλεπτόμενος, *advancing continually onwards without reflection*, *inscius tu semper ulterius protractus*. B. *going on blindfold*. S. and L. D.

b. εὐπρηξίης γὰρ . . . πληθώρα. Cf. Æsch. Agam. 1340. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν πᾶσι βροτοῖς. W.

c. εἰ βουλευόμενος μὲν . . . θρασὺς εἶη. Cf. Thucyd. ii. 11. χρὴ αἰεὶ κ. τ. λ. and vi. 34, τὸ μὲν καταφρονεῖν κ. τ. λ. V.

CH. L.—a. εἰδέναι δε . . . οὐδαμῶς. In this sentence instead of the mark of interrogation after τὸ βέβαιον, Schw. puts a comma, and conjectures ὅκως instead of κῶς. *Ut vero quis, qui mortalis homo est natus, certam veri cognitionem, qualem oporteat, adipiscatur, hoc equidem unquam fieri posse nego*.

b. κινδύνους ἀναρρίπτοντες, *pericula subeuntes, running risks*. Imitated by Thucydides, iv. 85, 95, &c. V. Cf. also S. and L. D.

c. μεγάλα γὰρ . . . καταφείσθαι, *for great achievements are wont to be, can only be, accomplished by great dangers*. Cf. Schw. Lex. on his 2nd interpretation of the word—Sicut ἀγῶνα καθαιρεῖν interdum significat *peragere, feliciter conficere certamen*, quam in sententiam etiam ipse Hdtus noster, ix. 35, composito verbo συγκαταφείειν utitur, sic μεγάλα πρήγματα καταφείειν hoc loco *peragere, conficere res magnas significat*.

CH. LI.—*a.* σὺ δὲ . . . ἐνδεξαί. *Jam tu meum consilium sequere ; so then do thou accept of my advice.* Observe the force of δὲ, *there, in that case.* Stephens on the Grk Particles, p. 75.

*b.* ἐς θυμὸν . . . βαλεῖ—*reflect in your mind, consider with yourself:* imitated from Homer ; cf. i. 84, *e.*

CH. LII.—*a.* γνῶμα—*indiciū, documentum, a token.* W. ἐπὶ τούτοισι, *in their power.* Cf. viii. 29, *b.*

CH. LIII.—*a.* ξυνὸν γὰρ . . . σπεύδεται—*for this which is a common good alike to all is forwarded by us, or, for this, which we are forwarding, is a common blessing to all.* B. takes it rather differently, *Hoc enim, quod omnibus est bonum (ab omnibus quoque) festinari sive studiose quaeri debet.*

*b.* οἱ Περ. γῆν λελόχασι. This profession of the king bears very great resemblance to the strange opinions of some ancient Theologists, viz. that the angels, at the order of God, decided by lot what countries they should protect and preside over. W. The opinion of tutelary deities confined to certain countries, whencesoever it came, and we find it prevailing at a very early age among the Syrians, cf. 1 Kings xx. 2, was known and held among the Greeks ; cf. Thucyd. ii. 74. Theocrit. Id. xvi. 83, and Id. vii. 103, quoted by V. ; and it is as a Greek here that Hdtus has made Xerxes speak, and not as a Persian. Other similar violations of propriety are found here and there ; as in iii. 80, the discussion on the three forms of government, and in iv. 114, of the habits of the Scythian women.

CH. LIV.—*a.* ἀνέμενον τὸν ἥλιον κ. τ. λ. Cf. i. 131, *a.*, and refs to H. and vii. 40, *b.* “He” (Zoroaster, the great reformer of the Magian worship) “taught his followers that fire was the truest Shechinah of the Divine presence. That the sun being the perfectest fire, God had there the throne of his glory, and the residence of his Divine presence, in a more excellent manner than than any where else, and next that in the elementary fire with us ; and for this reason he ordered them still to direct all their worship to God, first towards the sun, which they called *Mithra*, and next towards their sacred fires, as being the things in which God chiefly dwelt ; and their ordinary way of worship was to do so towards both. For when they came before these fires to worship, they always approached them on the west side, that, having their faces towards them and also towards the rising sun at the same time, they might direct their worship towards both. And in this posture they always performed every act of their worship. But this was not a new institution of Zoroaster’s ; for thus to worship before the fire and the sun was the ancient usage ; and according hereto we are to understand Ezekiel viii. 16, where, the prophet being carried in a vision to Jerusalem, amongst other impieties had there shown him “about five and twenty men standing between the porch and the altar, with their backs towards the temple of the Lord, and their faces towards the east, and they worshipped the sun.” The



meaning of which is, that they had turned their backs upon the true worship of God, and had gone over to that of the Magians." From Prid. Connect. *an.* 486. It is further worthy of remark, that "the oriental origin of the god, Apollo, or Ἥλιος, is shown in his name, for which the Gks so often and vainly sought an etymology in their own language. The Cretan form for Ἥλιος was Ἀβέλιος, i. e. Ἀέλιος with the digamma inserted. So the Doric Ἀπέλλων for Ἀπόλλων, and the form Apellinem for Apollinem, cited by Festus. We have here the Asiatic root, *Bel*, Baal or *Lord*, or *Hel*, an appellation for the sun in Semitic languages." Creuzer, Symb. ii. 131, quoted in Class. Dict.

CH. LV.—*a.* οἱ μύριοι κ. τ. λ. "The ten thousand Immortals, crowned with chaplets, led the way." Thirlw. in *l.* Cf. vii. 83, *a.*

CH. LVI.—*a.* ἐλίνυσας — Cf. i. 67, *j.* ἄγων πάντας ἀνθρώπους. Cf. iv. 83, *b.*, vii. 21, *a.*

CH. LVII.—*a.* περὶ ἐωϋτῷ τρέχων, τρέχειν, sc. ἀγῶνα or δρόμον, *to undergo a contest*, or, *run a risk*. Cf. viii. 102, *d.*, where the accusative is expressed. Elsewhere, as here, it is understood. The word ὀπίσω in this sentence does not refer to τρέχειν but to ἦξιεν—thus, ἔμελλε Ξέρξης ὀπίσω ἦξιεν, περὶ ἐωυτοῦ, i. e. περὶ τῆς ἐωυτοῦ ψυχῆς vel σωτηρίας τρέχων, *Xerxes would return back to the place whence he came, after, or, at, the risk of his own life*. Schw. Lex. Cf. viii. 140, *c.*, ix. 37.

CH. LVIII.—*a.* τὰ ἔμπαλιν πρήσσω κ. τ. λ.—*holding a contrary course from the land forces*. Cf. ix. 26 and 56. Schw. Lex.

*b.* Σαρπηδονίης ἄκρης—a promontory of Thrace, opposite Imbros. Smith's C. D. On Xerxes' march, cf. the map in R. p. 116, and those published by Vincent, Oxford, on the Geography of Herod. and Thucyd. οὐκ ἀντισχόντα . . . ἀλλ' ἐπιλιπόντα, cf. vii. 43, *a.*

CH. LIX.—*a.* τεῖχος—a fort or castle, as in iv. 46, 124, *a.*, vii. 108. *B.* On the Hebrus, the *Maritza*, cf. iv. 90, *a.*

CH. LX.—*a.* τὸ πλῆθος κ. τ. λ. Cf. notes on vii. 184—187. αἰμασίην, *a wall or fence*, esp. *a wall of loose stones*. Hom. Od. xviii. 359. *S.* and *L. D.* Cf. i. 180.

CH. LXI.—*a.* Οἱ δὲ στρατευόμενοι, οἵδε ἔσαν. "It is an ingenious and probable conjecture of H. Pers. p. 56, that the authentic document drawn up by the royal scribes for Xerxes, in which they recorded the names, and, most likely, the equipments of the different races, was the original source from which Hdtus drew his minute description of their dress and their weapons." Thirlw. in *l.* The muster-roll of the army would of course fall into the hands of the Gks on the destruction of the Persians. "It is inconceivable that the historian of Halicarnassus should otherwise have been able to detail, forty years after, all these particulars with the exactness of a diplomatist. He himself makes mention of written records which the Persian king commanded his secretaries to draw up of the muster of his army, (vii. 100,) of which (unless all historical pro-

bability be an illusion) he has preserved a copy." Cf. H. Pers. ch. ii. p. 283, seqq., for a most animated sketch of the principal nations that composed the countless host of Xerxes. On the royal records and scribes of the Persians, cf. iii. 140, *a.*, and refs. They are also alluded to in vii. 100, *a.*, viii. 90, *e.*

*b.* Πέρσαι κ. τ. λ. "We may observe that the Persian fashion, which the Persians themselves had borrowed from their old masters the Medes, prevailed with a few variations among all the nations between the Tigris and the Indus. The bow was the principal weapon. To it was commonly added a spear and a short sword or dagger. The tunic, scaly breastplate, and loose trowsers, were worn by the Persians, who used a peculiar wicker buckler, (γέρρον,) covered perhaps with leather, and we should suspect, from the descriptions given of its use, furnished with a spike for fixing upright in the ground. A cap or turban, low or pointed, appears generally to have supplied the place of a helmet." Thirlw. in *l.* Cf. also R. p. 292, who compares the Persians, in respect of the rest of the host, to the British in an Indian sepoy force. ἀπαγέας, loose or flat, pileos non compactos, non rigentes, hanging down probably in front, and not erect, as from the Schol. on Aristoph. Av. 487, we learn that the king alone wore his. Derived either from ἀπὸ and ἄγω, frango, or from a privat. and πήγνυμι. B. ὄψιν, used adverbially, resembling, after the fashion of, cf. Jelf, § 580, 2.

CH. LXII.—*a.* Μηδοὶ δὲ κ. τ. λ. Cf. iii. 92, *b.* "By the Greeks of his time, the name Median was applied generally to the united empire of Medes and Persians, as having from habit been applied to the power which held the sovereignty of Asia." R. pp. 270, 272. Cf. also the article *Medi*, Class. Dict., which some derive, see Oxf'd Chron. Tables, p. 5, from *Madai*, s. of Japhet. See also H. Pers. ch. i. p. 158, seqq.

*b.* Κίσσιοι—Cf. iii. 91, *g.*, and H. Pers. ch. i. p. 241; and on the Hyrcanians, iii. 92, *c.* ἐσκευάδατο, Ion. for ἐσκευασμένοι ἦσαν, 3 pl. plpft. pass. ἐσεσάχατο, 3 pl. plpft. pass. from σάπτω. Cf. Jelf, § 218, *obs.* 10.

CH. LXIII.—*a.* Ἀσσύριοι δὲ κ. τ. λ. Cf. i. 102, *b.*, and on Σύριοι, i. 72, *a.*

*b.* ῥόπαλα . . . . θώρηκας. "They had also large clubs pointed with, or, rather, studded with knots of iron, and linen cuirasses; vests perhaps quilted with cotton, or some such substance, to resist the ordinary cut of a sabre—war jackets. These are at present worn by the soldiery in the service of the petty princes of India." R. p. 266.

CH. LXIV.—*a.* Βάκτροι δὲ—Cf. iii. 92, *d.* On the Sacæ, cf. iii. 93, *d.*, and R. p. 301. "They were a very distinguished nation both by land and sea; where they fought as marines, vii. 96. They did also good service at Marathon, vi. 113, and at Plataea, ix. 71." "They were singular in the use of the hatchet." Thirlw. σάγαρις. a battle-axe, or double-headed axe, bill-hook.



*b. πάντας τοὺς Σκύθας . . . . Σακ.* Cf. R. p. 215, and iii. 93, *d.*, vii. 9, *b.*

CH. LXV.—*a. Ἰνδοὶ*—Cf. iii. 98, *a.* “The cotton dress of the Indians,” R. p. 305, thinks, “may perhaps have been quilted, like those of the Phœnicians and Assyrians, who are said to have had linen cuirasses.” On the cotton tree, cf. ref. in iii. 106, *c.*

CH. LXVI.—*a. Ἀριοὶ*—the region of *Herat*. Cf. iii. 93, *e.*, as also on the Parthians, the Sogdians, the modern *Soghd*, or *Samar-cand*, &c. &c. On the Gandarians and Dadicæ, iii. 91, *f.*, on the 7th satrapy.

CH. LXVII.—*a. Κάσπιοι*—Cf. iii. 92, *c.* Of the 11th satrapy of Darius we find only the Caspians in the army of Xerxes, and of them there were both cavalry and infantry; cf. vii. 86. The infantry wore vests of skins, and had bows of reeds, probably bamboos, and scimitars. In effect, they resembled the Bactrians and Arians, their neighbours, c. 86, and there was a general resemblance in the armour of the Bactrians, Caspians, Parthians, Chorasmiens, Sogdians, Gandarians, and Dadicæ, so that all the nations situated to the East and North of Media, had so many points of resemblance as to show they had a common origin; that is, doubtless, from Scythia; and this is shown also from passages in Strabo and Pliny. R. p. 275.

*b. Σαράγγαι*—Cf. iii. 93, *b.* “The habits of different and splendid colours, the buskins reaching to their knees, these particulars characterize a civilized, rich, and industrious people.” R. p. 289. On the Pactyes, cf. also iii. 93, *a.*

CH. LXVIII.—*a. Οὔτιοι κ. τ. λ.* The Utii and Myci belonged to the 14th satrapy, iii. 93, that is to say, the modern *Sigistan* and *Carmania*. The Utii are probably the Uxii, near the Bactearis on the S.W., and the Myci may be regarded as their neighbours. On the Paricanii, the people of Gedrosia, *Kedge* or *Makran*, cf. iii. 94, *a.*

CH. LXIX.—*a. Ἀράβιοι . . . Αἰθίοπες*—“The Ethiopians above Egypt, the negroes of Nubia, with their bodies painted half white, half vermilion, and partly covered with the skins of lions or leopards, their bows of palm-wood four cubits long, and small arrows in which a sharp stone supplied the place of steel, their spears pointed with the horn of the antelope, and their knotty clubs—were among the most prominent features in the motley host.” Thirlw. in *l.* “The Arabians were probably Idumæans and Nabathæans, and not of Arabia Felix;” cf. iii. 88, *b.* There were of these cavalry as well as infantry: the former had many camels or dromedaries among them, vii. 87. Their dresses were long flowing vests, or plaids, their bows were long and flexible; or, *capable of being drawn either way.* R. p. 255.

*b. Ἀρτυστῶνης*—Cf. iii. 88, *c.*

*c. τῶν ὑπ. Αἰγύπτου*—“No Egyptian troops (among the land

forces, that is, cf. vii. 89) are mentioned; perhaps the late rebellion might render it unsafe to arm them." Thirlw. in *l*.

CH. LXX.—*a*. Οἱ δὲ ἀπ' ἡλ. ἀνατ. Αἰθίοπες κ. τ. λ. "They, the Egyptian Ethiopians, met in the camp of Xerxes with another race, whom Hdtus calls Eastern Ethiopians, a dark but straight-haired people, neighbours of the Indians, and resembling them in their armour, except that for a helmet they wore the skin of a horse's head, with the ears erect and the mane flowing down their backs." Thirlw. in *l*. "As these Ethiopians can only be looked for in the S. E. angle of Persia towards India, we may regard them as the people of *Makran*, *Haur*, the Oritæ of Alex. and Nearchus, and other provinces in that quarter." R. p. 303. The subject is noticed in H. Ethiop. ch. i. p. 147, seqq. "A considerable tract of Asia was occupied by an Ethiopian race; and as India was often made to comprise S. Africa, so, in like manner, Ethiopia is frequently made to include S. India."

*b*. διῆοι γὰρ δὴ κ. τ. λ. Cf. Odyss. i. 23,

Αἰθίοπες, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος. B.

Αἰθίοπες, (said to be from αἶθω and ὦψ, but perhaps really a foreign name corrupted,) was a name applied, (1.) most generally to all black or dark races of men; (2.) to the inhabitants of all the regions S. of those with which the early Greeks were well acquainted, extending even as far N. as Cyprus and Phœnicia; (3.) to all the inhabitants of Inner Africa S. of Mauritania, the Great Desert, and Egypt, from the Atlantic to the Red Sea and Indian Ocean, and to some of the dark races of Asia; and (4.) most specifically to the inhabitants of the land S. of Egypt, which was called Ethiopia. Smith's C. D., *Æthiopes*. Cf. also ii. 55, *a*.

CH. LXXI.—*a*. Λίβυες—"The inhabitants of certain tracts of Libya, extending from Egypt, westward, along the coast of the Mediterranean, to the utmost limits of Cyrenaica. They were dressed in skins, and had the points of their wooden spears hardened in the fire; in point of weapons, the most contemptibly furnished of any throughout the whole army." R. pp. 251—255. Cf. also iii. 97, *b*.

CH. LXXII.—*a*. Παφλαγόνες—Part of the 3rd satrapy; cf. iii. 90, and R. p. 237, 8. "The Paphlagonians, with their neighbours the Mariandynians, the Phrygians, and Syrians, by which are meant Cappadocians, wore helmets of net-work, with buskins, &c. &c." Whether the helmets of the Paphlagonians were of brass net-work, cf. vii. 63, or of twisted leather, appears uncertain. On the Ligyes, Matieni, Mariandyni, cf. notes on iii. 90, 94, v. 52, and on the Syrians, i. 72, *a*.

CH. LXXIII.—*a*. Φρύγες κ. τ. λ. Cf. R. p. 238, and vi. 45, *a*. On the origin of the Armenians, whose name many suppose to be derived from Aram, there is an art. in Class. Dict. Cf. also Smith's C. D., *Armenia*, and v. 52, *c. d*.



CH. LXXIV.—*a.* *Λυδοὶ . . . Μυσοὶ*—Cf. i. 28, *b.*, 93, *a.*, and R. p. 235. On the 2nd satrapy, cf. iii. 90, *b.*

CH. LXXV.—*a.* *Θρήϊκες*—Cf. i. 28, *b.*, and ref. to H., and R. p. 238, 9.

CH. LXXVI.—*a.* . . . W., B., and apparently G., are agreed that the name of the nation that should stand at the beginning of this chap. has been lost out of the text; and this, from the oracle of Mars that is mentioned as being among them, and from their being neighbours of the last-mentioned people, W. conjectures with great reason to be that of the Chalybes. Cf. i. 28, *b.* “They occupied a mountainous district in the neighbourhood of the Heniochi in the E. of Cappadocia; they were celebrated as early as the Homeric poems for their silver mines, worked in the time of Xenophon, though then producing nothing but iron; and were at that time subject to their more powerful neighbours, the Mosynæci, one of the wildest and most uncivilized nations of Asia.” H. Pers. ch. i. p. 76, 77.

*b.* *κατελίχατο*—“In the 3rd pers. plur. perf. and p. perf. the Ionians and Dorians change the *ν* before *ται* and *το* into *α*, in which case the original aspirated consonant again enters before the *α*, e. g. *τεθάφαται* from *τέθαμμαι*, *θάπτω*, for *τεθαμμένοι εἰσί*, vi. 103. *κατελίχατο* for *κατελιγμένοι ἦσαν*, vii. 76. *εἰλίχατο*, vii. 90. *ἔσεσάχατο* for *σεσαγμένοι ἦσαν* from *σάττω*, vii. 86. *ἀποδεδέχεται* for *ἀποδεδειγμένοι εἰσί*, ii. 43. *ἔστάλατο* from *στέλλω* for *ἑσταλμένοι ἦσαν*, vii. 89. Instead of the *aspirate* the *lene* remains in *ἀπίκαται* and *ἀπικατο*. Matth. § 204, 6. Cf. Jelf, § 197, 4, § 218, *obs.* 10.

CH. LXXVII.—*a.* *Καβαλλέες δὲ κ. τ. λ.* “The Cabalian Mæonians, or Lysonians, are found in Ptolemy under the name of Lycaones, between Caria and Pisidia. The Cabalians therefore should be regarded as Meonians or Lydians, like the Mysians. They formed a part of the same command with the Milyans, their neighbours, who, notwithstanding, belonged to a different satrapy, as they were considered as part of Lycia, cf. H. Pers. ch. i. p. 72; for the arrangement of the satrapies of Darius, and the military commanders of his son Xerxes, are to be considered as perfectly distinct.” R. p. 237.

*b.* *καὶ εἴματα ἐνεπορπέατο*, Ion. for *ἐνεπόρπηντο*, *they wore garments buckled over the shoulders*. S. and L. D. 3rd plur. p. p. pass. from *ἐμπορπάω*. The long vowel or diphthong *η* and *ει* usually changed into the short. So *ἐκεκοσμέατο*, ix. 131. *ὀρμέατο*, ii. 218, viii. 25. *ἀποκεκλέατο*, ix. 50, for *ἀποκέκλειντο* from *ἀποκλείω*. *οἰκέαται* for *ᾠκηνται*. *εἰρέαται*, vii. 8, for *εἴρηνται*. Cf. Matth. and Jelf, in vii. 76, *b.*

CH. LXXVIII.—*a.* *Μόσχοι δὲ κ. τ. λ.* The tribes mentioned in this ch. formed, with the Mardi, the 19th satrapy: cf. iii. 94, *c.* On the Mardi, who do not appear to have joined in the armament, cf. i. 84, *a.*, and H. Pers. ch. i. p. 162.

CH. LXXIX.—*a.* *Μᾶρες κ. τ. λ.* The Mares, probably one of the tribes of the Caucasus, perhaps the same as the Mardi of iii.

94, *c.* H. Pers. ch. i. The Saspies in the E. of Armenia; the Alarodii on the borders of the last two. Cf. iii. 94, *b.* R. p. 278.

CH. LXXX.—*a.* τὰ δὲ νησ. ἔθνεα—Cf. iii. 93, *b.* the *Red Sea*, i. e. the *Persian Gulf*. On the *Anaspasti*, the *transplanted*, cf. ii. 104, *a.*

CH. LXXXI.—*a.* χιλιάρχας κ. τ. λ. “In a nation of conquerors every individual is expected to be a soldier; and among the Persians, all, especially those in possession of lands, were required to be able to serve on horseback. This necessitated an internal constitution of the whole empire, having for its object the military equipment of the population; and the arrangement adopted has been usually the same in all Asiatic nations, and is the simplest possible. A decimal system runs through the whole empire, and serves at the same time to mark the rank of the commander. The common people are divided into bodies of ten, having a captain of that number, after whom come the commanders of hundreds, thousands, and tens of thousands. Officers of a higher rank are not apportioned to particular bodies of men, but form the general staff. This has been equally the case among the Mongols and the Persians; and this simple arrangement made it possible for both races to assemble large armies with incredible rapidity.” H. Pers. ch. ii. p. 280. Cf. also p. 275, seqq., and 253.

*b.* εἰρέεσθαι—Cf. vii. 77, *b.*

CH. LXXXII.—*a.* On the relationship of the generals here mentioned to the royal family, cf. iv. 167, *a.*

CH. LXXXIII.—*a.* μυρίων. “The 10,000 Persian infantry, the flower of the whole army, who were called the Immortals, because their number was kept constantly full.” Thirlw. *l. l.* The Immortals, with the corps of Persian cavalry, of whom again 1000 of each, cf. vii. 40, *a.*, appear to have been more especially selected as his picked body-guards, were in attendance on the person of the king and formed part of his retinue. Besides the Persians, the household troops consisted of cavalry corps, 10,000 in each, of Medes, Armenians, Hyrcanians, Cadurians, and Sacæ. The Immortals, as well as the cavalry corps of the Persians, were no doubt all taken from the ruling tribe or horde, the Pasargadæ. See H. Pers. ch. ii. 253, and note, and 279.

*b.* ἄλλος ἀνὴρ ἀραιοῖτο—*had been chosen*, i. e. *had been already selected* to succeed to the vacancy, before it was made.

*c.* κόσμον δὲ . . . Πέρσαι—“The Persians were the core of the land and sea force; and the 24,000 men who guarded the royal person were the flower of the whole nation.” Thirlw. in *l.* On διὰ πάντων, cf. i. 25, *b.*

*d.* ἀρμαμάξας—*covered chariots*. Cf. vii. 41, *b.*

CH. LXXXIV.—*a.* χαλκ. . . . ποιήματα.—*ornaments, or, pieces of workmanship on their head, forged of iron or brass*. By these is probably intended some species of helmet, or its decoration, or crest. W.

CH. LXXXV.—*a.* Σαγάρτιοι—“Wild races of huntsmen, who caught their enemies, like animals of the chase, in leather lassos.”



H. l. l. p. 285. On the geographical position of this tribe, cf. iii. 93, *b.*, also R. p. 287.

CH. LXXXVI.—*a.* Μηδοι—Cf. vii. 62, *a.*, 83, *a.*, and H. Pers. ch. i. p. 158, on the Cissians, iii. 91, *g.*, and H. l. l. p. 155. Ἰνδοὶ δὲ κ. τ. λ. “But the mass of the cavalry was swelled by the dromedaries of the Arabians, and by chariots from the interior of Africa and from the borders of India, in which the Indians yoked not only horses but wild asses.” Cf. also vii. 65, *a.* On the Bactrians, iii. 92, *d.*, Caspians, vii. 67, *a.*, Libyes, vii. 71, *a.*

*b.* Κάσπριοι—probably the same as the Casii or Caspii, people of Kashgur, iii. 93, *d.* On the Arabians, cf. vii. 69, *a.*, and i. 80, *c.* On the Paricanii, iii. 94, *a.*

CH. LXXXVII.—*a.* ἄτε γὰρ τῶν ἵππων κ. τ. λ. On this vulgar error, cf. i. 80, *c.* ἐπετέταχτο. Cf. vii. 76, *b.*

CH. LXXXVIII.—*a.* συμφ. ἀνεθέλητον, i. e. *in tristem incidit calamitatem, met with an unelcome accident.* Cf. i. 32, multa nobis eveniunt in vita τὰ μὴ τις ἐθέλει i. e. ἀνεθέλητα, *gravia, vel tristia.* Cf. vii. 133, *a.* V.

*b.* κατ’ ἀρχὰς κ. τ. λ.—*omnino, prorsus, altogether, exactly,* vii. 148, 220, 223, viii. 3, 94, ubi. tamen αὐτίκα κατ’ ἀρχ. reddere malim *statim ab initio, æque atque* ix. 22, 66, 130. B. And here too perhaps κατ’ ἀρχὰς is simply expletive of αὐτίκα, *immediately*; like the Latin “*primo statim*”—and *immediately on the instant they treated the horse as he bade them.*

CH. LXXXIX.—*a.* τῶν δὲ τριηρ. ἀριθμ. κ. τ. λ. In reckoning the Persian fleet at 1207 vessels, Hdtus agrees with Æschyl. Persæ, 340, seqq. By Diod. Sic. xi. 3, they are computed at 1200. Cf. Thirlw. ii. c. 15, p. 256.

*b.* Φοίνικες μὲν κ. τ. λ. Phœnicia, Syrian Palestine, and Cyprus composed the 5th satrapy; cf. iii. 91, *b.* and refs. The aid furnished by this satrapy to Xerxes was composed entirely of ships, and consisted of the force of 450 triremes; 300 of which were from the continent, 150 from the island of Cyprus. This was more than  $\frac{1}{3}$  of the whole fleet of triremes; and more than double the quota furnished by Egypt. But then it was the combined force of Phœnicia, Palestine, and Cyprus; the boasted fleets of Tyre, Sidon, Aradus, and the numerous forts of Syria from Egypt to Cilicia. R. p. 250. On the two senses in which Hdtus uses the word Syria, 1st, as the same with, or part of, Assyria, and 2ndly, as Syria properly so called, with Syria of Palestine, i. e. Palestine and Phœnicia, cf. i. 72, *a.*, and ref. to H., and ii. 106, *a.*, and R. pp. 243 and 263. Prideaux, on the testimony of Josephus, con. Apion i., considers it certain that a band of Jews was in Xerxes’ army, and that the Solyma mentioned in the passage of Chanius, there quoted, is Jerusalem. Connect. an. 480.

*c.* οὗτοι δὲ οἱ Φοιν. τοπαλ. οἴκειον κ. τ. λ. This account of the original settlements of the Phœnicians, is held by W., who considers Philistines, Palæstini, and Phœnicians, as different names of the

same people, to be correct. H. also seems to countenance the idea. See H. Phœnic. ch. i. p. 292.

d. κράν. χηλευτά, *plaited*, or *woven helmets*, i. e. as Hesychius, ii. p. 338, explains *helmets of woven bulrushes, or of some other species of rush, reed, or flexible twig*. B.

e. ἱσταλάδατο, Ion. for ἱσταλμένοι ἦσαν from στέλλειν, an extraordinary formation. Schw. The text is probably corrupt, and we should read ἱστολίδατο i. e. ἱστολισμένοι ἦσαν from στολίζειν, or else ἱστάλατο. V. Cf. vii. 76, b.

CH. XC.—a. εἰλίχατο—Ion. pro εἰλιγμένοι ἦσαν ab εἰλίσσειν. Schw. Lex. Cf. vii. 76, b. On Cyprus, cf. ii. 182, c.

CH. XCII.—a. Λύκιοι δὲ κ. τ. λ. Cf. i. 173, a., Smith's C. D., *Lycia*.

CH. XCIII.—a. Κᾶρες . . . εἴρηται. Cf. i. 171, b. On the Dorians of Asia, cf. i. 144, a.

CH. XCIV.—a. Ἴωνες ἑκαλ . . . Πελ. Αἰγιαλῆες. Cf. i. 145, a., 142, b., 148, a. *Pelasgia* was the ancient name of all the Peloponnesus. Eurip. Iph. in Aul. 1498, ed. Dind. Cf. H. P. A. § 96, 5. The maritime region along the shores of the Corinthian Gulf was called Ægialea. W. B.

CH. XCV.—a. Νησιῶται δὲ, The Ionic islanders here spoken of were neither Chians nor Samians; for the inhabitants of these two islands belonged to the confederation of the xii. States, which assembled at the Panionium, cf. i. 142, b., 148, a., in which these islanders had no share. So also Diod. Sic., xi. 3, says, "The Ionians with the Chians and Samians furnished 100 ships—and the islanders 50;" thus distinguishing, like our author, between the two. What islanders, however, are here to be understood, we learn from what follows in Diodorus, viz. "that the king had collected in his expedition the forces of all the islands between the Cyaneæ and the promontories of Triopium and Sunium; that is, the Ionic islands colonized from Athens; cf. viii. 43, 48, Thucyd. vii. 67. These were Cea, Naxos, Siphnus, Seriphus, Andros, and Tenos. V. Cf. also H. P. A. § 86. On the Ionian Dodecapolis, cf. i. 142, b.; on the Æolic, i. 149, a.

b. Ἑλλησπόντιοι—Cf. vi. 33, a. πλὴν Ἀβυδηνῶν—Cf. also on the conquest of these towns, v. 117. κατὰ χώραν, *in their place*. Cf. iv. 135, b.

CH. XCVI.—a. Ἐπεβάτευνον δὲ κ. τ. λ.—"The fleet consisted of 1207 ships of war, and besides native crews, each was manned with 30 marines, Persians, or Medes, or Sacians. Thirlw. in l. On the number of the Epibatæ, *milites classarii*, *marines*, in Gk vessels, cf. vi. 12, c.

b. τῶν ἐγὼ . . . παραμέμνημαι, *of which I make no mention; for it is not required by the plan*, i. e. system, of my historical investigations. Cf. vii. 9, c., and vii. 139, a.

CH. XCVII.—a. Πρηξάσπης—Not the same as the Prexaspes of iii. 30, 62. On Megabazus, cf. iv. 143; on Achæmenes, notes on iii. 12, 83. B. On the relationship of these generals to the Royal House, cf. iv. 167, a.



*b. κέρκουροι*, A species of *short and light vessel*. B. On the long transports, cf. i. 2, *b*.

CH. XCVIII.—*a. 'Αράδιος*—a native of *Aradus*; a Phœnician city: it stood in a small island of the same name, now *Ruad*. It was the *Arvad* of the O. T., the Nth frontier city of the Phœnicians, and with Tyre and Sidon formed their 3 most important towns; they held their general congress at Tripolis, a little to the south, alike their common colony and their place for common assembly. See the very interesting ch. i. of H. Phœnic.—“Even under the dominion of the Persians, the royal dignity was preserved; though the monarchs were now only as tributary princes, obliged to furnish money and ships to the Persians, and to attend them, when required, in their military expeditions. The kings of Tyre appear in this in the Persian expedition, viii. 67, and even as late as the overthrow of Persia and the capture of Tyre by Alexander. As Tyre had its proper kings, so also had the other Phœnician cities, Sidon, Aradus, and Byblus, and these are mentioned even as late as the Macedonian Conquest.” See also particularly p. 60—63 on their hostility to Greece. On the name Syennesis, cf. i. 74, *b*., and iii. 90, *d*. On Gorgus, whose younger brother was Onesilus, who revolted from the Persians, cf. v. 104.

CH. XCIX.—*a. 'Αρτεμισίης*—Cf. i. *a*., and ref. to D. Her son was, either, as W. thinks, Lygdamis, or she was succeeded by Pisinḡelis, who was her son; while Lygdamis, who succeeded him, was her grandson. The latter is the opinion of D. p. 6. Halicarnassus; cf. i. 1, and refs.

*b. Κώων κ. τ. λ.* The Coans, Calydnians, and Nisyrians are also mentioned in conjunction by Homer, Il. ii. 675,

οἳ δ' ἄρα Νίσυρόν τ' εἶχον—

καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας. Schw.

Cos, *Stanco*, and Nisyros, *Nikero*, belong to the Sporades. Calydnæ, B. follows D'Anville in supposing to be a group, perhaps only two in number, of small rocky islands near Tenedos. Cf. D. l. l. p. 4, and Smith's C. D.

*c. ἐὼν Δωρικὸν κ. τ. λ.* Cf. i. 144, and notes.

CH. C.—*a. Ξέρξης δὲ κ. τ. λ.* On the review and the muster-roll then composed, cf. vii. 61, *a*. “After this review the king went on board a Sidonian vessel, where a golden tent had been prepared for him, to inspect the fleet, and caused its divisions and numbers to be registered.” Thirlw. in *l*. On the skill of the Sidonians and Tyrians in naval matters, cf. H. Phœnic. ch. iii. throughout.

*b. ἀνεκώχενον . . . μετωπηδὸν*, they lay at anchor, cf. vi. 116, *b*., having, all of them, turned the prows of their vessels towards the land, forming one close or continuous front. *μετωπ.* is rendered by some, with prows, or beaks, presented. Schw. gives *continuâ æquatâ fronte*, and Goeller on Thucyd. ii. 90, *junctis frontibus*, comparing Virg. Æn. v. 158.

CH. CI.—*a. Δημάρητον*—Cf. vi. 70, seqq., vii. 3, also vi. 50, *a*.

b. ἄρθοι. Cf. vi. 83, b. τὸ ἀπὸ σεῦ, *what comes from you*, = τὸ σόν, *your opinion*. Jelf, § 620, 3. Cf. ix. 7, d.

CH. CII.—a. ἐπειδὴ ἀληθ. χρήσασθ. κ.τ.λ. The explanation of V., which understands λέξω before τὰ and λέξας before μὴ ψευδ., seems unnecessary: the construction appears to be ἐπειδὴ κελ. με χρήσ. πάντως ἀληθ. λέγοντα (i. e. με λέγοντα) ταῦτα, τὰ (Ion. for ἃ) μὴ . . . ἀλώσεται. *Since you bid me positively to follow the truth, by saying that which I shall never afterward be convicted of having falsified to you.* By τις, Demaratus appears to intend himself to be understood.

b. ἀρετὴ . . . ἰσχυροῦ, *virtue has been acquired, achieved, (or, obtained,) by the study of the liberal arts, (or, by prudence, practical wisdom, according to B.,) and by the stern force of law.* Cf. Schw. Lex. This dictum, B. conceives to be put by Hdtus into the mouth of Demaratus, from the prevalence of discussion on such subjects in the schools of Greece. The praises here given to the Dorians also, sufficiently refute, he adds, the idea that Hdtus was in the habit of detracting from the merits of the Spartans, owing to a spirit of partiality visible in his work towards the Athenians. This ch. is referred to by Müller, Dor. ii. p. 265. The military system, &c., of the Spartans—"in every action in the open field up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the national feeling of the Doric race that victory was not a matter of doubt." On the impartiality of Hdtus, cf. D. viii. 1, particularly p. 132.

c. τὰ σὰ φρονέωσι—*should be of the same mind as you*, i. e. *join your side, come over to you.* Cf. ix. 99, b., ii. 162, a., &c.

CH. CIII.—a. ἐπεὶ φέρε ἴδω κ.τ.λ. *since come, let me see what in all probability (is likely to happen).* Cf. Matth. Gr. Gr. § 516. B.

b. ἀνεμμένοι . . . ἐλεύθερον, *in libertatem demissi, arbitrio suo permissi, free to act as they please, uncompelled.*

CH. CIV.—a. τὰ κατ'ἡκ. Σπαρτ. *what is befitting to, or, the duty of, the Spartans.* B. The translation of Lange, *wie es mit den Spartanen steht, what is the actual condition of the Spartans, what is the present state of things with the Spartans*, appears to me preferable.

b. τὰ νῦν τάδε—at this very time. When joined with adverbs of time and place, τοῦτο, τόδε, ταῦτα, τάδε denote more forcibly the time and place, as it were, by pointing at them; as αὐτοῦ τῇδε, *exactly here*, ix. 11. Jelf, § 655, 5.

c. γέρεα—Cf. i. 59, l., and vi. 56, a., on the privileges of the Spartan kings.

d. βίον τέ μοι . . . δέδωκε. Cf. vi. 70. According to Xenoph. Hell. iii. 1, § 6, quoted by L., the towns of Pergamus, Teuthrania, and Halisarna were given to Demaratus by Darius; where his posterity lived as late as 400 B. C., when Eurysthenes and Procles, his descendants, joined Thimbron. B. On the humanity of the Persian monarchs, cf. vi. 30, a., and on the custom of endowing exiled princes with lands and revenues of cities, vi. 41, a., and



Thucyd. i. 138, and vi. 59, on the treatment of Themistocles and Hippias. *ἐκὼν τε εἶναι οὐδ' ἂν μ.* and *I would not* (to be willing to do so) that is (as far as my will goes) *fight even with one.* Jelf, § 679, 3.

*e. ἀλέες δὲ . . . ἀπάντων.* On the truth of this remark, as applicable to the Dorian tactics, cf. Müll. Dor. p. 246—249, bk. iii. c. 12, with the whole of which ch., the most spiritedly written of any in that work, the student should make himself thoroughly acquainted. After dilating on “the method of attack, in closed lines with extended lances,”—and “the chief point being to keep the whole body of men in compact order, both in rapid advance and in pretended flight,” Müller concludes with a noble picture of the Spartan advance—“Every man put on a crown when the band of flute-players gave the signal for attack; all the shields of the line glittered with their high polish, and mingled their splendour with the dark red of the purple mantles, which were meant both to adorn the combatant, and to conceal the blood of the wounded; to fall well and decorously being an incentive the more to the most heroic valour.”

*f. ἔπεστι . . . δεσπότης, ὁ νόμος κ. τ. λ.* The sentiment often occurs in Thucydides. See particularly the speech of Archidamus, i. 84; and read Müll. Dor. ii. p. 406, seqq. bk. iv. c. 9.

*g. ἀνώγει δὲ (sc. ὁ νόμος) τῷντὸ αἰεὶ, οὐκ ἔῶν φεύγειν—ἀλλὰ (ἀνώγων) μένοντας ἐν τῇ τάξει κ. τ. λ.* Cf. Jelf, § 895, 9, *Brachylogy*. An affirmative verb is supplied from a negative: this is most commonly the case in an antithesis introduced by an adversative conjunction.

CH. CV.—*a. ἐν τῷ Δορ. τούτῳ—in the aforesaid Doriscus: τούτῳ* being added to signify that he has already spoken of it, referring the reader back to c. 59, where he commenced his digression. Schw.

CH. CVI.—*a. δῶρα πέμπεσκε, cf. iii. 84, a., and refs, vi. 41, a.*

*b. οὔτοι ὦν . . . περησαμένων.* The gallant defence of Doriscus, here alluded to, by Mascames, as well as the loss of Eion and all the other strongholds in Thrace and the Hellespont, are events, the reader will observe, that date after the conclusion of Hdtus' history. Cf. also i. 130, *b.*, ii. 156, iii. 15, *c.*

CH. CVII.—*a. Βόγης, ὅς ἐπ. ἐπολιор. κ. τ. λ.* The taking of Eion by Cimon is generally dated in 476 B. C., during the reign of Xerxes: it is more probable, however, that it was during the reign of Artaxerxes, his successor, 471 B. C. According to D., p. 28, it took place 470 B. C. This town was called “Eion on the Strymon,” to distinguish it from “Eion by Thrace,” a Mendæan colony. Cf. Thucyd. i. 98, and Arnold's note.

CH. CVIII.—*a. Ξέρξης δὲ κ. τ. λ.* “From Doriscus the army pursued its march along the coast, accompanied by the fleet, through a region which had been already subdued in the expeditions of Megabazus and Mardonius. Cf. v. 12, 15, vi. 43, seqq. As it advanced, it still swelled its numbers by taking in reinforcements

from the Thracian hordes, through which it passed," &c. Thirlw. in *l.* Cf. i. 171, *a.*

*b.* Σαμοθ. τείχεα, the castles, or, fortified towns of Samothrace. Cf. vii. 59, *a.* The Mesembria here mentioned, in Thrace, must not be confounded with the Mesambria of iv. 93, vi. 33, on the Euxine. Cf. Smith's C. D., *Mesembria*.

*c.* Λίσσος . . . . ἐπέλιπε. Cf. vii. 43, *a.*

CH. CIX.—*a.* Μαρόνεια, *Marōgna*: of Dicæa some ruins, perhaps, still exist, but without a modern name. On Abdera, cf. i. 168, *a.* Ismarus, from which the lake took its name, is mentioned in *Odyss.* ix. 40, as taken by Ulysses.

*b.* Νέστον, The boundary of Thrace and Macedon; the *Mesto*, or *Kara-Su*, which B. Germanizes into *Schwarzach*, the black-river. The Trauus may possibly be alluded to in v. 3, *b.*, but it appears to be as little known with certainty as the Compsatus and the city Pistyrus.

CH. CX.—*a.* Ἐθ. δὲ Θρηίκων κ. τ. λ. Cf. notes on v. 3, *Thracia*, Smith's C. D., and Arrowsmith's E. Geog. *Thracia*, particularly p. 322 and 333. On the Edonians, v. 11, *b.*

*b.* οἱ δὲ ἄλλ. πάντ. . . . εἰποντο. Cf. vii. 108, *a.*, and ref. in i. 171, *a.*, to H. Pers. ch. ii. p. 438.

CH. CXI.—*a.* Βησσοὶ . . . . ποικιλώτερον, now among the *Satræ*, the *Bessi* are the priests of the temple; or, as S. and L. Dict. renders, expound the oracles in the temple; and there is a priestess who utters the oracular answers, as in *Delphi*, and not more ambiguously; i. e. the oracles, as in *Delphi*, are uttered by a priestess, and are not at all more ambiguous than those given there. B. and Schw. The territory of the Bessi lay between Mt Rhodope and the North part of the Hebrus, on the banks of the Nestus. On the worship of Bacchus, see the extract from the *Anti-Symbolik* of Voss in Class. Dict., *Bacchus*.

CH. CXII.—*a.* τὴν εἰρημένην, sc. χῶραν *s.* γῆν. B. τείχεα—cf. vii. 108, *b.*

*b.* Πιέρων. The Thracian Pierians, who were settled to the E. of the Strymon, originally came, it appears, from Macedonia. Cf. Smith's C. D. Mt Pangæum, cf. v. 16, *a.*

CH. CXIII.—*a.* Παίονας, Cf. v. 13, *a.* ποτ. Ἀγγίτην, the *Anghista*. See Arrowsmith, E. Geog. p. 334.

*b.* εἰς τὸν οἱ μάγοι . . . . λευκούς. "When Xerxes arrived on the banks of this river, his Magian priests made a sacrifice of white horses, and exerted their charms to propitiate the stream." Thirlw. Cf. notes on vii. 40, 54, 76, and Tacitus, Ann. vi. 37, quoted by W., Tiridates' sacrifice of a horse to the Euphrates.

CH. CXIV.—*a.* ἐν Ἐνν. Ὅδ. Cf. v. 126, *a.* In the next line εἰποσ. κατὰ τὰς γέφ. is rendered by B., they marched to the bridges. In spite of B.'s authority, I should rather construe, they marched over the bridge; as Hdtus himself explains how they came to get so easily across, by saying, that they found the river had been bridged over, according to orders. Cf. vii. 24.



b. Περσ. δὲ τὸ ζώοντα<sup>ς</sup> κατορ. So Cambyses put 12 of his subjects to death, iii. 35, b. As no trace of any permission to offer human victims is to be found in the Zendavesta, we must suppose, unless the narration in the text is wholly fictitious, that the sacrifice here mentioned was in accordance with those horrible magical and superstitious practices which, though severely forbidden by the reformer of the Magian philosophy, were nevertheless on certain occasions resorted to as part of the more ancient form of worship previous to Zoroaster. Kleuker, Appendix to the Zendavesta, quoted by B. By the deity below the earth, Ariman is probably intended, the angel of darkness, the author and director of all evil. Cf. Prid. Conn. an. 486 B. C. Cf. also Thirlw. ii. c. 15, p. 258.

c. "Αμυστρον—Cf. vii. 3, c. The atrocity here spoken of, as it happened in the old age of Amestris, when she was queen-mother, dates after the taking of Sestos, cf. i. 130, b., and "probably did not occur," according to D., p. 30, "till the time of the Peloponnesian War; since, to decide according to Ctesias, Amestris cannot have died before the death of Artaxerxes Longimanus, whom she governed as she pleased; and so not long before 425 B. C."

CH. CXV.—a. "Αργίλον—between Amphipolis and Bromiscus. Cf. Thucyd. iv. 103. Stagirus, *Stavro*, on the W. of the Sinus Strymonicus, *Gulf of Contessa*. Thucyd. iv. 18, v. 6, 18. B. Acanthus, also on the Sin. Strymon.; it stood on the neck of land which connects the peninsula of Mt Athos with the mainland; on its site, probably, stands the modern *Erso*. All three were Andrian colonies.

b. ἄμα ἀγόμενος κ. τ. λ. Cf. vii. 110, b. and ref.

CH. CXVI.—a. ξενίην . . . προεῖπε, B. and Schw., and S. and L. D., render, *the Persian king gave notice to the Acanthians to receive the army hospitably*, i. e. *to provide them with all the necessaries that a host is supposed to receive a guest with*. V. takes it to mean that *Xerxes received the Acanthians into terms of guest-friendship; proclaimed them as admitted into the number of his friends*. This latter interpretation appears to me best; for, 1st, it agrees much better with the rest of the sentence, ἐδωρήσατο κ. τ. λ.; and, 2ndly, as Xerxes was already at Acanthus, how could he be said προεῖπεν, *to give them notice beforehand*? We know too, from vii. 119, that notice had been given to the towns long before to prepare banquets for him. Cf. vii. 32, a.

b. ἐσθῆτι Μηδικῇ. Cf. iii. 84, a. On the canal, vii. 23, a.

CH. CXVII.—a. πέντε πηχ. βασιλ. V. observes that amongst the Greeks 4 cubits was considered the height of a well-proportioned man, referring to Aristoph. Ran. 1046. γενναίους καὶ τετραπήχεις: *men six feet high*. As the royal cubit was 3 finger-breadths more than the common cubit, which was 1 ft. 6 in. and a decimal, Artachæes must have been 8 ft. and about 4 inches high. γένος 'Αχαιμενίδην, cf. i. 125, c., iv. 167, a.

CH. CXVIII.—a. ὅκου γε—*quandoquidem*, since. S. and L. D

Cf. i. 68, c., and Jelf, § 735, 4. Γέ is often used to give the reason or character of an action expressed in a preceding sentence. Eur. Iph. A. 1342.

b. Ἀντίπ. . . . ἀραιρ. . . . ἀπέδεξε . . . . τετελεσμ. The sense is that *Antipater was chosen by the whole body of the Thracians as the proper person to provide all things necessary for the entertainment of the king and his army; that he was, in fact, purveyor in behalf of the commonwealth, being bound to keep an account of all that he expended for them: this account, when it was all over, he handed in, and showed thereby ἀπέδεξε κ. τ. λ. what the total amounted to.* B. The expense was, of course, borne by the state, in whose name he had obtained whatever provision, furniture, &c. &c., might be necessary, and, on handing in the account, he was repaid. In the same manner, we learn, from the commencement of the next ch., others were appointed in the other cities, who in like manner gave in an account of what they laid out. W. Reckoning the Attic talent at £243 15s., cf. Hussey's Tables, the cost of the supper will be £97,500.

CH. CXIX.—a. οἰκήμ. καὶ λάκκοισι, in hutches, or coops, and in ponds. A few lines below, ἔσκε Ion. for ἦν. On the narrative in this and the foregoing ch. see Thirlw. ii. c. 15, p. 258, and vii. 32, a.

CH. CXX.—a. ἐνόμισε—was wont, thought proper, was in the custom of. Cf. i. 131, c. On Abdera and its inhabitants, cf. i. 162, a., and viii. 120. In the conclusion of the ch. ὁμοίως, in the same manner as the other cities did. The common reading ὅμως, so they, though hard put to it, nevertheless, &c.

CH. CXXI.—a. Θέρμῃ, afterwards Thessalonica, Saloniki, at the head of the S. Thermaicus. Cf. Smith's C. D.

CH. CXXII.—a. ἀπείθη—Ion. for ἀφείθη. 1 aor. pass. ἀφίημι. was dismissed or despatched. Cf. Matth. Gr. Gr. § 214.

b. διέχουσιν—which extends, stretches across, or reaches. Schw. A few lines below ἀπιέμενος, breaking up, departing. The Sinus Singiticus, into which the canal drawn past the city Sane opened from the Sin. Strymon, cf. vii. 23, a., is now the Gulf of Monte Santo, the modern name of Athos. The Sin. Toron., the Gulf of Cassandra; the Sin. Therm., the G. of Saloniki. The petty towns here mentioned in the peninsulas of Sithonia, Pallene, and the mainland of Chalcidice, are spoken of in the latter part of Thucyd. iv., where the greater part of them join, or are taken by, Brasidas. Cf. Smith's C. D. Arrowsmith's E. Geog. p. 336: and on the districts of Macedonia, Müll. Dor. vol. i. appendix i. on the Macedonians, p. 470—478.

CH. CXXIII.—a. Of the towns spoken of here, Potidæa, afterwards Cassandria, now Pinaka, and Pella, now Alaklisi, the birth-place of Alexander, are the most noted. Seione, Mende, Aphytis, Sane, and Gigonis are mentioned in Thucyd. iv. circ. fin. Most of the others are unknown, and none except Therme, cf. vii. 121,



*a.*, appear to be places of any importance. Crossæa in Thucyd. ii. 79, called Κροῦσις γῆ. The Axios the *Vardar*.

*b.* Μυγδονίην—"on the Thermaic bay, and round the ancient city of Therma, extended to the Axios.—Beyond the Axios, to the W., immediately after Mygdonia, came Bottiaïs, bounded on the other side by the united mouth of the Haliacmon and the Lydias." Müll. *l. l.* p. 470.

CH. CXXIV.—*a.* διὰ Παιον. καὶ Κρηστών. On Pæonia cf. v. 13, *a.*, and on Crestonica, i. 57, *a.*, and cf. Müll. *l. l.* p. 471. The Echidorus, according to Müll. Dor. i. p. 471, now the *Gallico*.

CH. CXXV.—*a.* ἐκεράϊζον—*slaughtered, killed*. In viii. 86, *a.*, used of *sinking* or *disabling ships*.

CH. CXXVI.—*a.* ποτ. Νέστος, the *Mesto*, cf. vii. 109, *b.* The same boundaries are also assigned for lions in Europe by Aristotle, H. A. viii. 23, though in his time they had become scarce. W. The Achelous, *Aspro Potamo*, divides Acarnania from Ætolia; cf. Thucyd. ii. 102.

CH. CXXVII.—*a.* Ἀλιάκμονος, now the *Vistriza*. "Hdtus by mistake makes the Lydias (now the *Karasmak* or *Mavronero*) unite with the Haliacmon, the latter of which is W. of the former." Smith's C. D.

*b.* ἀλλ' ἐπέλιπε. Cf. vii. 43, *a.*, ii. 19, *b.*

CH. CXXVIII.—*a.* Ὀλυμπον. now *Monte Elymbo*, called by the Turks *Semavat-Eri*, the *house of heaven*. Ossa, now *Mt Kíssoro*, i. e. *ivy-clad*. The Peneus, now the R. *Salambria*. ἐν θῶνματι μεγάλῳ ἐνέσχετω, *was fixed in great wonder*. Jelf, § 365, 2, cf. i. 31, *c.*

CH. CXXIX.—*a.* Τὴν δὲ Θέσσ. κ. τ. λ. "The description given by Hdtus of Thessaly, the strait of Thermopylæ, and other places, prove how well he had considered the scenes of particular actions: that of Thessaly is one of the most pointed, clear, and concise imaginable." R. p. 36. See also D. p. 43. On Olympus, Ossa, and the Peneus, cf. note on the foregoing ch. The chain of Pelion on the E., now *Plessidhi* or *Zagora*; of Pindus on the W., *Agrafa*; of Mt Othrys on the S., *Mts Helloro* and *Gura Vouno*; the Cambunian Mts on the N. are now the *Volutza* chain. Of the tributary streams of the Peneus, the Apidanus, which passes by Pharsalia, is now the *Sataldgé*, and the Enipeus the *Goura*. The Onochonus, which Wordsworth considers as flowing in the vicinity of Scotussa and Cynoscephalæ, may be the modern *Regani*. Of the Parnisus the modern name appears to be unknown. On the scenery of the valley of the Peneus, Tempe, &c., the reader will not regret consulting the extremely pretty book just referred to, Wordsworth's *Greece, Pictorial, Descriptive, and Historical*.

CH. CXXX.—*a.* γινώσμαχέοντες—*changing their opinion, adopting a wiser and more prudent resolution*. That this is the sense, and not, "acknowledging their inferiority," as Valla renders it, is plain from the fact that at first they refused to give earth and water, vi. 48, but afterwards, as the Aleuadæ, whom Xerxes supposed to be the

royal house, had tendered their submission, vii. 6, he conceived that they expressed the wishes of the whole Thessalian people, whose sentiments had thereby undergone a change, in the belief that resistance was no longer practicable. Schw. Cf. also Thirlw. ii. c. 15, p. 249, and D. p. 134.

*b.* καὶ παρατρέψ . . . ῥέεθρων. The construction is παρατρέψ. ἐς ἄλλα ῥέεθρα ἐκ τούτων, δι' ὧν κ. τ. λ. B.

*c.* τοὺς Ἀλ. παῖδας, cf. vii. 6, *b.*, and vi. 127, *c.* Thirlw. ii. c. 15, p. 260, 275.

CH. CXXXI.—*a.* ἔκειρε—*pioneered their way through, cleared, cut the trees down.*

CH. CXXXII.—*a.* ἐπὶ τούτοις—*against these*—they took an oath; as in vii. 148, συνωμόται . . . ἐπὶ τῷ Πέροσῃ. A few lines below τούτους δεκατεῦσαι is explained by Boeckh, Pub. Econ. i. p. 352, that *they would compel them to pay a tenth of the produce of their land to Apollo, impose a tithe upon them; ihre Grundstücke zinspflichtig zu machen.* This fine was probably imposed by the Amphictyonic council, cf. vii. 213, *a.*, B., but not put in execution. See D.'s remarks, p. 134.

*b.* τὸ μὲν δὴ ὄρκιον, On the candour of Hdtus, and his unsparing exposition of the truth, in thus giving a list of all who voluntarily did homage to the foreign king, see D. p. 133, seqq., and cf. also p. 25.

CH. CXXXIII.—*a.* ἐς τὸ βάραθρον, cf. vi. 136, *b.* On ὅ, τι δὲ ἀνεθέλητον, *what of a calamitous or disastrous nature*, cf. vii. 88. *a.*

*b.* ἀλλὰ τοῦτο . . . γενέσθαι. This sentence strongly speaks the good sense of Hdtus and his freedom from superstition, in not being too ready to refer to an unknown and divine cause what may be as well explained from a natural one. B.

CH. CXXXIV.—*a.* ἀπογ. Ταλ. . . . καλεομ. Cf. vi. 60, *a.*, on the hereditary nature of the herald's office at Sparta, and Müll. Dor. ii. p. 28.

*b.* τοῖσι Σπαρτ. καλλιερ. . . . ἐδύνατο, supply τὰ ἱερὰ, *the victims would never give a favourable omen when the Spartans sacrificed.* Cf. vi. 76, *b.*

*c.* Σπερθίης κ. τ. λ. From Theocritus Id. xv. 98, Ἄ τις καὶ Σπέρχιν τὸν ἰάλεμον ἀρίστευσεν, it seems probable that some dirge, composed when they left Sparta, apparently to meet certain death, was still customarily chanted in their memory. See the notes in Kiessling's Theocritus.

*d.* φύσει τε . . . πρῶτα, *nobili loco nati.* Schw. *both of noble birth, and endowed with as great a degree of wealth as any.* χρήμ. ἀν. ἐς τὰ πρῶτα, *eminent, lit. reaching into the first rank, among the first of the Spartans for wealth.* Müll. l. l. Cf. vii. 13, *a.* This is one of the many passages that go far to prove that the boasted equality of the Spartan citizens had but little real existence. Cf. vi. 61, *c.*

CH. CXXXV.—*a.* δεδόξωσθε γὰρ κ. τ. λ. from δοξόομαι. viii. 124, ix. 48, *for you have the reputation, i. e. you, Spartans, generally, have the reputation, in his opinion, of being men of noble character, &c.*



*b.* οὐκ ἂν δορ . . . ἀλλὰ καὶ πελέκ.—*to use our utmost endeavours, to fight to the last in behalf of it*; the metaphor is taken from hand-to-hand combat, compared with and requiring more courage than fighting, comparatively at a distance, with the spear. According to S. and L. D., *to fight to the last, not soldiers only, but every man*, taking πέλεκυς of a carpenter's axe, that is, a domestic tool, rather than of a battle-axe.

CH. CXXXVI.—*a.* οὐκ ἐφ . . . οὐδαμά—they said they would in no wise do it, not though they were thrust down headlong by them. V.

*b.* δεύτερά σφι λέγουσι τάδε . . . Ξέρξης . . . οὐκ ἔφη—*next, when they made the following address, Xerxes answered them, &c.* Here λεγ. is the dat. plur. of the participle, and agrees with σφι, which is governed by ἔφη.—The word δεύτερα seems opposed to πρῶτα above; *they next said the following words and nearly to this import—and Xerxes answered them, &c.*, i. e. the 1st thing was their refusal, the 2nd to make the speech.

*c.* βασιλ. Μήδων, Cf. i. 163, *d.*, vii. 62, *a.* For other instances of Xerxes' magnanimity, cf. vii. 146, 147, viii. 118. B.

CH. CXXXVII.—*a.* ὃς εἶλε . . . ἀνδρῶν—who, sailing down upon them in a merchant vessel full of men, (i. e. not laden with merchandise, but filled with men, for piratical or warlike purposes,) captured some Tiryinthian fishermen. The whole of these circumstances are narrated in Thucyd. ii. 67, but, as he does not speak of fishermen, but of ἐμπόρους Ἀθηναίων κ. τ. λ. who were captured and put to death, instead of ἀλιέας, fishermen, some would read, Ἀλιεῖς, inhabitants of Haliæ, a colony of Hermione and Tiryns, at the time then spoken of an independent town, according to Müll. Dor. vol. ii. App. vi. p. 440, whence I have quoted the above; but afterwards an ally of Sparta. This conjecture is rejected by B. on the ground that Haliæ did at that time belong to Sparta, and that therefore its inhabitants could not be objects of hostility. As what is spoken of happened in the 2nd year of the Pelop. War, 430 B. C., just 50 years after Xerxes' expedition, it is, of course, one of the events alluded to, which happened later than the conclusion of Hdtus' history. Cf. i. 130, *b.* On Sitalces and his connexion with the Athenians, cf. Thucyd. ii. 29, 67, 95, &c. See also D. p. 30.

CH. CXXXVIII.—*a.* ἡ δὲ στρατηλασίη κ. τ. λ. This and the following ch. are translated in D. p. 132, seqq. It is hard to say whether his admirable comments on them more thoroughly disprove the possibility of the alleged recitation at Olympia, or the charge brought against Hdtus of flattering the Athenians and want of candour. Cf. also p. 24, seqq.

*b.* πυνθανομ . . . οἱ Ἕλληνες. Cf. Thirlw. ii. c. xv. 259, 260, and Thucyd. iii. 56, σπάνιον ἦν κ. τ. λ.

CH. CXXXIX.—*a.* Ἐνθαῦτα ἀναγκαίη κ. τ. λ. "Sometimes an infinitive is governed not so much by its verb as by another implied

in it—as ἀναγκαίη . . . ἀποδ. here, *being prevented* (from any thing else), *I am necessarily compelled to express my opinion.* Cf. vii. 96, b., i. 31, vi. 100, ἐκλιπεῖν κ. τ. λ. Matth. § 535, obs. 3.

b. εἰ καὶ πολ. τευχ. κιθῶνες κ. τ. λ.—*even though many rows or girdles of walls, i. e. many walls, one within another, had been drawn across the Isthmus, &c.* Schw. Lex. Cf. i. 131, τεῖχος θώρηξ ἐστὶ Cf. D. p. 133, 135.

c. ταῦτα ῥέψ. ἔμελλε—*this party, viz. the one to which the Athenians should attach themselves, would prevail, lit. have the preponderance, incline the scale.* Schw. Lex.

CH. CXL.—a. ὦ μέλαιοι κ. τ. λ. These two oracles are paraphrased in Thirlw. ii. c. xv. p. 294. The last line, however, which he considers to mean *begone!* and *expect your doom*, has, probably, a different sense. Valla, indeed, renders it *malis effundite mentem*, as if the oracle bade them expect the worst, and took all hope away; but the sense of Schw., *spargite animi robur super mala*, i. e. *his malis opponite animi robur*, S. and L. D., *spread your spirit over your ills*, is preferable. In the 4th line of the oracle, the word μέσσης is to be referred, as B. notes, to πόλιος, to which also μιν in the next line relates.

CH. CXLI.—a. προβάλλουσι δὲ σφ. αὐτ., *throwing away all courage and hope, giving themselves up to despondency and dismay.* W. and B. So from Lange, *and when they were already altogether in despair, by reason of the misfortune that was predicted, &c.*

b. ἱκετηρ λαβ. “Timon encouraged them once more to approach the god with the ensigns of suppliants, if perchance they might move his compassion to a milder decree.” Thirlw. l. l. Cf. v. 51, a.

c. ἀδάμαν. πελάσσας, *making it like adamant, i. e. making my declaration irrevocable.* On the title Τριτογ, cf. iv. 180, c.

d. ἔτι τοι . . . ἔσση—the time shall yet come when thou shalt stand in opposition, the time will come hereafter for resistance. The ambiguous phraseology of the latter part of the oracle is well represented by Thirlw. “Let them not wait to be trampled down by the horse and foot of the invader, but turn their backs: they might again look him in the face. In seed-time or in harvest, thou, divine Salamis, shalt make women childless.”

CH. CXLII.—a. αἶδε συνεστ. μαλ., *and these most opposed to each other.* Cf. i. 208, a.

b. ῥήχω—“the hedge of thorns, which once fenced in the rock of Pallas.” Thirlw. in l. On the subsequent fortifications of the Acropolis, cf. Potter, Gk Antiq. i. c. 8.

CH. CXLIII.—a. Θεμιστοκ. On the character of Themistocles, and how well suited he was to the emergency of the times, cf. Thirlw. ii. c. xv. p. 265. Cf. also p. 96, on the circumstances narrated here: “it cannot be reasonably doubted that he (Themistocles) had himself prepared the crisis which he now stepped forward to decide,” that is, that he had himself procured the co-operation of



the priestess in returning the above-mentioned answers, framed with the especial object of persuading the Athenians to put their trust in their navy.

CH. CXLIV.—*a.* Ἐτέρη τε Θ. . . . . δέκα δραχ. . . . . πόλεμον . . . . Αἰγινήτ. κ. τ. λ. See the remarks on the Athenian revenue in H. P. A. § 156. “The formation of a public treasure cannot be dated even from the appropriation Themistocles made of the produce of the silver mines to public purposes, instead of dividing it, as heretofore, among the citizens at large; since the express purpose of that appropriation, namely, the building and maintenance of a fleet, will hardly allow us to think that there was ever any great overplus, at least not till Athens had opened for itself new sources of revenue, after attaining the supremacy over the Greek coast and islands.” See also Thirlw. ii. c. xv. p. 268. “The rent of the silver mines of Laurion the people had hitherto enjoyed like the profits of a private partnership, by sharing it equally among them: it was one year unusually large, and would have yielded to each citizen of the poorer class ten drachmas, a sum which would have been felt as an important addition to his ordinary income; for, according to Boeckh’s calculation, an Athenian at this time might have lived on a hundred drachmas a year. Themistocles persuaded them to forego this advantage, &c. &c.” From this passage, Boeckh calculates that, as there were 30,000 citizens, v. 97, the revenue from the mine was 50 talents = £12,187 10s. The date of the above transactions, when Themist. prevailed on the people to take this step, is considered by Thirlw. to have been “early in the interval between the first and second Persian invasion;” by B. it is dated before, in the year 493 B. C., and the Æginetan war in 491 B. C. Cf. Thucyd. i. 93, ὁ γὰρ Θεμιστοκλῆς κ. τ. λ.

CH. CXLV.—*a.* Συλλεγομ. τῶν Ἑλλ. On the date of this congress, viz. in the winter of 481 B. C., or the very early part of the spring of 480 B. C., and that the place of the isthmus, cf. a note in Thirlw. ii. c. xv. p. 269. “It appears that the congress was assembled and had mediated between Athens and Ægina, and had been engaged in other proceedings of a like nature, before it received intelligence of the king’s arrival at Sardis, which must have reached it early.”

*b.* ἐγκεχωρημένοι. according to Schw. in Lex., the perf. part. pass. from ἐγχειρέειν, *to take in hand, to take up*—ἐγκεχωρημένοι being put by syncope for ἐγκεχειρημένοι. Matth., B. notes, derives it from ἐγχεράω, rendering *bella nonnullis cum aliis gerenda impacta erant*, i. e. *ingruerant*. The former explanation seems preferable:—render, *for there were wars too taken up, or commenced, against some other states, &c.* Cf. also S. and L. D., ἐγχεράω.

*c.* παρὰ Γέλωνα—Cf. also vii. 154, and Thirlw. ii. c. xv. p. 570, seqq. “This embassy to Gelo took place 480 B. C., when he was in the height of his power. He had made himself tyrant of Gela 491 B. C., gained Syracuse 484 B. C., or, 485 B. C. according to

Thirlw., whither he transplanted the inhabitants of Camarina 483 B. C., and part of those of Gela 482 B. C., in which year also he took Megara. The embassy to Gelo is discussed in D. p. 138—140.

d. συγκύψ—*acting in union*; cf. iii. 82, a. On the phrase οὐδαμ. ἑλλ. τῶν οὐ πολ. μειζ. *there being no Greek powers than which his (Gelo's) was not much greater*, i. e. *much greater than any of the Greek powers*, which much resembles οὐδεὶς ὅστις οὐ, or the Latin *nemo non*, cf. Hermann on Viger. 29. Schw. Cf. Jelf, 824, 2. *Inverse Attraction*. I think it may be fairly suspected that ὄντων has been dropped out of the MSS., having escaped the copyist's eye between the -ων and τῶν.

CH. CXLVI.—a. βασανισθέντες—*questioned, interrogated*. We need not suppose that the word here means *put to the torture*, or has any stronger sense than *cross-questioned, examined*. Schw. Lex. B. Cf. i. 116, ii. 151, referred to in S. and L. D. On the humanity of Xerxes mentioned here and in the following ch., cf. the refs in vii. 136, c.

CH. CXLVII.—a. λόγου μίζω, *Perhaps greater than the report of them; greater than fame declared them to be*; but it is more agreeable to the context to render *greater than words could tell*. It is very well given by L., *au dessus de toute expression*. Schw.

b. πλοῖα ἐκ τοῦ Πόντου σιταγ. This refers to the trade in corn, wine, dried fish, and salt, which, before the commencement of the supremacy of Athens, Greece carried on with the northern shores of the Euxine and the Sea of Azov, as well as with the Milesian colonies on the Pontus, Amisus, Trapezus, and others. Cf. H. Pers. ch. i. p. 71, 77, &c., and particularly the Prize Essay “De Re Frumentariâ apud Athenienses,” Oxford, 1842, p. 13—17, by my friend Mr. Henderson, Fellow of Magd. College, Oxford, and Head of Victoria College, Jersey. With regard to the gross total of wheat imported into and grown in Attica, he observes—“illud persuasum habeamus, millia circa 1000 medimn. ab externis terris Athenas importata fuisse; circa m. 2500 ex Attica ipsa provenisse,” &c.

CH. CXLVIII.—a. ἐπὶ τῷ Πέρσῃ. Cf. vii. 132, a.

b. Ἀργ. . . . πεμψ. θεοπρ. . . . ἀνελεῖν τὰδε, Cf. Thirlw. ii. p. 264, on the embassy sent to Argos, and the reason why this state stood aloof from the confederacy—“While Persian invasion was impending, Argos had sent to the Delphic oracle for advice, as to the part she ought to take after the recent stroke by which Cleomenes had deprived her of 6000 of her citizens. Cf. vi. 76, seqq. notes. The answer was such as she desired, and probably had dictated: it enjoined her to shield herself from the danger and remain quiet, &c. &c.”

c. Εἶσω τὸν προβόλ. ἔχων, —προβόλαιος, *an outstretched spear*; the sense appears to be *keeping the spear drawn back*, not making a thrust, i. e. *remain at rest, be upon your guard*. Coray, quoted by Schw. By κεφαλὴν V. conceives the citadel, called Larissa by the Argives, to be intended. The oracle is translated in a note by B. :—



“ Vicinis offensa, Deo carissima plebes  
 Armorum cohibe munimina, corporis omne  
 Discrimen solâ capitis tutabitur umbrâ.”

δ. καίτοι . . . ἡγεμον. ἐωϋτῶν, On this subject cf. vi. 76, c., 83, a., and the excellent § 33, in H. P. A.

CH. CXLIX.—a. μὴ—ἐπιλέγεσθαι, and that they doubted or were afraid, lest, if a truce was not concluded, &c. This word, which means that they considered with themselves, frequently involves the notion of fear. Cf. vii. 47, 49, 52, 236. Schw.

b. σφὶ μὲν . . . δύο βασ. Ἀργ. δὲ ἓνα.—“ It may be inferred that it was the case in all, as we know it to have been in many Dorian states, with the exception of later colonies, that they were governed by princes of the Heraclide family. In Argos the descendants of Temenus reigned until after the time of Phidon, cf. vi. 127, b., and the kingly office did not expire till after the Persian war.” Müll. Dor. ii. p. 112. See also p. 147. On the Spartan kings, &c., cf. vi. 51, b., seqq.

CH. CL.—a. ἄλλ. λόγος κ. τ. λ. “ If, as Hdtus heard it commonly, Xerxes sent emissaries to Argos, they were sure to find the Argives well disposed to receive the genealogical fiction, which was probably invented for the occasion, that their hero Perseus was the founder of the Persian race,” &c. Thirlw. in l. Cf. ii. 91, b.

b. ταῦτα ἀκούσ. Ἀργ. . . . Ἕλληνας κ. τ. λ.—it is said that the Argives, when they heard this, made a great matter of it, or, thought much of it; and at first, as they had made no offers of alliance, viz. to the rest of the Greeks, (for they had not attended to deliberate with them,) so they made no demands upon them; but when the Greeks were for taking them into the alliance, then indeed they did make a demand, &c. οὐδὲν ἐπαγγ. μεταίτ. = οὐδὲν ἐπαγγέλλεσθαι καὶ οὐδὲν μεταίτείν, they made no offers and advanced no claims. Schw.

CH. CLI.—a. πολλ. ἔτεσι ὕστερον—This embassy of Callias to the Persian court, to negotiate, according to some, what is known by the name of the peace of Cimon, took place, D., p. 30, thinks, in the first years of the Pelop. War, some time before the death of Artaxerxes, which happened 425 B. C. On the conduct of the Argives and Hdtus' candour concerning it, see D. p. 134, seqq. “ But the whole matter is one of great doubt, and one which the silence of Thucyd. renders extremely suspicious.” See the remarks of Thirlw. iii. p. 37. Cf. i. 130, b.

b. Σούσοισι τοῖσι Μεμνονίοισι. Cf. v. 53, a.

CH. CLII.—a. ὅτι εἰ πάντες . . . τὰ ἐσενείκ. Schw. quotes Val. Max. vii. 2, ext. 2. “ Aiebat (Solon) si in unum locum cuncti mala sua contulissent, futurum ut propria deportare domum, quam ex communi miseriarum acervo portionem suam ferre mallent.” The passage is given and commented on in D. l. l. p. 134.

b. ἐπειδὴ σφὶ . . . αἰχμὴ ἐστήκει, since their war with the Lacedæmonians had turned out unprosperously to them. Schw. Lex. αἰχμὴ, war, as in v. 94, a. On the war here referred to, cf. vi. 76, seqq. B.

CH. CLIII.—*a.* Γέλων—On Gelo, “a bold, crafty, and fortunate usurper,” cf. vii. 145, *c.*, Smith’s *D. of Gr. and R. Biog.*, *Gelon*, and the excellent sketch of his rise and progress in power in Thirlw. ii. c. xv. p. 270, seqq.

*b.* Γέλης—“Gela, which was the 3rd Doric settlement in Sicily, having been founded 45 years after Syracuse, i. e. 690 B. C., by Antiphemus from Rhodes and Extimus from Crete, cf. Thucyd. vi. 4, was sacrificed by Gelon and Hiero, though their native city, to the new seat they had chosen for their government. Its tyrants, Cleander, 505 B. C., and Hippocrates, 498 B. C., had, but a short time before, raised it to sovereignty over all its neighbours. Though it regained its independence 467 B. C., its prosperity never revived.” H. P. A. § 85.

*c.* τῶν χθον. θεῶν, By this title it appears possible here, from the Schol. on Pind. Pyth. ii. 27, that Ceres and Proserpine are meant. W.

*d.* Μακτώριον, in S. of Sicily, probably now *Mazzarino*. Mannert in B.

*e.* ὁ δὲ λέγ. πρὸς . . . οἰκητ. From this, and from vii. 165, 167, compared with vii. 170, vi. 25, v. 47, it seems far from improbable that Hdtus, during his residence at Thurii, visited Sicily. B.—That he certainly did so, “investigating every thing of any consequence in Sicily,” is the opinion of D. p. 40.

CH. CLIV.—*a.* Κλεάνδρου κ. τ. λ. Cf. note *b.* on preceding ch., and the § of H. there quoted, note 6.

*b.* Καλλιπ. . . . Ναξίους κ. τ. λ. Callipolis, according to L., *Gallipoli*, near *Ætna*. Naxos, the earliest Gk colony in Sicily, 735 B. C. Of Zancle, cf. vi. 22, *a.*, the date of the first foundation, by Cumæan freebooters, is uncertain. Leontini, *Lentini*, and Catana, *Catania*, daughter cities of Naxos, 730 B. C. Syracuse, founded from Corinth, 734 B. C. Camarina, *Camerina*, founded 599 B. C., as also Acræ 663 B. C., and Casmenæ 643 B. C., was a Syracusan colony. On the Gk settlements in Sicily, read H.’s brief and lucid account, P. A. § 83—85, and Thucyd. vi. 3—5. Cf. Arrowsmith’s *Eton Geog.* c. 14, p. 294, seqq., and Smith’s *C. D.*

CH. CLV.—*a.* Ὑβλη, Whether the town here intended was the Megara Hyblæa, *Melika*, spoken of in the next ch., or Hybla sur-named Heræa, as L. thinks, seems uncertain. “The Sicilian name Hybla was common to many towns in the interior, which were distinguished by surnames, as Major, Heræa, Geleatis, or Galeotis.” H. § 84, note 3.

*b.* τοὺς γαμόρους . . . Κυλλυρίων, Cf. Müll. Dor. ii. p. 61, “On the subject classes,” &c. The whole of the 3rd, 4th, and 5th chs are particularly recommended to the reader’s study. “A Doric state founded the colony: and its citizens constituted the sole nobility in the new city; these parted among themselves the conquered land into lots, κληροί, cf. v. 77, *a.*, and formed the proper body of citizens, the πολιτεύμα strictly so called. These colonists,



however, soon endeavoured to strengthen themselves with fresh numbers, opening their harbours to all exiled and discontented persons. This motley population, the *Demus*, was generally excluded from the proper body politic, *πολίτευμα*, till it obtained admittance by force; and at the same time constantly pressed for a new division of the territory, *ἀναδασμός*. Cf. iv. 159, *a*. Besides these, a third rank was formed by the native inhabitants, who were compelled by the new comers to serve either as bondsmen or public slaves. Thus, at Syracuse, were first the *Gamori*, viz. *the old Corinthian colonists who had taken possession of the large lots and divided the land*; secondly, a *Demus* (in Syracuse the *Demus*, contrary to the practice in the Peloponnesian states, was immediately received into the city, hence its immense size); and thirdly, slaves on the estates of the nobles. These were without doubt native Sicilians, as is shown by the various forms of their name, *Κυλλύριοι*, *Καλλικύριοι*, *Κιλλικύριοι*, which cannot be explained from the Greek.—The *Gamori*, together with their *Cyllyrians*, stood in nearly the same relation to the *Demus*, as the patricians with their clients did to the plebeians at Rome.”—It is well worth while also to read H. P. A. § 60, on the *Gamori*, *landholders, wealthy proprietors*, and § 19, on the enslaved classes. See also Smith’s *D. of A., Colonies Gk* and *Κληροῦχοι*.

CH. CLVI.—*a*. καὶ ἔσαν οἱ πάν. αἱ Συρηκ.—*and Syracuse was every thing to him*. Cf. on the expression, i. 122, *a*. “Henceforth, committing Gela to the care of his brother Hiero, he bent all his thoughts on increasing the strength of his new capital.” Thirlw. *l. l.* Cf. on this policy, i. 98, *b*.

*b*. Μεγ. τε τοὺς ἐν Σικ., i. e. Megara Hyblæa, cf. vii. 155, *a*., “incorporated with Syracuse by Gelo, 245 years after its foundation, i. e. in 482 B. C. It was a daughter city of the Nisæan Megara in the Peloponnesus, and founded 728 B. C.

*c*. Εὐβοέας . . . διακρίνας. “Eubœa and others of the Chalcidian cities, such as Callipolis, have disappeared without leaving a trace behind, most probably in the wars between the Sicilians and Carthaginians.” H. P. A. *l. l.* διακρίνας, *making a distinction, between the nobles or wealthy, παχέας*, cf. Thucyd. iii. 82, and v. 30, *a*., and commonalty, i. e. by admitting the first to the privileges of Syracusan citizens, while he consigned their unoffending subjects to slavery and transportation. The implacable animosity of the two classes which he thus brought together, and between which he probably observed a strict neutrality, was, no doubt, the firmest groundwork of his dominion. Thirlw. *l. l.*

CH. CLVII.—*a*. Τότε δὲ κ. τ. λ. On the narrative in this and the subsequent chs., see refs in vii. 145, *c*.

*b*. τὸ—ὑγαῖνον, *the sound (part) of Greece*. Cf. Jelf, § 436, *γ*. quoted in i. 136, *b*.

CH. CLVIII.—*a*. πολλ. ἐνέκ. λέγων—*expostulated with, pressed upon, them earnestly*. Cf. ix. 91, *a*., viii. 59. Schw. Lex. λόγον

πλεον., a selfish proposition, Schw., a grasping, overbearing speech. S. and L. D. On this and the following chs.—167, see D. p. 137, seqq.

b. ἐμεῦ πρότ. δεηθ. βαρ. . . . . συνελευθεροῦν, when I formerly begged you to join me in attacking the army of the barbarians, when the contest was commenced between me and the Carthaginians, and when I commanded you to require satisfaction from the Egestæans for the death of Dorieus s. of Anax, and held out the hope of (i. e. offered to assist you in) freeing the ports, &c. "He had in vain called upon them for assistance against the Carthaginians and Tuscan pirates, who infested their commerce as well as that of the Sicilians, and the Egestæans, on whom they had to avenge the death of Dorieus." Thirlw. l. l. On Dorieus, cf. v. 42—46.

c. ἐστ' ἂν διαπολεμήσωμεν, until we may have finished the war. Cf. Jelf, § 847, 3.

CH. CLIX.—a. Ἦ κε μεγ' οἰμῶζ.—Evidently imitated from Homer, Il. vii. 125,

Ἦ κε μεγ' οἰμῶξε γέρων ἱππηλάτα Πηλεὺς. W.

b. ὑπὸ Γέλ. τε καὶ Συρ. In the omission of the article before Gelon and Syracusans, L. conceives that a sarcasm lies—to be deprived of the command by a Gelon and by Syracusans.

CH. CLX.—a. ἀπεστραμμ. τοὺς λόγους—sermonem aversantem, cum indignatione respicientem propositam conditionem.—B. hostile words. S. and L. D.

b. ἐπεὶ τε . . . . προσ. κατίσταται, since this proposal is so disagreeable to you, since you are so averse to it.

CH. CLXI.—a. Ἀθην. . . . ἀρχαιότ. μὲν ἔθνος . . . . οὐ μετανάστ. Cf. i. 56, a., Thucyd. i. 2, and ii. 36.

b. Ὀμηρος . . . . ἄνδρ. ἄριστ. Mnestheus is meant; cf. Hom. Il. ii. 554. W.

CH. CLXII.—a. ἐκ τοῦ ἐνιαυτοῦ κ. τ. λ. By Aristotle, Rhet. iii. c. 10, § 7, this metaphor is attributed to Pericles in his funeral oration; it is not found, however, in Thucydides.

CH. CLXIII.—a. Σκύθew, The Scythes, tyrant of Messana, mentioned in vi. 24, was most probably the uncle of this man. V. See D.'s remarks on the mission of Cadmus, p. 138, and Thirlw. ii. c. 15, p. 273.

b. παραδοκήσαντα—watching earnestly, strictly, watching with outstretched head. S. and L. D. παραδ. τὴν μάχ. to watch the issue of the struggle. In the commencement of the ch. χρηματισάμενοι, having had these dealings, held this conference, with. Cf. iii. 118, a.

CH. CLXIV.—a. ἐκὼν τε εἶναι, both as far as his will went, with good will. "The phrase may possibly be explained by this analogy, willing (εἶναι = οὐσίαν) according to his real nature, that is, really." Jelf, § 667, obs. 1. See also § 679, 3.—On ἀπὸ δικ., by reason of justice, from justice, (justice being the motive whence the action came,) cf. Jelf, § 620, 3, d., on ἀπὸ Causal. So ἀπὸ σπουδῆς, in earnest. Cf. Il. xii. 233, there quoted.



*b.* ἐς μέσον καταθ. Cf. iv. 161, *e.*, and on Zancle, vi. 22, *a.*

CH. CLXV.—*a.* Λέγ. δὲ καὶ ὑπὸ . . . οἴκημ. Cf. vii. 153, *e.*

*b.* ὑπὸ Θήρωνος—The same to whom Olymp. ii. and iii. of Pindar are addressed. This invasion of the Carthaginians is related in Diod. Sic. xi. 20, seqq. Cf. also H. P. A. § 85 and 83, note 15. The battle of Himera, 480 B. C., more probably about the time when Thermopylæ was fought, than Salamis; cf. Prid. Conn. *an.* 480, and D. p. 139.

*c.* Φοινίκων, By the Phœnicians are here meant the Carthaginians; by the Libyans, those tribes of the native Africans who were in subjection to them. The Iberians are the Spaniards, who formed an important quota of the Carthaginian armies; cf. Arnold's Hist. of Rome, iii. p. 397: the Ligyans were probably a nation of the S. of Gaul, near Marseilles, where the Carthaginians traded; and the Elisycians, in whose name W. fancies a resemblance exists to the Helvetians, another tribe, either from Gaul or the shores of N. Italy. B. See H. Carthag. ch. vii. *passim* and ch. ii.

*d.* Κάρχ. ἰόντα βασ.—*king*, i. e. *chief man of the Carthaginians*. Cf. vi. 34, *a.* The Suffetes, the presiding officers of the Carthaginian senate, and the chief civil magistrates, are by the Gk writers called kings, a title also given to the generals of the state. "The Suffetes are by Livy compared with the consuls; they were elected from the richest and noblest families; Aristot. Pol. ii. 81; we suppose the number two, like the kings of Sparta and the consuls." Cf. article *Carthago*, in Smith's D., and H. Carthag. ch. iii. p. 60, seqq., and Arnold, Hist. of Rome, ii. p. 551, seqq., who, after discussing what is known on the constitution of Carthage, has the following fine observations—"Every one who is accustomed to make history a reality must feel how unsatisfactory are these accounts of mere institutions, which, at the best, can offer us only a plan, and not a living picture. Was the Carthaginian aristocracy, with its merchant nobles, its jealous tribunals, its power abroad and its weakness at home, an older sister of that Venetian republic, whose fall, less shameful than the long stagnation of its half existence, Nemesis has in our own days rejoiced in? Or did the common voice in France speak truly, when it called England the modern Carthage? Or is Holland the truer parallel, and do the contests of the house of Nassau with the Dutch aristocracy represent the ambition of the house of Barca, and the triumph of the popular party over the old aristocratical constitution? We cannot answer these questions certainly, because Carthage on the stage of history is to us a dumb actor; no poet, orator, historian, or philosopher, has escaped the wreck of time, to show how men thought and felt at Carthage."

CH. CLXVI.—*a.* τῆς αὐτῆς ἡμέρης κ. τ. λ. Cf. note *b.* on preceding ch. So also, on βασ. Καρχηδ. note *d.*

CH. CLXVII.—*a.* τὴν σύστασιν, the battle, or, conflict. Cf. ii. 117. B.

*b. ἐθύετο καὶ ἑκαλλ.* The verb *καλλερ.* occurs also in vii. 134, *b.* Cf. vi. 76, *b.* From this passage it may be concluded that the generals of the Carthaginians possessed a sacerdotal power and office, similar to that exercised by the consuls of Rome and the kings of Sparta, and that they were bound, or, at least, had the power, to offer sacrifice even in the midst of a battle. B. In earlier times, they, the Suffetes, had been invested with the two great characters of ancient royalty, those of general and of priest; at least Hamilcar, who commanded the Carthaginians at the battle of Himera, and who was one of the Suffetes, is described by Hdtus as sacrificing during the battle and pouring libations with his own hand on the victims. And although the expression in Hdtus is *ἐθύετο* and not *ἐθνευ*, yet the same expression is applied to the prophet Tisamenus, who was with the Greek army at Plataea; and unless Hamilcar had been personally engaged in the sacrifice, we can scarcely suppose that he would have remained in the camp while it was going forward, instead of being present with his soldiers in the action. Arnold, *Hist. of Rome*. vol. ii. p. 552, note. Cf. *H. l. l.* p. 60, 66. B. adds that, according to Polyænus, i. 27, § 2, the Carthaginian general Hamilco, as he mistakenly calls him, was killed by a stratagem of Gelo's. B. It is narrated in *Prid.* pt. i. bk. iv. *an.* 480.

*c. οἱ θύουσι,* From this it may be inferred that Hamilcar was supposed to have devoted himself to death in behalf of his army, and that he was regarded in the light of a hero, and therefore honoured with sacrifices. B. Similar honours were paid to Brasidas and others.

CH. CLXVIII.—*a. Κερκυραῖοι δὲ κ. τ. λ.* See Thirlw. ii. c. xv. p. 270. By Pylos mentioned in this ch. is probably meant the Nestorian Pylos in Messenia. *Old Navarino.* Cf. *Odyss.* iii. 4. B. Which Pylos, however, it was, as there were three, in Messenia, in Triphylia, and in Elis, that gave birth to Nestor, is much disputed; as Nestor is called by Pindar "King of Messenia." Müller, *Dor.* i. p. 83, cf. p. 113, places the Nestorian Pylos in Triphylia. Cf. Smith's *C. D.*, *Pylos.* Tænarus, *C. Matapan*; a name corrupted, some one has observed, from *μέτωπον*, as standing boldly out like a forehead into the sea. See Arrowsmith, *l. l.* p. 421.

*b. ἔχοντ. δύν. οὐκ ἐλαχίστ.* Thucyd. i. 33, 36, 44, 68. B.

*c. Μαλέην*—*hod. C. St. Angelo*, or, *Malio di St. Angelo.* *διεκρούς.* a few lines below, *eluded, put off, deceived.* Schw. On the Etesian winds, cf. vi. 140, *a.*

CH. CLXIX.—*a. ὦ νήπ. ἐπιμέμ. . . . δακρύμ. κ. τ. λ.*—*reproach yourselves, or blame yourselves, O senseless ones, for all the woes which Minos in wrath sent upon you from your having aided Menelaus, because they (i. e. the Greeks) did not assist in revenging his murder at Camicus, whilst you (i. e. the Cretans) did assist them in revenging the rape &c.* The Cretans are reminded of the wrath of Minos for their folly in having assisted the Greeks in the Trojan war,



whilst the Greeks had not returned the favour to the Cretans by assisting them to avenge his death. ἐπιμέμψεσθε, *remember your wrongs, or reproach yourselves for*—your former weak good nature—appears to be something like the sense intended. On the dat. Μενελέω, cf. Matth. Gr. Gr. § 390. Cf. Thirlw. ii. c. 15, p. 270. “The Cretans raked up a legend out of their mythical antiquity, about the disastrous expedition of Minos to Sicily, and that of his subjects who sailed in search of him, and under cover of a convenient oracle, with a decent profession of regret, refused their aid.” On Minos, cf. i. 171, *b.*, H. P. A. § 6, and the article in Smith’s D. of G. and R. Biog.

CH. CLXX.—*a.* Δαιδάλου—On Dædalus cf. the article in Smith’s D. of G. and R. Biog.

*b.* τὴν νῦν Σικ. καλ. as more anciently called Trinacria, or Trinacris. Cf. Thucyd. vi. 2. The city Camicus, mentioned a few lines below, stood, according to Mannert ix. 2, on a lofty rock that overhung the city of Agrigentum, *Girgenti*. See Arrowsmith, Eton Geog. p. 201, 301.

*c.* λιμῶ συνεστεῶτας, *worn out, or, pinched by famine, B., struggling or wrestling with, that is, contending in vain against hunger.* Schw. Lex. Cf. viii. 74, ix. 89. In S. and L. D. like σύνεμι, ii. 4, *involved or implicated in.*

*d.* Ὑρίην—also called Oria, or Uria, in the North of the Iapygian peninsula, upon what was afterwards the Appian Way between Brundisium and Tarentum. See Arrowsmith, *l. l.* c. xiv. p. 283.

*e.* τὰς δὲ Ταραν . . . ἔξανιστάντες, *which the Tarentines a long time afterwards endeavouring to destroy, Schw., or to expel the inhabitants from.* B. Cf. i. 155, vii. 170, ix. 106, ii. 171, on the sense of *expelling, or endeavouring to drive out, the inhabitants.* The event here alluded to took place after the date of the conclusion of Hdtus’ work. Cf. i. 130, *b.* It happened, according to Diodorus xi. 52, in the sixth year after Salamis, i. e. when Hdtus was ten years old, in 474 B. C. See the further valuable remarks of D. p. 28, to whom I am indebted for the above, and cf. vii. 153, *e.*

*f.* οἱ ὑπὸ . . . ἀναγκαζ. τῶν ἀστ., *who (i. e. the Rhegines,) were pressed, or levied out of the body of the citizens by Micythis, &c.* These were, no doubt, the flower of the state, levied, not from the Periæci, cf. vii. 58, but from what Thucyd. would have called the heavy-armed men off the roll, or, the regular soldiers, cf. Thucyd. viii. i. 89, 97. A few lines below οὐκ ἐπέην ἀριθμ. *the number was not set, there was no number assigned.* On the accurate information, here and in vi. 21, displayed by Hdtus, and the inference thence to be drawn, see D. p. 36.

CH. CLXXI.—*a.* παρενθήκη, *a digression, cf. vii. 5, c. τρίτη δὲ γεν . . . Τρωϊκά, in the third generation, i. e. a hundred years after Minos died, &c.* Cf. ii. 142, and on Minos, ref. in vii. 169, *a.*

CH. CLXXII.—*a.* Θεσσαλ. . . . τὰ οἱ Ἀλευ. ἐμηχαν. Cf. vii. 6,

b., 130, a., and Thirlw. ii. c. 15, p. 275. On the congress at the Isthmus, cf. vii. 145, a., and on πρόβουλοι, vi. 7, a.

b. ἀραιρημένοι, Ion. reduplicat. for ῥρημένοι from αἰρέω, *chosen*, cf. vii. 83, b. ἐν σκέπη τοῦ πολέμου, cf. i. 143, a.

c. προκατ. τοσ. . . . Ἑλλάδος, *that we who sit*, i. e. *who are situated, so far beyond the rest of Greece, &c. &c.*

d. ἀναγκ. . . . προσφ. *you cannot apply compulsion to us*, i. e. *you cannot compel us to resist by ourselves the Persian army.* Schw. On the sentiment in the next sentence, οὐδ. γὰρ ἄδυν. κ. τ. λ. B. compares what the Andrians say in viii. 111, οὐδ. γὰρ. τῆς κ. τ. λ.

CH. CLXXIII.—a. Εὐρίπου. *the Straits of Negropont.* Cf. the account given by Hobhouse of these straits, extracted in the article in the Class. Dict. and Arrowsmith Eton G. c. 18, p. 435.

b. τῆς Ἀχαΐης — *The Achaia of Thessaly, which embraced Phthiotis, Hellas, and the tract inhabited by the Dolopians.* See Arrowsmith, *l. l.* p. 358.

c. τὰ Τέμπεα—On this valley through which the Peneus, *the Salambria*, flows between Olympus and Ossa, cf. Wordsworth's "Greece, Historical and Pict.," referred to in vii. 128.

d. τῶν πολεμάρχων—Of these officers there were six in Sparta, one at the head of each mora: they were next in military rank to the king and received their commands directly from him; themselves, in turn, issuing their directions to the Lochagi, and so on, through each division of the Spartan army. Cf. H. P. A. § 29, and Thucyd. v. 66. From the text it would appear that the polemarchs were generally of the royal family. Cf. also Smith's D. of A., Πολέμαρχος.

e. Ἀλεξάνδρου κ. τ. λ. Alexander, s. of Amyntas, cf. v. 19, seqq., viii. 139, &c., was now king of Macedonia. Cf. also Thirlw. ii. c. xv. p. 275. A little below ὁ Μακεδὼν, *the Macedonians.* Cf. i. 2, d.

CH. CLXXV.—a. ἧ τε στήσονται τὸν πόλ. *in what manner shall they carry on the war.* Perhaps rather, *set on foot, begin the war.*

b. γῆς τῆς Ἰσθιαῖωτ. This was a district in the N. of Eubœa, opposite a tract that bore the same name in Thessaly, mentioned in i. 56. B. See Arrowsmith, *l. l.* c. xviii. p. 437.

CH. CLXXVI.—a. τὸ Ἄρτεμ. A tract on the N. of Eubœa, so called from the temple of Artemis, belonging to Hestiaea. Smith's C. D. On the places mentioned in this ch. see the two excellent articles in the Class. Dict., *Eubœa* and *Thermopylæ*, and Arrowsmith, *l. l.* c. xvi. p. 360, and c. xviii. p. 435. That the localities of Thermopylæ, as also of Plataea, are "evidently described from ocular observation," cannot fail to strike the reader. Cf. D. p. 43.

b. πύλαι . . . ἔδειμαν δὲ Φωκέες τὸ τεῖχος, cf. viii. 27, a. "The ruins of a wall are still existing at the N. entrance, which perhaps has served as a barrier against the invasions of Thessalian, Persian, and Roman armies." Müll. Dor. bk. i. ch. ii. p. 44.

CH. CLXXVIII.—a. Οἱ μὲν δὴ Ἑλλ. . . . διαταχθ.—*the Greeks therefore mustered in all haste against the enemies, distributed into*



two divisions, or posted at two different places; viz. the one part taking their station at Thermopylæ, the other at Artemisium. Schw. Lex.

CH. CLXXIX.—*a.* Ὁ δὲ ναυτ. . . . παρέβ. . . . Σκιάθ.—*The naval force &c. made straight across with ten of the best sailing ships for the island of Sciathus.* R. Therma, Saloniki, vii. 121, *a.* Sciathus, Skiatho.

CH. CLXXX.—*a.* τῶν ἐπιβατ. On the Epibatæ, marines, cf. vi. 12, *c.*

*b.* διαδέξιον . . . κάλλιστον. *dextrum omen (of very good omen) existimantes illum, quem e Græcis primum atque formosissimum ceperant.* Port. Lex. “The victors selected the comeliest man they found among the Træzenian prisoners, and sacrificed him at the prow of his ship for an omen of victory.” Thirlw. in *l.*

*c.* τάχα δ’ ἂν . . . ἐπαύρ.—*perhaps too in some degree he may have got the benefit of, or, reaped the consequences of, his name (Λέοντος, Lyon); perhaps it was in some respect owing to his name that he met with this end.*

CH. CLXXXI.—*a.* τινά σφι θόρ. παρ.—*caused them, the Persians, some trouble, to wit, in taking it.* Cf. πρήγματα παρέχειν and πόνον παρέχ. i. 155, 175, 177. On Pytheas, cf. viii. 92. B.

*b.* ἐς ὃ κατεκρ. ἅπας. *until he was almost cut to pieces.* Cf. iii. 13. κρεοῦρ. διασπάσαντες. A few lines below ἐκπαγλεόμενοι, *with much admiration.*

CH. CLXXXII.—*a.* ἐξοκέλ. ἐς τὰς ἐσβολὰς τοῦ Πην. “The Athenians ran their vessel aground in the mouth of the Peneus, and made their way home through Thessaly.” Thirlw. in *l.* This reading, ἐσβολὰς, is adopted instead of ἐμβολὰς, (which is retained by Schæfer,) by G., Schw., and B.

*b.* παρὰ πυρσῶν κ. τ. λ. “This first appearance of the enemy was speedily announced by fire signals from Sciathus to the Greeks at Artemisium,” &c. Thirlw. in *l.* Cf. ix. 3, and Æsch. Ag. 281, seqq.

*c.* ἡμεροσκόπους—*watchers by day; opposed to πυρσευταί, those who attended to the beacons.* Cf. vi. 105, *a.*

CH. CLXXXIII.—*a.* Σηπιάδα . . . Κασθαναίης—*The Cape of Sepias, C. St. George. Casthanæa, Tzankarada, at the foot of Mt Pelion.* Cf. Arrowsmith, *l. l.* p. 357.

CH. CLXXXIV.—*a.* τὸν μὲν ἀρχ. . . . ὄμιλ.—*that which was the original throng, or mass, of each of the nations, &c., i. e. the Asiatics who primarily formed the crews; exclusive as well of the Sacæ, Medes, and Persians, as of the forces levied during the king's progress through the various nations in his road after leaving Asia, whom he compelled to join the army.* ἐπεβάτεον.—*served as marines,* cf. vii. 96, and vi. 12, *c.*

*b.* ποιήσ. ὅ, τι πλεον . . . ἄνδρ. ἐνεῖν. *assuming, that, taking the more with the less, up to the number of 80 men were in the ships: i. e. reckoning 80 men as the average number.* V. Ποιῆσαι in the

sense of *τιθέναι*, to suppose, or, assume a thing to be, is somewhat similarly used in Matth. xii. 33, and in vii. 186, *infr. καὶ δὴ σφ. ποίεω κ. τ. λ.* So in Lat. *esse Deos faciamus*, for *ponamus* or *sumamus*. Cicero, N. D. i. 30. For this last I am indebted to S. and L. D.

CH. CLXXXV.—*a. Παίονες*, Cf. v. 1, *b.* The Eordians, on the banks of the R. Erigon, the *Kutchuk Carasou*, S. of the Lyncestæ in Macedonia. B. Cf. Arrowsmith, *l. l.* p. 334. On the Chalcidian race, in the peninsula of Chalcidice, cf. notes on vii. 122, *seqq.* By the Achæans are meant, probably, the Achæans of Pthiotis, cf. vii. 173, *b.* The Brygi, cf. vi. 45, *a.*

CH. CLXXXVI.—*a. καὶ μάλα*—Nearly equivalent to *πάλιν*, *rerusus*, *porro*. Schw. Better with Gronovius and S. and L. D., and in short, on the whole.

*b. ποίεω*—Cf. vii. 184, *b.*

*c. οὕτω πεντήκ. τε μυρ. . . . ἀνδρῶν ἤγ. Ξέρ.* This sum is exactly made up by the several numbers mentioned; thus—

1207	×	200, c. 184, l. 2,	.	.	.	241,400
1207	×	30, ... l. 8,	.	.	.	36,210
3000	×	80, ... l. 12,	.	.	.	240,000

The total of the naval forces from Asia, c. 84, l. 16,	.	517,610
To these must be added—the Infantry, ... l. 20, cf. c. 60	1,700,000	
Cavalry, ... l. 21, cf. 87,	80,000	
The camel-riders and chariot-drivers, <i>ibid.</i>	20,000	

The total of all the Asiatic forces, <i>ibid.</i>	.	2,317,610
To these add the naval forces supplied by Thrace and the neighbouring islands, 120 × 200, c. 185, l. 1,	.	24,000
The land forces from the same places, c. 185, l. 6,	.	300,000

Grand total of the land forces and the sailors, c. 185, l. 14, 2,641,610

This number doubled gives 5,283,220, the sum total mentioned in c. 186. Schw. “There seems to be no sufficient ground for supposing that these estimates are greatly exaggerated.” Thirlw. in *l.* So also Prid. *an.* 480, “The whole number of persons, of all sorts, that followed Xerxes in this expedition, were at least five millions. This is Hdtus’ account of them, and Plutarch and Isocrates agree with him herein. But Diod. Siculus, Pliny, Ælian, and others, do in their computations fall much short of this number, making the army of Xerxes, with which he passed the Hellespont against Greece, to be very little more than that with which Darius his f. passed the Bosphorus to make war upon the Scythians. It is probable they might have mistaken the one for the other. The inscription on the monument at Thermopylæ agrees with the account of Herodotus; which is also more likely to be true than that of any other, as he was the ancientest author that hath written of



this war, and lived in the age in which it happened, and hath treated of it more particularly and with a greater appearance of exactness than any other." Cf. vii. 61, *a.*, and D. p. 130.

CH. CLXXXVII.—*a.* γυν. δὲ σιτοποι.—*women who baked bread for them.* Cf. iii. 150; and on the Indian dogs, ref. to H. in i. 192, *b.*

*b.* εὐρίσκω γὰρ . . . . τεσσαράκ. "As there was one chœnix a day per man, and 48 chœnices = 1 medimnus, there is some slight mistake in our author's calculation; for it will be 110,067 medimni and 4 chœnices, and not 110,340 medimni, as he makes it, that will be required for 5,283,220 men. Since Hdtus instead of 67 has put the number 340, it is evident, I think, that he forgot to divide the latter number, 340, by 48, as he ought to have done." Schw. "Hdtus himself, after having taken the pains to reckon the prodigious quantity of corn that would be required for each day's consumption by the men, despairs of approaching the additional sum to be allowed for the women, the eunuchs, the cattle, and the dogs." Thirlw. in *l.*

CH. CLXXXVIII.—*a.* Κασθ. . . . . Σηπιάδος ἄκ. Cf. vii. 183, *a.*

*b.* πρόκροσσαι ὄρμ. ἐς πόντ. . . . . νέας. *proris mari obversis illæ ita stabant, ut octo essent navium series: they anchored with their heads, or prows, turned outwards towards the sea, and 8 ships deep; that is, in 8 rows.* This interpretation, which seems the most natural, is given by B. Wess. Portus, and R., see his observations, p. 712. It also seems followed by Thirlw. in *l.* p. 277. "As the low shore was of small extent in proportion to their numbers, only a small part of the ships could be drawn up on the beach: the rest rode at anchor, their stems turned towards the sea, line within line." Schw., however, considers that by πρόκ. νέες are meant *vessels placed κλιμακηδόν, in quincuncem locatæ, or ranged in echelons*; so that, supposing each exterior row of the 8 rows to be less or shorter by one than the interior, the whole fleet presented the appearance of a blunt equilateral triangle. In S. and L. D., 3rd ed., it is rendered, *ranged in rows, turned seawards, eight deep.*

*c.* ἄνεμ. ἀπὸ λ.—*an East wind.* See the description and plate of the Temple of the Eight Winds in Potter, Gk Antiq. i. c. viii. p. 42, and Stuart's Antiq. of Athens, i. 3.

*d.* ὅσοι μὲν νυν . . . . ὄρμον, *all those of them who perceived the wind was rising, and whose place of anchorage permitted them to do it, (or, who were so placed in regard of anchorage or roadstead, as to be able to do it,) anticipated the tempest by drawing up their vessels, &c.* Cf. R. p. 713. The Ἴπνοι, *Ovens*, of Pelion were no doubt *hollow rocks* so called; like the *Cæla* of Eubœa, viii. 13.

CH. CLXXXIX.—*a.* τὸν γαμβ.—*their s.-in-law.* γαμβ. like κη-δεστής, also means *f.-in-law, b.-in-law, or any relative by marriage.* B. Boreas, *their kindred god.* Thirlw. in *l.*

*b.* ὡς καὶ πρότ. περὶ Ἀθων. Cf. vi. 44, 95, vii. 21. B.

CH. CXC.—*a.* Ἐν τούτ. τῷ πόντ.—*in this disaster, or, tempest.* Cf. vi. 114, *a.*, in the sense of *toil, or combat.* B.

b. γηοχέοντι κ. τ. λ.—*a landholder in the neighbourhood of Sepias.*

c. τᾶλλα οὐκ εὐτυχ. εὐρήμ. . . . ἐγέν.—*though in other respects not well off, i. e. though formerly not accounted rich, yet, by these waifs and strays, he did become very rich.* B. It seems to me rather to mean, that *though in other respects unfortunate, viz. in losing his children, he still became very rich by finding what he did*; the words ἦν γάρ κ. τ. λ. explaining *how* he was unfortunate.

d. ἄχαρις συμφ. λυπ. παιδοφ. Either *an afflicting calamity had befallen him which destroyed his children, i. e. he was so unfortunate as to lose his children, W. and B., or, as Schw., Reiske, and Plutarch understand it, he was so unfortunate as, for some reason or other not told us, to kill one of his children himself.* In this latter sense, *the accident of having killed a son, it is taken in S. and L. D.*

CH. CXCI.—a. ἢ ἄλλ. κως αὐτ. ἐθ. ἐκόπ.—*or else perchance it lulled of its own accord.* This passage is referred to by Longinus De Sublim. § 42, 2. B. On the prom. Sepias, cf. vii. 183, a. On the Magi, cf. i. 131, a., 140, a. c., vii. 54, a.

CH. CXCIH.—a. τὸ κῦμα ἔστρ. Cf. Odyss. iii. 158, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον, and Ovid. Ep. xix. 16—"auso Venus ipsa favebit; Sternet et æquoreas æquore nata vias." V. The Pagasæan Bay, also called Sinus Pelasgicus, *G. of Volo.* Aphetæ, perhaps the modern *Fetio.*

CH. CXCIV.—a. Σανδώκης—Boeckh, Corp. Inscr. Græc. ii. p. 158, says, that the syllable *San* at the beginning of Persian, Assyrian, and other Eastern names, signifies *splendour* and *magnificence.* B. ἐς οἶκον τὸν βασ. cf. v. 31, a., and for other instances of kindness and gratitude displayed by Darius, vi. 30, a.

CH. CXCV.—a. Ἀλαβάνδων—"Alabanda in Caria, S. of the Mæander; now *Arabhissar,*" according to Arrowsmith, c. xix. p. 490, and Smith's C. D.

CH. CXCVI.—a. Ἀφέτ. Cf. vii. 193, a. On Achaia, vii. 185, a., and on the Thessalian cavalry, v. 63.

b. Ὀνόχ. . . . Ἡπιδ. Cf. vii. 129, a. οὐκ ἀπέχρ. [κατὰ] τὸ ῥέεθρ. Cf. vii. 43, a.

CH. CXCVII.—a. Ἄλον. On the W. coast of the Pelasgic Gulf near Pr. Pyrrha, *Ankistri.* Arrowsmith, l. l. p. 359.

b. τοῦ Λαφυστίου Διός. "Zeus the devourer," or, "the putter to flight," a god of vengeance and death; the deity of the old Minyæ; nearly akin to Zeus Meilichius; one of the dæmonic beings of the infernal world. To his cultus the mythi concerning the family of Athamas and the Argonautic expedition are so closely attached, that it is only from them they can be derived and explained: his significant victim, the ram, often meets us in offerings to the dead and in evocations of the Manes, even in the Odyssey." See more in Müller's Eumenides, Diss. on Propitiatory Offerings, p. 147, 155. "The very ancient Minyan legends concerning the Athamantidæ, turn entirely upon the human sacrifice demanded by the wrathful Zeus Laphystios, and the ram substituted in its place."



c. λήϊτον—the town-hall. Quod esset populi, populicum, sive publicum, τὸ δημόσιον, pro diversâ pronunciatione vocis λαός, λεώς, ληός, dixerunt veteres λάϊτον, λείτον, λεῖτον, et λῆτον. V. Cf. H. P. A. § 160. On the story of Phryxus, see the article in Class. Dict. and Müller, Eumenides, p. 147.

CH. CXCVIII.—a. ἐν τῷ ἄμπωτίς τε καὶ . . . γίν. Cf. R. § 23, p. 647. It is a common idea, that there are *no* tides in the Mediterranean. Nor do they indeed rise in any part of that sea, in a degree sufficient either to effect the usual purposes of laying ships on shore to careen, or even in many places so as to affect the senses of those who are accustomed to view the ordinary rise and fall of tides on the coasts of the ocean. But that a *tide* does exist is certain; and that it rises 5 or 6 feet in particular places. Hdtus speaks of the ebbing and flowing of the tide in the Gulf of Malio; which, he says, “may be seen every day.” The Sinus Maliacus the *Bay of Zeitun*; also called the *G. of Molo*. The Sperchius, the *Elladha*; at whose mouth stood Anticyra.

CH. CXCIX.—a. Τρηχίς—now *Zeitun*, but according to Arrowsmith *Zeitoun* is the ancient Lamia. Close to the town here spoken of, was founded by the Spartans Heraclæa Trachinia, Thucyd. iii. 92, “the last colony that issued from free Greece.” The Asopus in question, now perhaps the *Gorgo*. See Arrowsmith, p. 360.

CH. CC.—a. Φοῖνιξ ποταμός. This inconsiderable stream, a branch of the Asopus mentioned in the foregoing note, does not appear to be noticed by name by modern geographers. Several rapid streams appear to be formed by the springs, which run immediately into the sea, distant about a mile from the pass. Out of 6 rivers which discharge themselves close to the Thermopylæ, only 3, the Boagrius, Asopius, and Sperchius, can be identified with certainty; the other 3 were the Melas, Dyrras, and Phœnix. From the art. *Thermopylæ*, Class. Dict. The village of Anthela “stood in one of the narrowest parts of the pass, which was formed by the sea and marshes on the one hand and the inaccessible cliffs of Mt Œta (*Catavothra Vouno*) on the other, and there also were the temples of Amphictyon, Ceres Amphictyonia, and the seats of the Amphictyons. Cf. Soph. Trach. 633, seqq. Ὡ ναύλοχα . . . καλέονται.” Arrowsmith, Eton Gr. p. 360. Long observes that it is not possible to make Hdtus’ description, though so minute and apparently so exact, agree with the best modern maps.

b. ἀμαξ . . . δέδμηται—for the road that is made there is wide enough for only one carriage. δέδμ. implies that it was artificially constructed. B. The whole pass is about 4 or 5 miles in length, and in its narrowest part, says Arrowsmith *l. l.*, only 25 ft broad. It was narrowest at either end. See Thirlw. in *l.*

c. ἔδραι . . . Ἀμφικ. On the Amphictyons, cf. v. 62, c. “Demeter, generally known by the name of Ceres, was a Pelasgian divinity, and therefore venerated in Thessaly: her worship the Dorians, on migrating southwards, there is much reason to suppose,

combined with that of the Hellenic Apollo." Cf. Smith's D. of A., *Amphictyons*.

CH. CCI.—*a.* θερμοπ. See the very interesting article on this place in the Class. Dict., and Thirlw. ii. c. xv. p. 283. On the title Πύλαι cf. v. 52, *b*.

CH. CCII.—*a.* Σπαρτ. τριηκ. ὄπλ. Cf. vii. 205, *c*. Pausanias, x. 20, p. 845, makes the whole force of the Greeks amount to 11,200 men. Hdtus, with the exception of the Opuntian Locri, who, he says, came with all they could muster, makes but 5200. Hence it would appear, if Pausanias is correct, that the Locrians were 6000 in number. V. Read Thirlw. in *l.* ii. c. xv. p. 282, seqq.

CH. CCIII.—*a.* Λοκροί—See note on preceding ch.

*b.* ἐξ ἀρχ. γινομ.—*There is no mortal who has not even from the very outset of his being born, met with calamity.* Cf. the remarks of D. p. 131.

CH. CCIV.—*a.* Λεωνίδης—He was the 2nd s. of Anaxandrides by his first wife, and half-brother to Cleomenes. He married his niece Gorgo, d. of Cleomenes. Cf. v. 39, *a.*, 48, *a.*, and the Genealog. Table in vol. iii. of Smith's D. of Gr. and R. Biog., or in the Oxford Chron. Tables, p. 38.

CH. CCV.—*a.* Κλ. τέ καὶ Δωρ. On Cleomenes and Dorieus, cf. v. 39, *a.*, 42—46, seqq. and notes.

*b.* ἀπελ. τῆς φρ. περὶ τῆς βασ.—*remotus erat, longe aberat, (was excluded,) a cogitatione de adipiscendo regno.* Schw. Lex.

*c.* ἄνδρ. τε τοὺς κατεστ. τριηκ. Translated in Schw. Lex. *constitutos illos (lege) trecentos viros, i. e. constitutum illum et legitimum virorum numerum; the regular or appointed body of 300 men.* B. explains it *men of regular, full, or middle age*; and Lange, *dreihundert Männer von gesetztem Alter, of appointed or legal age*; cf. Müll. Dor. bk. iii. c. xii. ii. p. 256. By the 300 men here mentioned can hardly be understood the 300 knights, the picked regiment of Sparta, (cf. vi. 56, *b.*,) as in viii. 124, we find Themistocles after the battle of Salamis escorted by the 300, whom Hdtus expressly calls λογάδες and ἱππεῖς. Now, if the whole order of the knights had been killed at Thermopylæ, they could hardly have been replaced so soon. Again, in reply to Xerxes' questions, Demaratus never mentions that those slain at Thermopylæ were at all different from the rest of the Spartans; nor, if the 300 slain there had been the 300 knights, would Hdtus have failed to mention it. Add to this, that if the 300 knights had been here serving as a body-guard to the kg, (which they did not,) who would there have been left as the body-guard of the other king, Leotychides, if all the knights were with Leonidas? From ix. 64, where Acimnestus is killed with his 300, and from Thucyd. v. 56, and Xenophon, Hell. iii. 4, 2, and Anab. (cf. i. 65, *g.*,) the numbers 30 and 300 were favourite divisions with the Spartans, and hence their selection of 300 on the present occasion.\* "A certain number of Helots were allotted

\* For this criticism and correction of the error in the 1st ed. of this vol., I am indebted to my friend Mr. H. Weir, M. A., Hld. Master of Berwick Gr. School.



to each Spartan, and served as light-armed troops: in Plataea 5000 Spartans were attended by 35,000 Helots, that is, 7 Helots to each: cf. ix. 10, 28, *a*. Of these, one however, in particular, was the servant or squire, *θεράπων*, or *ἐρυκτήρ*, from *ἐρύκειν*, to *draw* the wounded from the ranks, of his master, as in the story of the blind Spartan who was conducted by his Helot into the thickest of the battle at Thermopylae; vii. 229." Müll. Dor. ii. p. 35. See also p. 259 of the same vol. bk. iii. c. xii. "It must at the same time be borne in mind that the Persian war was the only time, i. e. on a general summons of the nation, when as many as seven attended upon every Spartan: on this occasion, when the numbers of the enemy were so excessive, they might have served to protect the rear of the long line of battle, and to resist the pressure, in addition to which they also annoyed the enemy from behind with slings, javelins, and stones." From what Isocrates, Paneg. c. xxv. § 90, and Diodorus, xi. 4, quoted by B., say, viz. "that the Lacedaemonians at Thermopylae were 1000 in number," it seems that we may infer that on this occasion too, as at Plataea, each Spartan was attended by 7 Helots, which would make up that number.

*d*. *Λεοντ. ὁ Εὐρ.* Cf. vii. 233, *b*.

*e*. *ὅτι σφ. μεγ. κατηγορήτο μηδ.*—because they had been vehemently accused of *Medizing*. *κατηγορήτο*, it had been laid to their charge. *ἀλλοφρονέοντες*, a few lines below, *though otherwise disposed, though insincere at heart*; complying because they were forced, and not from good will to the common cause of Greece.

CH. CCVI.—*a*. *Κάρνεια κ. τ. λ.* "At the time when the congress at the Isthmus resolved on defending the pass of Thermopylae, the Olympic festival was near at hand, and also one little less respected among many of the Dorian states, especially at Sparta, that of the Carnean Apollo, which lasted nine days. The danger of Greece did not seem so pressing, as to require that these sacred games, so intimately connected with so many purposes of pleasure, business, and religion, should be suspended." Thirlw. in *l*. p. 282. The festival of the Carnea is considered by Müller, Dor. i. p. 373, seqq., cf. also p. 69, to have been, "from the symbols and rites of the worship, originally derived more from the ancient religion of Ceres than from that of Apollo. It was altogether a warlike festival, similar to the Attic Boëdromia; lasting nine days, during which time nine tents were pitched near the city, in each of which nine men lived, for the time of the festival, in the manner of a military camp," &c. &c. Cf. also vi. 106, *b*., and ix. 7, *a*.

*b*. *Ὀλυμπιάς*—See the ref. in v. 22, *a*.

CH. CCVII.—*a*. *τὸν Ἰσθ. ἐχ. ἐν φυλ.* Cf. vii. 138, 139, viii. 72, 73, ix. 8. *περισπέρχοντων . . . ταύτη*, being much angered by, or, indignant at this opinion. See S. and L. D.

CH. CCVIII.—*a*. *τοὺς ἐν τὰς κόμ. κτενίζ.* "The Persian spy found the Spartans, in the evening before the battle of Thermopylae,

employed, some in gymnastic exercises, and some in arranging their hair, which they always wore long after their entrance into manhood." Müll. Dor. ii. p. 268. Though the hair was worn long, yet it appears they shaved the upper lip, *μὴ τρέφειν μύστακα*, if not the chin also. Cf. H. P. A. § 30. Read also Thirlw. in *l*.

CH. CCIX.—*a*. "Ηκουσας . . . . πρότ. Cf. viii. 101—104. B.

*b*. *νν γὰρ . . . . προσφέραι*, for you are meeting, are now coming up to, &c.; or, as Schw. renders, you are now about to attack, &c. Cf. vi. 96, *a*.

CH. CCX.—*a*. Μήδ. τε καὶ Κισσίους—Cf. vii. 62, *a*. *b*.

*b*. πολλ. μὲν ἄνθρωπ. . . . ὀλίγ. δὲ ἄνδρες. *that they were many men, but few men indeed; i. e. such as deserved the name.* So the Latin *homo* and *vir*. Cf. Livy xxvii. 13, *neque illo die virum quenquam in Romanâ acie fuisse præter unum ducem*; and Cicero, Tusc. ii. 21, of Marius, *Tulit dolorem ut vir; et, ut homo, majorem ferre sine causa necessaria noluit.* V.

*c*. δι' ἡμέρης. *through the day, i. e. it lasted all day long.* Cf. i. 97. δι' ἔτεος, *throughout a year*, and ii. 22. W.

CH. CCXI.—*a*. Πέρσαι . . . . τοὺς ἀθανάτ. Cf. vii. 83, *a*. *b*., and cf. vii. 31, *b*.

*b*. ἀλέες φεύγ. δῆθεν—*confertim omnes quasi fugam capessebant. δῆθεν, as they feigned*, cf. i. 59, *i*. B.

CH. CCXIII.—*a*. Ἐπιάλτης—"The secret of the Anopæa could not long remain concealed after it had become valuable. Many tongues perhaps would have revealed it: two Greeks, Onetes a Carystian, and Corydallus of Anticyra, shared the reproach of this foul treachery: but by the general opinion, confirmed by the solemn sentence of the Amphictyonic council, which set a price upon his head, Ephialtes, a Malian, was branded with the infamy of having guided the barbarians round the fatal path." Thirlw. in *l*. On this path, by which also the Gauls under Brennus and the Huns surmounted the pass, cf. Class. Dict., *Thermopylæ*.

*b*. Πυλαγόρων κ. τ. λ. Cf. v. 62, *c*.

*c*. τὴν ἐγὼ . . . . σημαν. As this promise is no where fulfilled, we may suppose, with W., that Hdtus either forgot it, or that some part of his work is lost; or, with B., that, as, according to his theory, Hdtus was engaged up to a great age in making additions and corrections to his work, cf. notes on i. 106, 130, it is quite possible that he may have died suddenly, or at least before he had an opportunity of making all the additions to his work that he intended. "The finishing stroke was certainly not put to his work before he was 70 years of age," as D. observes, p. 33, 34, but the reader will be aware that he holds a contrary opinion to B., Heyse, &c., viz. that the whole work was written in Italy and at an advanced age. See his ch. 3, 2.

CH. CCXIV.—*a*. ὥς Ὀνήτ . . . . Κορύδ. Cf. note *a*. in preceding ch.



CH. CCXV.—*a.* Ὑδάρν. καὶ τῶν ἱστρατ. Cf. vii. 83. περὶ λύχν. ἄφας, at lamp-lighting time, i. e. about night-fall. S. and L. D. Cf. Diodor. xix. 31. V.

*b.* ἐν σκέπη κ. τ. λ. Cf. i. 143, *a.*

*c.* ἔκ τε τόσου . . . Μηλιεῦσι. from so long a time back as that, the path had appeared, or, had been proved, to be no use to the Melians. W.

CH. CCXVI.—*a.* Ἀσωποῦ—Cf. vii. 199, *a.*, 200, *a.*; and on the Anopæa ref. in vii. 213, *a.*

*b.* κατὰ Μελαμπ. καλ. λιθ. “The epithet of *Melampyges* attaches to Hercules, the oriental divinity of the Sun, whom the Greeks metamorphosed into a Greek hero, cf. ii. 42, *e.*, in reference to the period of the winter solstice, when, in some sense, the sun turns his back upon the earth and shows his obscurer parts.” On this myth and the legend of the Cercopes, under which are symbolized the divisions of this period, who are said to assail the deity, see Class. Dict., *Hercules*.

CH. CCXVIII.—*a.* ἐπιστάμ. . . . ἀρχήν—supposing for certain that they, i. e. the Persians, were sent expressly against them. ἀρχήν, omnino, prorsus, similarly used in vii. 220, B., and apparently also i. 193, ii. 95. “The Persian arrows showered upon the Phocians, who, believing themselves the sole object of attack, retreated to the highest peak of the ridge, to sell their lives as dearly as they could.” Thirlw. in *l.* See the remarks of D., p. 135.

CH. CCXX.—*a.* Λέγεται δὲ κ. τ. λ. Read in connexion Thirlw. in *l.* ii. c. 15, p. 287, and the remarks of D. p. 155.

*b.* οὐδὲ ἐφημὶ . . . δάσσηται—and I pronounce that nothing will stop him, before that he altogether gain one of these two advantages. B. As σχήσει, fut. act., occurs two lines above, perhaps σχήσεσθαι κ. τ. λ. had better be rendered, I say that he will not stop &c. δάσσηται from δαίω. Hence δαίωμα in act. sense, portion out for himself. See S. and L. D., and Matth. Gr. Gr. § 229.

CH. CCXXI.—*a.* Μελάμποδος, cf. ii. 49, *a.*, and ix. 33, *a.*, 34. On Megistias, vii. 219.

CH. CCXXII.—*a.* Θηβ. μὲν, ἀέκοντ. ἔμενον, “Hdtus says that Leonidas detained the Thebans as hostages, because he knew them to be disaffected to the cause of liberty: yet, as he was himself certain of perishing, it is equally difficult to understand why, and how, he put this violence on them. Unless therefore we suppose that their first choice was on the side of honour, their last, when death stared them in the face, on the side of prudence, we must give up their conduct and that of Leonidas as an inscrutable mystery.” Thirlw. in *l.*

CH. CCXXIII.—*a.* ἡλ. ἀνατείλ. Cf. iii. 84, *c.*, vii. 54, *a.* By the time when the agora filled is meant about ten or eleven a. m. Cf. ii. 173, *a.*

*b.* τὴν ἐπὶ θαν. ἔξοδ. Cf. i. 109, *a.*

*c.* παραχρ. τε καὶ ἀτίοντες. desperate and as it were mad with fury

Schw. παραχρ. *regardless of themselves*. Cf. iv. 159, *e.* ἀτέοντες, from ἀτέειν, *reckless*, (from ἄτη,) an Homeric word; cf. Il. xx. 332.

CH. CCXXIV.—*a.* τῶν ἐγὼ . . . ἐπυθ. τὰ οὐνόμ. It is highly probable from this passage, as also from iv. 77, and iii. 55, that Hdtus visited Sparta in the course of his travels. That he travelled in the Peloponnese is certain from i. 66, the chains yet existing at Tegea, and i. 69, the statue at Thornax. Cf. also D. p. 42.

*b.* Ἀβροκ. Ὑπεράνθ. On Darius' family, cf. iii. 88, *c.*

CH. CCXXV.—*a.* ἐπὶ Λεωνίδῃ—for *Leonidas, in honour of him*. Cf. Jelf, § 634, 3, *a.* Ἐπὶ with Dat. Causal, the object or aim of an action, *with a view to*; and S. and L. D., ἐπὶ. B. iv. From this passage and from the minute description of the pass in vii. 176, *a.*, 200, &c., it is evident that Hdtus must have visited the spot. B. refers to Müll. Dor. vol. i. p. 65, to the effect that the lion was the armorial bearing of the Spartan kings, and is so found on the shield of Menelaus. Hence its double aptness as a monument to Leonidas. This reference in Müller I regret to be unable to verify in the English translation, though in vol. i. p. 74, it is stated that the snake was *not* the national ensign of Sparta. The device of the lion had, no doubt, reference to the legend of the destruction of the Nemæan lion by the Doric Hercules, "whose martial exploits were intended to represent the conquests of the Dorians in the Peloponnese." See Dor. bk. ii. c. 12, vol. i. p. 449, seqq.

*b.* καὶ χερσὶ καὶ στόμ. Alluded to by Longinus de Sublim. § 38, on the Hyperbole—"What an expression, you will say, is this!—to fight 'with their mouths,' and against armed men! and 'to be buried beneath darts!' And yet this, too, is credible, because the circumstances appear not to be selected for the sake of the hyperbole, but the hyperbole to spring rationally from the circumstances." Spurden's Transl. of Longinus, p. 129. Cf. also Cicero, Tusc. Disput. v. 27, quoted by W.

CH. CCXXVIII.—*a.* Μυριάσιν ποτὲ κ. τ. λ. "We ought not to expect accuracy in these numbers; the list in Hdtus, if the Locrian force is only supposed equal to the Phocian, exceeds 6000 men: the Phocians, it must be remembered, were not engaged." Thirlw. in *l.* Cf. vii. 202, *a.*, 205, *c.*

*b.* Ὁ ξειν', ἀγγ. κ. τ. λ. On the infinitive ἀγγελλειν, cf. Jelf, § 671, *a.*, quoted in viii. 68, *a.* The epitaph is translated by Cicero, Tusc. Disput. i. 42.

"Dic hospes Spartæ nos te vidisse jacentes  
Dum sanctis patriæ legibus obsequimur."

CH. CCXXIX.—*a.* μεμετιμένοι—*dismissed, allowed to depart*, perf. part. pass. Ion. for μεθειμένοι from μεθίημι. Cf. v. 103.

*b.* κελεῦσαι τὸν εἰλωτα—Cf. vii. 205, *c.*, and on the Helots generally, vi. 58, *c. d.*

CH. CCXXXI.—*a.* ἀτιμίην. On the nature of an ἀτιμία, such as is here described, and the exclusion it entailed from all the



rights of citizenship, cf. H. P. A. § 124, and Müll. Dor. ii. p. 237,—"he could fill no public office—had the lowest place in the choruses—could not play in the game of ball—could find no competitor in the Gymnasia, nor tent-companion—the flame of his hearth was extinguished, and no one would give him fire—no one would contract any alliance in marriage with him in any way—he yielded the way to every one in the street, and gave up his seat to an inferior in age—his cloak was ragged and his head half shorn." On Aristodemus, cf. ix. 70.

CH. CCXXXIII.—*a.* οἱ δὲ Θηβ. Cf. vii. 222, *a.*, and cf. 132. What the *στίγματα βασιλῆια*, the royal marks or brands, were exactly, is difficult to say; something, no doubt, of the same nature as the brands impressed upon slaves, malefactors, and the like. B. Cf. ii. 114, *c.*

*b.* τοῦ τὸν παῖδα Εὐρ. χρόν. μετέπ. This happened in the first year of the Bell. Pelop. 431 B. C. Cf. Thucyd. ii. 2, 5, and i. 130, *b.* Cf. D. p. 29.

CH. CCXXXIV.—*a.* πόλις ἀνδρ. ὀκτακισ. "After the conquest of Messenia, 9000 portions, *κληροί*, of the cultivated land were appropriated to the Spartans, and 30,000 of less extent were assigned to the Pericæci, cf. H. P. A. § 28. That the number of the Spartans, and particularly of the landed proprietors, continually decreased, even before the time of the Ephor Epitadeus, which permitted the alienation of landed property, is certain, and a very remarkable fact it is; one, too, which can hardly be accounted for by the wars, cf. Clinton, Fast. Hell. p. 383, ed. 2, in which, moreover, the Spartans lost but few of their number." "It must be confessed," continues Müller, Dor. ii. p. 207, to whom I am indebted for the above, "that the constitution of Sparta too much restrained the natural inclination of the citizens; and by making every thing too subservient to public ends, checked the free growth of the people, and, like a plant trimmed by an unskilful hand, destroyed its means both of actual strength and future increase. Even Hdtus only reckons 8000 Spartans in the 9000 houses: in the middle of the Peloponnesian War Sparta did not send quite 6000 heavy-armed soldiers into the field. Aristotle states that in his time the whole of Laconia could hardly furnish 1000 heavy-armed men; and at the time of Agis III. there were only 700 genuine Spartans."

*b.* τὰς διαξ. τῶν βουλευμ. the course or plan of their measures. Cf. iii. 156. B. Better in S. and L. D., the issues, or events of, &c.

CH. CCXXXV.—*a.* εἰ μὲν δὲ συμβ. μοι προθ. if indeed you earnestly consult with me, i. e. if you really ask my advice. Cf. vii. 237. συμβουλευομένου τοῦ ἀστοῦ, when his fellow-citizen asks his advice. B. Cf. also viii. 102, *a.*

*b.* Κύθηρα. Cerigo. The prediction of Chilon was verified in the 8th year of the Bell. Pelop., when the Athenians under Nicias took Cythera and much annoyed the Lacedæmonians thence. Cf.

Thucyd. iv. 53, and Aristot. Rhet. ii. 23, § 15. The commencement of the sentence, εἰ τῆς ναυτικῆς κ. τ. λ., has no apodosis: something must be supplied, *If you send 300 ships—then*, the Lacedæmonians will be kept at home, or you will have no cause to fear them. B. κατὰ τῆς θαλ. *below the sea*. Cf. Jelf, § 627, i. 1, b.

c. Χίλων, cf. i. 59.

d. μὴ τῆς ἄλλης Ἑλλάδος ἀλίσκ.—ταύτῃ (sc. Ἑλλάδι). Cf. Jelf, § 710, c. Gen. abs. instead of Dative.

CH. CCXXXVI.—a. τρόπ. τοιούτ. χρεώμ. οἱ Ἕλλ. χαίρ.—*istiusmodi moribus, vel isthoc ingenio solent esse Græci; for the Greeks are wont to indulge in habits of this sort.*

b. τῶν νέες κ. τ. λ. Before τῶν Wess. supplies ἡμέων, *but if, in addition to the present disaster that has befallen us who have lost 400 ships by wreck &c.* Instead of τῶν, V. conjectures τῷ, *Tu cui naves quadringentæ naufragio perierunt*, εἰ . . . ἀποπεμψ. ἄλλ. τριηκ.

c. οὐδ. τὸ παρ. τρῶμα ἀνιεύνται. *they will in no wise repair their present disaster.* ἀνιεύνται pres. in the sense of the fut., for ἀνίσουνται, from ἀνιέομαι, Ion. for ἀνιάομαι, *rursus sanare, sarcire, reparare cladem.* Schw. Lex.

CH. CCXXXVII.—a. τῇ σιγῇ. *secretly, privately.* Cf. ii. 140, a.

b. συμβ. τοῦ ἀστοῦ, cf. vii. 235, a. The act. συμβουλευεῖν, *to give another advice, or, to consult for his good*; the mid. συμβουλευέσθαι, *to get another to give you advice, to ask advice, or, consult with one.* A little below we have the act. and middle opposed, συμβουλευομένου ἂν συμβ. τὰ ἄριστα, *if one asked his advice, he would give him the best.* S. and L. D.

c. εἰ μὴ πρόσω ἀρ. ἀνῆκ.—*unless he have attained to a great degree of moral excellence.* Cf. vii. 134, d., and ix. 14, c.

d. ἔχεσθ. τινα . . . κελ.—*I bid every one henceforth abstain from calumny against Demaratus.* τινὰ acceperim unumquemque. B. So ἔσχοντο, *refrained from*, vi. 85, c.

CH. CCXXXVIII.—a. ἀποταμ. τὴν κεφ. ἀνασταυρῶσαι. *to cut off his head and impale him*; i. e. *impale his body*; ἀνασταυρ. sc. αὐτόν, i. e. τὸν Λεωνίδην. B. Cf. Thirlw. ii. p. 290. “Xerxes is said also to have mutilated the body of Leonidas, and as this was one of the foremost he found on a field which had cost him so dear, we are not at liberty to reject the tradition, because such ferocity was not consistent with the respect usually paid by the Persians to a gallant enemy. It should be remembered also that to cut off the head and right arm of slain rebels was a Persian usage.”

b. ἐπεὶ τιμᾶν κ. τ. λ. Cf. i. 136. B. Cf. also D.’s remarks, p. 129.

CH. CCXXXIX.—a. Ἀνεμι δὲ . . . τῇ . . . πρότ. ἐξέλ. Cf. vii. 220. “The Gks certainly received early intelligence of the preparations in Persia, vii. 138, even if the story here related about the secret message of Demaratus is not true. They either refused or gave earth and water to the envoys late in the year 481 B. C.” From the very interesting App. iv. in Müll. Dor. i. χρης. τὸ ἐς Δελφοῦς. Cf. ii. 150, a.



*b.* πρὸς τῶν ὁδοφυλάκων—from the watchers of the road. Cf. i. 100, *b.*, where the secret police of the Persians are referred to. Cf. also i. 123, ἅτε τῶν ὁδῶν φυλασσομένων. "This practice of guarding the roads and passes is generally characteristic of despotic governments: it is adopted also in Asia, as for example, in the valley of Cashmere." From Long's Summary, p. 106.

*c.* Γοργῶ. Cf. vii. 204, *a.* and refs.

## BOOK VIII. URANIA.

BATTLE OF ARTEMISIUM;—MARCH OF XERXES INTO ATTICA;  
BATTLE OF SALAMIS; FLIGHT OF XERXES; MARDONIUS WINTERS  
IN THESSALY; DIGRESSION ON THE MACEDONIAN KINGS.

CH. I.—*a.* Ἀθην. μὲν, νέας κ. τ. λ. At Artemisium the Athenians had 127 vessels, which were afterwards reinforced by 53 more, cf. viii. 14, and made up the number of 180 that fought at Salamis; cf. viii. 44. If to these be added the 20 others manned by the Chalcidians, but which the Athenians lent them, the total will be completed of 200 ships, which, according to Diod. Sic. xv. 78, the Athenians had at Salamis. The same number is also given by Cornelius Nepos in Themist. c. 3. Schw. Cf. also viii. 44, *a.*

*b.* Πλατ. . . . συνεπλήρ. πλήρωμα, generally the rowers and sailors, opposed to the Epibatæ or *marines*, cf. vi. 12, *c.*, but sometimes is taken to comprehend both, as in viii. 43, 45. So here *συνεπλήρουν* refers not only to soldiers on board ship, but also to rowers; in which capacity, no doubt, some portion of the Platæans would also be able to serve, though not such experienced sailors as the Athenians. Schw. Cf. v. 79, *a.*, vi. 108, *a.*

*c.* Στυρίες—Styra, *Stura*, or *Asturi*; a town on the S. W. coast of Eubœa near Carystus; mentioned in Hom. Il. ii. 539. B. Eretria, *Palæo-Castro*; cf. Smith's C. D.

CH. II.—*a.* Ἀρτεμίσ. Cf. vii. 176, *a.*

*b.* τὸν δὲ στρατηγὸν . . . παρείχ. Σπαρτ. Thirlw. ii. p. 276, says that "it may have been principally the jealousy of Ægina that led to the determination not to submit to the Athenian command, and that the Dorian cities of Peloponnesus, though not hostile to Athens, could not acknowledge an Ionian leader without a considerable sacrifice of national prejudices."

CH. III.—*a.* τὸ ναυτικόν—"The fleet was commanded, as is evident from viii. 2, 9, 56, 58, 74, 103, 111, ix. 90, by the Spartan admiral and a council, a συνέδριον of the στρατηγοὶ or οἱ ἐν τέλει ὄντες,

ix. 106, in which the admiral, viii. 59, 61, put the question to the vote, and gave out the decree. This commander was armed with very large powers, and Leotychides concluded an alliance with the Samians, ix. 92, and even the captains of the fleet debated on the projected migration of the Ionians, ix. 106. Nor is it ever mentioned that the fleet received orders from the Isthmus; though from viii. 123 it appears that the Isthmus was still the seat of the confederacy." Müll. Dor. i. App. iv. p. 518.

b. εἰκον οἱ Ἀθηναί. Similar testimony on Hdtus' part to the noble conduct of the Athenians, occurs in vi. 108, and vii. 139. B.

c. περὶ τῆς ἐκείνου sc. γῆς. Ionia and the coast of Asia Minor are here meant. On the transference of the Hegemony from Sparta to Athens, 477 B. C., cf. Thucyd. i. 96, H. P. A. § 36, and Müll. Dor. i. p. 211. What is here referred to, *the insolence of Pausanias* and its consequence, dates after the close of Hdtus' work and the taking of Sestos; cf. i. 130, b. It is referred to by D. p. 28, under v. 32.

CH. IV.—a. Ἀφέτας, cf. vii. 193, a.

b. πειθ. Θεμιστοκ. ἐπὶ μισθῷ κ. τ. λ. Cf. the remarks on this story in Thirlw. ii. c. 15, p. 279.

CH. V.—a. ἡσπαιρε—*was reluctant, or struggled against* his (Themistocles') wish. V., B., and S. and L. Dict. Wess. and Schw. translate *was afraid*. On δῆθεν a little above, cf. i. 59, i.

b. ἐπὶ τῷ λόγ. τούτ.—*for this purpose, or on this condition*, B., referring to vii. 158, ix. 26, 33.

CH. VI.—a. μηδὲ πυρφόρον . . . περιγενέσθαι.—*that not even the fire-bearer should survive*; meaning *that not a single individual should escape to tell the news of the defeat*. "The Pyrphorus and the other unarmed attendants in the train of the Spartan kings were considered sacred, and were protected in battle by a religious awe. If he therefore were to perish, the whole force might be considered as destroyed. He was the priest of Mars, who took fire from the sacrifice, which the king performed at home to Jupiter Agetor, and on the boundary to Jupiter and Minerva, and preserved it during the whole campaign. With the Pythians, the three equals, two of the ephors, the symbuli and others, he formed part of the *damosia*, or escort of the Spartan king." Müll. Dor. ii. p. 255.

CH. VII.—a. Καφ. καὶ Γεραιστὸν, Caphareus, the S. E. promontory of Eubœa, *Capo d'Oro*. Geræstus on the S. W., *Capo Carysto*. Cf. Arrowsmith, Eton G. p. 437. On the Euripus, cf. vii. 173, a.

CH. VIII.—a. τῇ ναυηγίῃ κ. τ. λ. Cf. vii. 188. δύτης, the line above, *a diver*. παρέσχε, cf. viii. 140, d.

b. οὐ πρότ. ἀνέσχε κ. τ. λ.—*rose no more till he came to Artemisium*. Cf. Thirlw. in l. "Scyllias, so famous a diver, that he was commonly believed to have traversed the whole intervening space, about ten miles, under water." On Artemisium, cf. vii. 176, a.

CH. X.—a. μανίην ἐπενεικ. Cf. vi. 112, a.

b. καταφρον. ταῦτα, *aiming at this, or fixing their thoughts on this*.



Cf. S. and L. D., "Malim interpretari, *cum hæc mente reputassent, cogitassent, non sine quodam Græcorum contemptu.*" B. Cf. also i. 59, *g*.

*c.* ἐπιστάμενοι—*taking it for certain, being fully assured*, cf. vii. 218, *a.* ὅσοισι . . . ἡδομένοισι . . . Cf. Jelf, § 599, 3, *Dat. expressing reference to.* When any thing is spoken of with especial reference to any person or thing, as if he or it were interested, and in some sort benefited, therein, (or the contrary,) the *dat. commodi* or *incommodi* is used (cf. i. 14, *d*). Here also belong the peculiar usages of certain participles of *wishing, hoping, &c.*, such as βουλομένων, ἡδομένων, &c., generally with εἶναι and γέγνεσθαι. Cf. ix. 46. ἔπει καὶ ἡδομένοισι ἡμῖν οἱ λόγ. γεγ., *since we are pleased with your proposals.* The idiom is imitated in Latin; Tacit. Agr. 18, "quibus bellum volentibus erat."

CH. XI.—*a.* κατὰ στόμα. *ex adverso, face to face, (impetum facientes,)* B. and Schw. "The Greeks first drew their line into a smaller circle, with their prows facing the surrounding enemy, and then at the signal darted forward, like rays, to pierce and break the wall of ships that encompassed them." Thirlw. ii. c. 15, p. 280.

*b.* ἐτεραλκέως ἀγωνιζ.—*ancipiti Marte pugnantes; contending with no decisive success on either side.* Cf. ix. 103, *b*.

CH. XII.—*a.* τὰς Ἀφέτας. Cf. vii. 193, *a*.

*b.* ἐτάρασ. τοὺς ταρσ. τῶν κωπ.—*impeded, disturbed, threw into disorder, the blades of the oars.* A few lines below ὑπέλ. ναυμ., *a sea-fight followed, came next after.* Cf. vi. 27, *b*.

CH. XIII.—*a.* τὰ Κοῖλα—"Cæla (*the Hollows*). This terrible place probably lay on the Eastern side of the island, which, throughout the whole line of its iron-bound coast, contains only one inlet where a ship can find shelter in distress." Thirlw. in *l*. Cf. vi. 100, *b.*, and Arrowsmith, Eton Geog. c. 18, p. 437.

*b.* ἐποίετο . . . ὑπὸ Θεοῦ, See refs in vii. 10, § 5, *e*.

CH. XIV.—*a.* τὴν αὐτὴν ὥρην, *the same time*, as they chose the preceding day; cf. c. 9, that is, about the evening. Schw.

*b.* νηυσὶ Κιλ. "A squadron of Cilicians, either freshly arrived, or detached for some unknown purpose, from the main body, fell in with them and was destroyed." Thirlw. in *l*.

CH. XV.—*a.* τὸ ἀπὸ Ξέρξεω—*sc. γεγόμενον, vel simile quid.* B., *what might happen to them from Xerxes; i. e. the punishment he might inflict, his anger.* See Thirlw. in *l*.

CH. XVI.—*a.* μηναιδὲς ποιησ. τῶν νεῶν, *i. e. τάγμα.* B. "As they came near they bent their line into a crescent: the Greeks, as before, assailed, pierced, and broke it: the unwieldy armament was thrown into confusion and shattered by its own weight." Thirlw. in *l*.

*b.* ἐν ταύτῃ . . . παραπλήσιοι . . . ἐγέν.—*they were about equal in this sea-fight—had a drawn battle.* S. and L. D. q. v. *pari Marte pugnatum est.* B.

CH. XVII.—*a.* Κλεινίης ὁ Ἄλκ. This Cleinias married Dinomache and was the f. of the famous Alcibiades; cf. vi. 131, *b.*; he was killed at Coronæa, 447 B. C.

CH. XIX.—*a.* ἐπὶ δὲ τοῖσι κατήκ. πρήγ.—*at this conjuncture.* Cf. Jelf, § 634, 3, *h.* Ἐπί with Dat. *Causal.* The circumstances, as that whereon a person is: ἐπ' αὐτοφύρῳ, *in the very fact.* Cf. i. 97, *a.* καταθύειν, *to kill, slaughter.* Just above παρεγύμνου, *he disclosed,* i. 126, *b.*

*b.* τὴν ὥρην—the fit time for their return. B.

CH. XX.—*a.* παραχρησ. neglecting, slighting, i. 108, *b.* On Bacis, cf. viii. 77, *a.*

*b.* περιπετέα . . . . πρήγματα—and brought their own affairs into the most critical predicament, had brought about a sudden reverse in their fortunes. Cf. S. and L. D. ἀπέχειν, *to keep away, remove.* Cf. i. 160, *d.*

*c.* παρῆν . . . . τὰ μέγιστα, *they were in the way to fall into calamity with regard to their highest interests.* παρῆν, *the opportunity or occasion was present.* πρὸς, *in reference to, in respect of.*

CH. XXI.—*a.* Ἀντικυρεὺς, *a native of Anticyra.* Cf. vii. 198, *a.* Ἀβρών. mentioned in Thucyd. i. 91, as one of Themistocles' fellow-ambassadors. κατήρες, *furnished with oars.* See Hermann on Eur. Iphig. T. 1362. "A light galley." Thirlw. in *l.*

*b.* ἦν τι . . . . νεώτερον κ. τ. λ. *if any thing strange or unusual, i. e. disastrous, should overtake the land force.* νεώτερον τί, *gravius quid.* "Hæc formula, in utram libet partem quæ accipi potest, plerumque malam in partem adhibetur." B. Cf. iii. 62. οὐ μὴ τι . . . . νεώτερον, *no further trouble will arise to you from him at least.* v. 19. νεώτ. πρήγμ. *violent or insurrectionary measures.* Cf. also v. 35, *c.*

CH. XXII.—*a.* ἐπορ. περὶ τὰ πότ. ὕδατα, *went to where drinkable water was to be found, to the watering-places.*

*b.* ἀλλὰ μάλιστα μὲν . . . . ποιέειν.—*but, what would be best, be on our side (cf. i. 75, b., or, take our part); but if you cannot do this, do you then even now both yourselves remain neutral (cf. iii. 83, a.) for our sakes, and beg the Carians to do the same as you do.* ἔτι καὶ νῦν, *either, under the circumstances, as things are; or even now, though you have hitherto gone against us: even now, i. e. at the eleventh hour, though never before.* Cf. the stratagem of Leotychides, ix. 98. ἀπόσχη, *might keep them away from.* Cf. viii. 20, *b.*

CH. XXIII.—*a.* ἅμα ἡλίῳ σκιδναμ. *as soon as the sun was scattering (his rays over the earth): i. e. as soon as day dawned.* Cf. Æsch. Pers. 502. πρὶν σκεδασθῆναι θεοῦ ἀκτῖνας. So spargere lumine terras, Lucret. ii. 143. Virgil, Æn. iv. 584. W.—Above ἀνὴρ Ἰστιαεὺς, *a man of Histiaea.* Cf. vii. 175, *b.*

CH. XXV.—*a.* τοὺς εἰλωτας. Cf. vii. 202, *a.*, and 205, *c.* ἠπίστέατο, *thought, took for certain.* Cf. viii. 10, *c.*

CH. XXVI.—*a.* αὐτομ. ἀπ' Ἀρκαδίας—Of these Arcadians, a nation that has been termed "the Swiss of Greece," and whose mercenary character became yet more evident in later times, L. and



Schw. consider the native place was Carya, or Caryæ, on the borders of Arcadia.

b. ἐνεργοὶ βουλ. εἶναι. *wishing to be at work, or, engaged in active service.* ὡς Ὀλύμπια ἄγοιεν κ. τ. λ. See Smith's D. of A., *Olympia*.

c. εἰπέ τε ἐς πάντας—and said before them all. B. On Tritan-tæchmes, cf. vii. 82. δειλίην ὥφλε πρὸς βασ. *he incurred the reproach of cowardice in the eyes of the king.*

CH. XXVII.—a. Θεσσαλοὶ . . . σφι ἐνέχ. αἰεὶ χόλον, cf. vii. 176, b., as an early instance of this hatred between the two states. W. And read Thirlw. ii. c. 15, p. 291.

b. μάντιν—τὸν Ἥλεϊον, The trade of divination appears to have flourished in Elis; Polycrates is mentioned, iii. 132, to have had an Elean augur in his household; Tisamenus, ix. 33, a., and Hegesistratus, ix. 37, were both Eleans. B.

CH. XXVIII.—a. πολιορκ. ἐωϋτούς. The plur. partic. refers to πεζόν, and governs ἐωϋτούς, *the Phocians thus roughly handled the (Thessalian) infantry who were blockading them (the Phocians) in Parnassus.* B.

b. τὴν ἵππον αὐτέων, On the Thessalian cavalry, cf. v. 63, b. ὡς ἀναρπασόμ. τ. Φωκέας, cf. ix. 59, b.

CH. XXIX.—a. ἤδη τι μᾶλλον γνωσιμ. . . . ἡμῖν. *from this time forth be somewhat more willing to change your opinion, and confess that you are not our match; be more ready to acknowledge that you are not our match.* Cf. vii. 130, a.

b. πρόσθεν τι γὰρ . . . ἐφερόμεθα. *for before among the Greeks, as long as that party (i. e. the Greek side) pleased us, we were ever superior to you.* ἐπ' ἡμῖν ἐστι κ. τ. λ. *it is in our power that you should be deprived, &c.* Cf. Jelf, § 634, 3, b. ἐπὶ with dat. Causal; dependence on any thing, as ἐπὶ τινι εἶναι, *penes aliquem esse.*

CH. XXX.—a. τὸ ἐχθ. τὸ Θεσσ.—*their hatred of the Thessalians, the hate they bore to the Thessalians.* The attributive Gen. is—Causative, (as here,) when it would occupy the place of the object of an intransitive verb; as, ἡ τῆς σοφίας ἐπιθυμία = (Σωκράτης) ἐπιθύμει τῆς σοφίας. It is called causative because that which it expresses is the cause of that which the verb expresses. So πόθος υἱοῦ, *desiderium filii, regret for a son.* ἔχθος τίνος, *enmity against any one.* Jelf, § 464, 3. Cf. ix. 37, and Thucyd. i. 103. Μεγαρέων ψήφισμα, iv. 1, vii. 57. V. On the opinion here expressed by Hdtus, cf. D. p. 135.

CH. XXXI.—a. τῆς Τρηχινίης—Cf. vii. 199, a. ποδῶν στενὸς, *a narrow neck, or, strip of land.* On Doris, originally Dryopis, the mother country of the Dorians of the Peloponnese, see Smith's C. D., and Arrowsmith, Eton G. c. 16, p. 372. It was also called Tetrapolis, as the confederation of the 4 states, Boium, Cytinium, Pindus, and Erineus. Cf. Thucyd. i. 107, iii. 92. On the migration of the Dorians thence, cf. Arnold on Thucyd. i. 12,\* and refs in i. 56, a.

\* "The great family, or rather clan, which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidæ, found an asylum among the Do-

*b.* καὶ οὐκ ἰδόκ. Θεσσ. subaud. ἰσβάλλειν. *neque Thessalis videbatur, nempe vastanda Doris.* V.

CH. XXXII.—*a.* κατὰ Νέωνα—*over against, opposite to.* This city stood at the E. foot of Mt Tithorea. On Phocis and Mt Parnassus, see Arrowsmith, c. 16, p. 374, seqq., and Smith's C. D.

*b.* ἐς τὴν δὴ ἀνηνείκαντο, sc. τὰ ἐπίπλοα χρήματα, *into which indeed they conveyed up their moveables.* W. "The Dorians were spared, as friends. Those of the Phocians who had the means of escaping took refuge on the high plains that lie under the topmost peaks of Parnassus, or at Amphissa." Thirlw. in *l.* Amphissa, *Salona*, 7 miles from Delphi. Delphi, *Kastri*, cf. Smith's C. D.

CH. XXXIII.—*a.* Κηφισὸν ποτ. the *Mauro-Potamo*. See Arrowsmith, p. 377. On Abæ, i. 46, *b.* κατὰ μὲν ἔκανσαν—κατὰ δὲ Χαρ. Cf. Jelf, § 643, quoted in ii. 141, *d.*

CH. XXXV.—*a.* τὰ Κροίσον . . . ἀναθήματα. Cf. i. 50. On the course of the Persian march, see Thirlw. ii. c. 15, p. 292, seqq.

CH. XXXVI.—*a.* Κωρ. ἄντρον ἀνηνείκαντο. *they removed their property*, cf. viii. 32, *b.* to the *Corycian cave*. This famous cave or grotto is described by Pausan. x. 32, quoted by W., cf. Æsch. Eumen. 22.—ἐνθα Κωρυκίς πέτρα κοίλη, φίλορνις, δαυμόνων ἀναστροφή. According to the article in the *Class. Dict.* it is "about two hours' journey from Delphi, higher up the mt., and was discovered in modern times first by Mr. Raikes; who describes the narrow and low entrance as spreading at once into a chamber 330 feet long by 200 wide; the stalactites from the top hung in graceful forms the whole length of the roof, and fell like drapery down the sides." On Amphissa, cf. viii. 32, *b.* προκατῆσθαι, a few lines above, *to protect, to defend.* Cf. ix. 106, *c.*

rians, an Hellenian people, inhabiting a mountain district between the chain of Ceta on the one side, and Parnassus on the other. Here they found willing followers in their enterprise for the recovery of their former dominions in Peloponnesus: the Heraclidæ were to possess the thrones of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer, and were not to hold them under the Heraclidæ. The invaders were also assisted by an Ætolian chief, named Oxylyus, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian Gulf, instead of forcing their way by land through the Isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Achaia, fell into their power; and three chiefs of the Heraclidæ took possession of the thrones of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxylyus. The land was divided in equal shares amongst the Dorians, with the exception probably of some portions attached to the different temples, and which, with the offices of priesthood, belonged to the Heraclidæ as the descendants of the national gods, and heroes of the country. Meanwhile, the old inhabitants were either reduced to migrate or were treated as an inferior caste; holding such lands as they were permitted to cultivate, not as freeholders, but as tenants under Dorian lords. These were the Laconians, or *περίοικοι*, of whom we shall find frequent mention in the course of this history; and some of this class, failing in an attempt to recover their independence, were degraded to the still lower condition of villains, or predial slaves; and thus formed the first beginning of the class of Helots, which was afterwards greatly swelled from other quarters. On the other hand, the Hellenian name derived its general predominance throughout Greece from the Dorian conquest of the Peloponnesus; the Dorians claiming descent from the eldest son of Hellen, and while they gloried in their extraction, asserting their peculiar title to the Hellenian name above all the other tribes which had assumed it." *Arnold.*



*b. τοῦ προφήτεω.*—*the interpreter of the responses of the Pythoness.* Cf. vii. 111, *a.* “The prophetes or high-priest wrote down the answers of the Pythoness: besides him there were 5 priests called ὄσοι, chosen from the five chief families of the Delphian aristocracy, who, with the prophetes, held their offices for life, and had the control of all the affairs of the sanctuary and the sacrifices.” Smith’s *D. of A., Oracle of Delphi.*

CH. XXXVII.—*a. καὶ ἀπόρεον τὸ ἱερόν, and saw the temple at a distance.* Schw. Thirlw. in *l.* “At the opening of the defile, they saw the city rising like a theatre before them, crowned with the house of the god, the common sanctuary of the western world, and at its back the precipices of Parnassus, crag above crag,” &c. On the prodigies and panic of the Persian force—“it must be left to the reader’s imagination to determine how the tradition, which became current after the event, may be best reconciled with truth or probability.” Similar preternatural phenomena are said by Pausanias, i. 4, x. 23, quoted by V., to have occurred during the irruption of the Gauls into Greece, 279 B. C., when they were repulsed from Delphi in the same way. On Minerva Pronæa, cf. i. 92, *c.*

*b. διὰ πάντ. φασμάτων—among all prodigies the most worthy of wonder.* Cf. viii. 142, ὑμῖν . . . διὰ πάντ. ἥκιστα, *and to you of a surety among all others it is least honourable.* Cf. also i. 25, *b.*

CH. XXXIX.—*a. τῆς Κασταλῆς, This famous fountain is described by Dodwell, Travels, i. 172, quoted in the Class. Dict., as “now ornamented with pendent ivy and overshadowed by a large fig tree: the spring is clear, and forms an excellent beverage; after a quick descent to the bottom of the valley, through a narrow and rocky glen, it joins the little river Pleistus.” Cf. on Mt Parnassus, “biceps Parnassus,” Persius Prolog. Smith’s C. D., Parnassus.*

CH. XL.—*a. ὑποκατ. τὸν βάροβ. i. e. lying in wait for the barbarians.* On the narrative see Thirlw. ii. c. xv. p. 294.

CH. XLI.—*a. τὰ ἐπιμήνια—the monthly offerings.* “And now the priestess of Athens announced that the sacred snake, which was regarded as the invisible guardian of the rock, and was propitiated by a honey cake laid out for it every month in the temple, had quitted its abode in the sanctuary: the monthly offering lay untasted.” Thirlw. in *l.* The legend of the serpent is referred to by Aristoph. Lysistr. 760, quoted by V. The youthful Sophocles is said to have been among those who were sent to Salamis for security.

CH. XLII.—*a. Εὐρυβιάδης—Cf. viii. 3, a., and on the number of the Athenian ships, viii. 1, a.*

*b. οὐ μέντοι γένεός γε βασι.* A remark, no doubt, purposely added; for the office of navarch was distinct from that of the kings. It must have been one of great power, as it is called by Aristotle, Polit. ii. 6, 22, σχεδὸν ἑτέρα βασιλεία, though, like them, the navarchs were

held in check by the σύμβουλοι. See Thucyd. ii. 85, iii. 69, viii. 39. As a permanent creation, the office of navarch at Sparta, like that of the ἐπιστολεύς who commanded under him, was an innovation, and contrary to the spirit of Lycurgus' enactments. From H. P. A. § 46. Add, from Müll. Dor. p. 27, that on one occasion, at a subsequent period, we find the command at sea intrusted to one of the class of Periœci; doubtless because the Spartans did not hold the naval service in much estimation, and because the inhabitants of the maritime towns were more practised in naval affairs than the Dorians of the interior.

CH. XLIII.—*a.* Δωρικόν τε . . . ἔθνος, cf. i. 56, *a.*, viii. 31, *a.*, 137, *a.*, and on the Hermionians, Müll. Dor. i. p. 49.

CH. XLIV.—*a.* πρὸς πάντας τοὺς ἄλλους—*præ aliis omnibus*. Comparison with a collateral notion of superiority. Jelf, § 638, iii. 3, *e.* Cf. ii. 33, iii. 94. Schw. On the number of the Athenian ships, 180, or, with those they lent to the Chalcidians, 200, it is well known Hdtus agrees neither with Æschylus, nor Thucydides, i. 74. On the point cf. Thirlw. ii. App. iv.

*b.* ἐς τὴν περαίνην . . . χώρης—*on the opposite shore of Bœotia*, i. e. *the shore opposite Chalcis*. B.

*c.* Ἀθην . . . Πελασγοὶ . . . Κραναοί. On the Pelasgic origin of the Athenians see refs in i. 56, *a.* The appellation of Κραναὰ πόλις, given to the town or acropolis of Athens by Aristoph. Ach. 75, Lysistr. 483, is by some derived from Cranaus, a mythical king of Athens, or from the *rough* and *rugged* nature of the soil. On Cecrops, Erectheus, &c., cf. H. P. A. § 91, and notes, and Smith's D. of G. and R. Biog.

CH. XLV.—*a.* Μεγαρ. τῷ ὕτῳ πλήρ. κ. τ. λ. i. e. twenty ships; cf. viii. 1. Ambracia, a little to the S. of the modern *Arta*, on the Sinus Ambracius, *Gulf of Arta*. Leucas, *Santa Maura*. See Arrow-smith, c. 16, p. 364.

CH. XLVI.—*a.* Αἰγινῆτ. τρίηκ. It would seem more probable that the Æginetans instead of 30 furnished 42 ships. Cf. viii. 48, *a.*

*b.* Δημοκ. σπείσαντος, *Democritus promoting it, on the instigation of Democritus*. Cf. Thirlw. ii. c. 15, p. 297.

CH. XLVII.—*a.* Κροτων . . νηὶ μιῇ, As it is very unlikely that only a single ship should be sent by one of the most powerful states in Italy, it seems highly probable that this vessel was fitted out at the private expense of Phayllus, in aid of the country in which he had obtained so much honour. The words of Pausanias, x. 9, Φαῦλλος . . . ἐνανυμάχησε, ναῦν παρασκευασάμενος οἰκείαν κ. τ. λ. confirm this conjecture. V. See D. p. 36.

*b.* Κροτ. δὲ γένος εἰσὶ Ἀχ. Crotona founded B. C. 710. Cf. Smith's C. D., and H. P. A. § 80.

CH. XLVIII.—*a.* ἀριθμ. τῶν νεῶν κ. τ. λ. The following represents the different numbers furnished by each nation at Artemisium and Salamis:—



	AT ARTEMISIUM.	AT SALAMIS.
Lacedæm.	10	16
Corinth	40	40
Sicyon	12	15
Epidaurus	8	10
Træzen	5	5
Hermione	—	3
Athens	127	180
Megara	20	20
Ambracia	—	7
Leucas	—	3
Ægina	18	30
Chalcis	20	20
Eretria	7	7
Naxos	—	4
Styra	2	2
Cythnos	—	1
Croton	—	1
Cos	2	2
	271	366

It appears by this table that the whole number of triremes at Salamis amounted to only 366, but every MS. here reads 378. To remove this difficulty, V. conjectures that the Æginetans furnished 42, and not 30, as in ch. xlvi. This conjecture has been adopted by L. and Borheck. Schw. objects to this alteration of the text, but supposes that the Æginetans furnished only 30, and that they left 12 behind to protect their country, which 12 are here taken into account, as forming part of the Greek naval forces. Note from the Oxf'd Tr. This last is also the opinion of B.

CH. XLIX.—*a.* ὥς . . . . πολιορκήσονται—that they would be besieged, or blockaded—fut. used in a pass. sense for πολιορκηθήσονται. Cf. v. 35, *b.* So also ἐξοίσονται, they would transfer themselves to, would retire upon their own men. Cf. Jelf, § 364, *a. obs.* “If they fought near the Isthmus, should the worst happen, they might join the army on shore, and renew the contest in defence of their homes.” Thirlw. ii. c. xv. p. 298.

CH. L.—*a.* αὐτέων ἐκλελοιπόντων, they themselves having retired, deserted it. Cf. Æsch. Pers. 128, πᾶς γὰρ . . . . λεῶς σμῆνος ὥς ἐκλέλοιπεν μελίσσᾱν κ. τ. λ. B.

CH. LI.—*a.* ταμίαι τε τοῦ ἱεροῦ, These were the stewards or quaestors of the temple of Minerva in the Acropolis, where in early times the Athenian treasury was kept. It was managed, as were the treasuries of the other deities afterwards, by a board of 10 treasurers chosen by lot from among the wealthiest citizens: for its support was paid the tenth of all fines and confiscations. Cf. Boeckh, Public. Œcon. i. p. 217, H. P. A. § 151, and Smith's D. of A., Ταμίαι.

*b.* κρησφύγετον—Cf. v. 124, *b.* On the oracle referred to, and τὸ ξύλινον τεῖχος, cf. iv. 141, 142, *b.*, and Leake's Athens, § viii. p. 279, seqq.

CH. LII.—*a.* Ἀρήϊον πάγον, "The hill of the Areopagus is separated from the W. (or rather the N. W.) end of the rock by a narrow hollow. From this height the besiegers discharged their arrows tipped with lighted tow against the opposite paling." Thirlw. in *l.* The name of the Areopagus is said to be derived either from a tradition that Mars was tried there by the gods for the murder of Halirrothius, s. of Neptune, or from the Amazons, when they came to attack Theseus, having offered sacrifice to Mars their reputed father. See the plan of Athens in Arrowsmith, Eton G. p. 389 and 391, and for a description of it at the present day, Stuart's Antiquities of Athens, or Leake's Athens, p. 45, seqq., 289. On the court of the Areopagus, see Müller's Eumenides, p. 57 and 107, and Smith's D. of A., *Areopagus*.

*b.* τῶν Πεισιστρατ. By the Pisistratidæ Hdtus must mean the grandchildren and near connexions of Pisistratus, and other Athenian exiles of that party, who accompanied the army of Xerxes; cf. viii. 54, Ἀθην οἱ φυγ. and v. 93, seqq., vi. 107, seqq., as Hippias and Hipparchus were both dead. Cf. Smith's C. D., *Pisistratus*.

*c.* ὀλοιστρόχους—Cf. v. 92, § 2, *i.*

CH. LIII.—*a.* κατὰ τὸ ἶρόν κ. τ. λ. "Towards the N. the Cecropian hill terminates in the precipices anciently called the Long Rocks: where the daughters of Cecrops were said to have thrown themselves down in the madness which followed the indulgence of their profane curiosity." Thirlw. in *l.* Cf. also Leake's Athens, § viii. p. 261. H. P. A. § 92, note 2.

*b.* οἱ δὲ ἐς τὸ μέγ. κατέφ. "Others took refuge in the sanctuary of the goddess." Thirlw. in *l.* So in v. 72, τὸ ἄδυτον τῆς θεοῦ, viz. Minerva Polias, cf. v. 82, *c.* and on the word μέγαρον, i. 47, *a.*

CH. LIV.—*a.* Ἀρταβάνῳ—De Artabano Susis relicto a Xerxe vid. vii. 52, 53. B.

CH. LV.—*a.* Ἐρεχθίδης—On Erectheus and the ante-historical period of Attica, cf. H. P. A. § 91. Cf. also v. 82, *c.*

*b.* ἐν τῷ ἐλαίῳ κ. τ. λ. "The sacred olive—the earliest gift of Pallas, by which in her contest with Poseidon she had proved her claim to the land, and which grew in the temple of her foster-child Erectheus, by the side of the salt pool that had gushed up under the trident of her rival—had been consumed with the sacred building. Those who came to worship in the wasted sanctuary related that a shoot had already sprung to the height of a cubit from the burnt stump." Thirlw. in *l.* On the fable referred to, cf. Smith's C. D., *Athena*, also v. 82, *b. c.* Of this olive, Pliny, H. N. xvi. 44, quoted by B., says, "Athenis quoque olea durare traditur in certamine edita a Minerva." The legend of its immortality is referred to by Soph. Œd. Col. 694, φύτευμα ἀχείρωτον κ. τ. λ. The sea, (cf. 2 Kings xxv. 13, "the brazen sea,") was a pool or cistern, into



which sea-water was said to be conducted by subterraneous pipes. See also Leake's Athens, § viii. p. 257, seqq.

CH. LVI.—*a.* οὐδὲ κυρωθῆναι . . . . προῆγμα, *some would not even wait till the matter before them was ratified*; to wit, whether they should remain or retreat to the Isthmus. See Thirlw. ii. c. xv. p. 300. ὡς ἀποθ. *as about to run away*, from ἀποθέω.

CH. LVII.—*a.* Μνησίφιλος—"Mnesiphilus, a man of congenial character, a little more advanced in years, who was commonly believed to have had a great share in forming the mind of Themistocles," &c. Thirlw. in *l.*

*b.* περιῶ . . . . βεβουλευμένα, *endeavour to annul what has been decided upon.*

CH. LIX.—*a.* πολὺς ἦν . . . . κάρτα δεόμενος. *Themistocles spoke at great length, or, used many arguments, as being urgent in entreaty.* Cf. vii. 158, *a.*

*b.* Ἀδείμαντος—"His principal adversary was the Corinthian admiral, Adeimantus, who probably thought he had the strongest reason to fear for the safety of his own city, if the fleet continued at Salamis. He is said to have rebuked the premature impotency of Themistocles, by reminding him that, in the public games, those who started before the signal was given, were corrected with the scourge. 'But those who lag behind,' was the Athenian's answer, 'do not win the crown.'" Thirlw. in *l.* Cf. Smith's *D. of A., Olympic Games.*

CH. LX.—*a.* οὐκ ἔφερε . . . . κατηγορεῖν. *it did not bring him any credit, it did not become him to accuse (any of the allies).* Cf. viii. 142, *a.*

*b.* § 1. ἀναζεύξης . . . . τὰς νῆας. *move off your ships to the Isthmus.*

*c.* ἐν πελάγει ἀνεπεπταμένῳ—in the open or wide sea. W. perf. part. pass. from ἀναπετάννυμι. Cf. Matth. Gr. Gr. § 246.

*d.* ἐς ὃ ἦκιστα ἡμῖν κ. τ. λ. πελάγει seems the antecedent to ὃ.—ἐς ὃ (scil. πέλαγος) ἦκιστα ἡμῖν σύμφορόν ἐστι (ναυμαχεῖν), *into which it is highly inexpedient for us to be drawn &c., or, ἐς ὃ (πέλαγος ναυμαχεῖν) ἦκιστα κ. τ. λ. to be enticed into and to fight in which is &c.*

*e.* § 2. πρὸς ἡμέων—in our favour. Cf. i. 75, *b.* ἐς τὴν ἡμ. ὑπέκ. *in which our wives &c. are carried into safety.* Jelf, § 646, *l.*

*f.* τόδε—τοῦ καὶ περιέχεσθε μάλιστα. *this advantage, or, object, which you most cling to, or, aim at.* Cf. Jelf, § 536, and cf. i. 71, *c.*

*g.* ὡς τὸ ἐπίπαν ἐθέλει γίνεσθαι. Ad ἐθέλει e præcedentibus repeto τὰ οἰκότα: *probabilia s. rationi consentanea capientibus consilia plerumque talia*, i. e. consentanea rationi, etiam evenire solent. B.

CH. LXI.—*a.* καὶ Εὐρυβ. . . . ἀπόλι ἀνδρί. *and not allowing Eurybiades to put the question, trying to persuade Eurybiades not to put the question to the vote, for a man who had not a country; or, dissuading him from collecting the votes to oblige a man without a country.* ἐπιψηφίζειν, *to put a question to the vote, (sententias rogare,)* properly used of the Epistates or one of the Prytanes, when he put a matter to the vote in the Athenian senate. Ἀπόλι ἀνδρί, *for the good of, or,*

to please a man who had no country, dat. commodi. Cf. Jelf, § 598, quoted in vi. 86, b.

b. οὐδαμοὺς γὰρ . . . ἀποκρούσεσθαι. *for none of the Gks could repel them if they should attack them.* Cf. iv. 200, d.

CH. LXII.—a. μᾶλλον ἐπεστραμμένα. sc. ἔπη—*asperiora, concitiora verba; speaking more earnestly, or vehemently.* Cf. Thirlw. “This threat determined Eurybiades,” &c. &c.

b. ἐς Σίριν . . . ἥπερ ἡμετέρη κ. τ. λ. Cf. v. 44, a., and Thirlw. in l.

CH. LXIII.—a. ἀνεδιδάσκετο, *dedocebatur*, V. *was taught better, learnt better*, S. and L. D. i. e. *was induced to change his plan.*

CH. LXIV.—a. ἐπὶ δὲ Αἰακὸν κ. τ. λ. “Æacus and his line, the tutelary heroes of Ægina, were solemnly evoked from their sanctuary, to come and take part in the battle; similar rites had already been performed to secure the presence and the aid of those Æacids, who had once reigned and were especially worshipped in Salamis itself.” Thirlw. in l. Cf. also v. 75, b.

CH. LXV.—a. τῇ Μητρὶ καὶ τῇ Κούρῃ, Cf. v. 82, a. The purport of the Eleusinian mysteries is the subject of a learned disquisition in Warburton’s Div. Leg. on the 6th Æneid. Their object he considers to have been to convey the knowledge of the unity of the Deity and the falsity of the popular doctrines of Polytheism. He there quotes the noted passage from Cicero; who, when speaking of these mysteries, says that from them, “neque solum cum lætitiâ vivendi rationem accepimus, sed etiam cum spe meliore moriendi.” Of Warburton’s theory there is a most clever critique in Gibbon’s Miscellaneous Works. “On the 6th day of the festival,” I quote the article *Eleusinia* in the Class. Dict., of which, or rather, in preference, of the article *Eleusinia*, since published in Smith’s D. of A., the student should make himself complete master, “was celebrated ὁ μυστικὸς Ἰακχος, the s. of Jupiter and Ceres, who accompanied his mother in her search after Proserpine, with a torch in his hand. Hence his statue had a torch in its hand and was carried in solemn procession from the Ceramicus to Eleusis; the statue, with those who accompanied it, Ἰακχαγωγοί, was crowned with myrtle, &c. &c.”

b. Δημαρίτου . . . καταπτόμενος. *appealing to the evidence of Demaratus and other witnesses.* Cf. vi. 68, a.

CH. LXVI.—a. Οἱ δὲ ἐς κ. τ. λ. Cohærent hæc cum superiori cap. 24. Schw. Σηπιάδα, cf. vii. 183, a. Histiaæ, vii. 175, b. On the tribes that joined the king cf. vii. 132. See also v. 79, a.

b. τῶν πέντε πολίων, i. e. the islands of Naxos, Melos, Siphnos, Seriphus, and Cythnus, cf. viii. 46; which Hdtus here calls πόλεις, *states*, in the same manner, as in speaking of Samos, iii. 139, he calls it πολέων πασέων πρώτη. W.

CH. LXVII.—a. ἐκαραδόκεον—cf. vii. 163, b.

b. ὁ Σιδών. βασις κ. τ. λ. Cf. vii. 98, a., and 100, a.

CH. LXVIII.—a. εἰπεῖν μοι κ. τ. λ.—*tell (the king) prithee, or for my sake.* Others read εἰπαί μοι, the 1 aor. infin. On the use of



the infinitive for the imperative, (vii. 228, ὦ ξείν', ἀγγέλλειν κ. τ. λ. iii. 134, σὺ δέ . . . στρατεύεσθαι,) cf. Jelf, § 671, *a*. The infinitive is used in the place of the imperative, to express a *command* or *wish*, that the person addressed would himself do something. It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but can only stand for the 2nd person sing. or plur. The subject of the infin. itself, and of the verb on which it depends, is the person addressed, and it is sometimes placed before the inf. in the nominative (or vocative). Cf. also vi. 86, ἀποδοῦναι. vii. 159, βοηθέειν, there quoted. On the dative μοι, cf. Jelf, § 598, quoted in vi. 86, *b*.

*b*. τὴν ἐοῦσαν γνώμην,—*my real opinion*. Cf. i. 95, *a*. On Q. Artemisia, cf. vii. 99, *a*.

*c*. ἀπήλλαξαν κ. τ. λ. *have gone off, retired, consequently, fared as they deserved*. Cf. i. 16, *c*.

*d*. Αἰγυπτιοὶ τε κ. τ. λ. Yet they are said to have fought well, see viii. 17. B. Perhaps this sweeping accusation on the part of Q. Artemisia, if it may be supposed that Hdtus, a native of her city and her born subject, had any real grounds for putting it into her mouth, may be attributed to the ill-will that existed, through commercial jealousy, between the Gk colonies on the coast of Asia Minor and the other principal trading nations of the then known world; cf. vi. 6, *a*. and refs., though it may be no more than Hdtus' own sentiment, on whatever grounds based. On the Cyprians, Cilicians, and Pamphylians in Xerxes' fleet, cf. vii. 89, *b*., 90, 91.

CH. LXIX.—*a*. τῇ κρίσει, *at her judgment—the decision she came to*. Some read ἀνακρίσει, *inquiry*.

CH. LXX.—*a*. παρεκρίθησαν διαταχ. . . . ἡσυχ. *drew out in line of battle, each in his separate position, at their leisure*. Cf. ix. 98, *b*. πολιορκήσονται, cf. viii. 49, *a*.

CH. LXXI.—*a*. Κλεομβ. Cf. v. 41, &c., ix. 10. Σκιρωνίδα ὁδόν, This road, so called from Sciron the robber, who is said to have been killed by Theseus, led from Corinth to Megara over very dangerous rocks, which in some parts overhang the sea. Hence it is even now called *Kaki Skala*. B. See Arrowsmith, c. 17, p. 396, and Smith's C. D., and read Thirlw. in *I*. ii. c. 15, p. 304.

CH. LXXII.—*a*. Οἱ δὲ βωθήσαντες . . . τοῖσι δὲ ἄλλ. See D.'s remarks, p. 135, on this ch., which strongly evinces the truthiness and unsparing impartiality of Hdtus as an historian. Cf. vii. 132, *b*., &c.

*b*. Κάρυεια—cf. vii. 206, *a*. and refs; and on the Olympia, ref. in viii. 26, *b*.

CH. LXXIII.—*a*. Οἰκέει δὲ τὴν Πελοπ. κ. τ. λ. On the races that inhabited the Peloponnese, cf. H. P. A. § 17—19, and Thirlw. vol. i. c. 4, and c. 7. On the Dorian invasion and on the tribes mentioned in this ch. generally, cf. Heeren's Manual of Anc. Hist. pp. 102—117, and viii. 31, *a*., and the refs in i. 56, *a*.

b. τὸ Ἀχαϊκόν, See Thirlw. i. c. vii. p. 259, seqq., and cf. also c. iv. p. 108, 112, 260.

c. Αἰτωλοί, "Northern Elis was inhabited by the Epeans, who, being of the same race as the Ætolians, readily amalgamated with the followers of Oxylyus." H. l. l. Cf. Thirlw. i. p. 95, 99. On the Κυνοῦριοι, cf. i. 82, a. On the Orneatæ, Heeren, l. l. observes—"The conquered inhabitants bore the general name of Periœci, as forming the rustic population around the capital: in Argos they appear to have been distinguished by the appellation Orneatæ; in Laconia they were called Lacedæmonians by way of distinction from the pure Spartan race."

d. Λήμνιοι, Cf. iv. 145, b., 148, a. b., and refs to Thirlw. On the Dryopes, cf. viii. 31, a., and Thirlw. i. c. iv. p. 105.

e. ἐκ τοῦ μέσ. ἐκατέατο—*remained neutral*. Cf. iii. 83, a.

CH. LXXIV.—a. περὶ τοῦ παντὸς . . . . θέοντες, *about to run for their all*; a proverbial expression, S. and L. D., i. e. *about to risk every thing*. Cf. viii. 140, c. ἐλλάμψεσθαι, *gain renown*. Cf. i. 80, d.

CH. LXXV.—a. τῶν Θεμιστ. παίδων. From Plutarch, Themistoc. c. 32, it appears that Themistocles had five sons: one of these died in his f.'s life-time, and another, Diocles, was adopted by his maternal grandfather. He had also several daughters. B. Read in connexion, Thirlw. in l. ii. c. xv. p. 304.

CH. LXXVI.—a. Ψυττάλειαν, *Lypso Kutali*, between Cynosura, the E. promontory of Salamis, according to Thirlw. and Kruse, and the coast of Attica. B. remarks that it is uninhabited; and refers to Æschyl. Pers. 447, νῆσός τις ἐστὶ κ. τ. λ.

b. ἀνῆγον μὲν . . . . Σαλαμ.—*they, the Persians, moved out the western wing of their own fleet towards Salamis, encircling the island*; viz. to block up the channel between Cynosura and the port of Munychium. B. and Thirlw. Schw. takes it of the Persians putting out their ships with the intention of surrounding the western wing of the Gk fleet. The first way is the best, as being the simplest: τὸ πρ. Ἐς κερ. seems plainly to refer to the Persian fleet. Ceos, "probably the W. Cape of Salamis, and Cynosura the E." Thirlw. in l. So also Kruse and B. See Arrowsmith, Eton G. c. 17, p. 388.

c. ἐξοισομένων—*would be driven ashore*. Cf. v. 35, b., viii. 49, a.

CH. LXXVII.—a. Χρησμοῖσι κ. τ. λ. By what follows we are not to consider Hdtus professing a blind belief in all oracles alike; but solely in those whose agreement with the event predicted in some degree warranted his faith. The oracle attributed here to Bacis (cf. Smith's D. of Gr. and R. Biog., *Bacis*) was probably the invention of Themistocles. B. On the transposition of χρησμοῖσι, cf. Jelf, § 898, 2, *Consolidation of Sentences*.

b. καταβάλλειν—to reject, to invalidate the authority of. The epithet χρυσαόρου, *golden-sworded*, is by Creuzer, Symbol. iv. p. 67, quoted by B., referred to the splendour of the moon's rays and to



the deadly influence which they were supposed capable of exercising. Cf. S. and L. D. under the word.

c. λιπαρὰς—*bright, illustrious*. Also *fat, greasy*; cf. Aristoph. Achar. 606; who introduces in one of his jests the oracles of Bacis; and Aves, 963, and Equit. 99.

d. Κόρου, *insolence, or arrogance arising from satiety*, here called *the child of pride*. Cf. Pindar, Olymp. xiii. 10, ὕβριν, κόρου ματέρα θρασύμυθον. B.

e. δοκεῖντ'. . . . τίθεσθαι. i. e. ἀνατίθεσθαι πάντα.—*fancying that he can upturn, overthrow, every thing*; equivalent to ἄνω κάτω τίθεσθαι. Cf. iii. 3. Schw. The reading δοκεῖντ'. . . . πνέσθαι, which W. adopts and appears inclined to render *fancying that he would be heard of every where*, i. e. *that he would be very famous*, is considered by B. as incapable of explanation.

f. ἐς τοιαῦτα μὲν. κ. τ. λ. This sentence Schw. considers corrupt. The order seems to be οὔτε αὐτὸς λέγειν . . . . περὶ ἀντιλογίης χρησμῶν Βάκιδι κ. τ. λ. *Equidem nec ipse quid enuntiare audeo neque ab aliis quid accipio de contradictione oraculorum Bacidis*. B. According to this construction Βάκιδι would be the dat. commodi; cf. Jelf, § 597, obs. 1, quoted in v. 8, a.

CH. LXXVIII.—a. κατὰ χάριν—Cf. iv. 135, b.

CH. LXXIX.—a. Συνεσ. . . . στρατηγῶν, *whilst the generals were engaged in dispute*. Cf. i. 208, a., vii. 142, a.

b. Ἀριστείδης—Read Thirlw. in l. ii. c. 15, p. 305.

c. ἐξωστρακισμένος—"To Clisthenes is ascribed the institution of Ostracism which enabled the people to rid itself by a species of honourable exile, of any individual whose presence in the state might seem incompatible with the principle on which it ruled, that, namely, of universal equality of rights. Among its victims at Athens were Clisthenes himself, Themistocles, Aristides, Cimon, Miltiades his s., Xanthippus f. of Pericles, &c. &c. The last person it was used against is said to have been Hyperbolus. It was practised also in Argos, cf. Aristot. Polit. v. 2, 5, Megara, Miletus, and Syracuse, where it was called Petalism." H. P. A. §§ 66, 111, and 130.

CH. LXXX.—a. ἴσθι γὰρ κ. τ. λ. Cf. Jelf, § 893, c., Brachylogy. *The notion of a Substantive or Adjective involved in the context or part thereof*. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as here, ἴσθι γὰρ ἐξ ἐμεῖο (sc. ποιούμενα) τὰ ποιούμενα ὑπὸ Μήδων. Cf. viii. 142, b.

b. ἀκοντας παραστήσασθαι, *compel them to do it against their will, arrange or dispose them so that they do it*. Cf. iv. 136, a.

CH. LXXXII.—a. Τηνίων—Tenos and Delos had fallen into the hands of the Persians, vi. 97. Hence the Tenians were forced to add their contingent to the forces of the invader. On the golden tripod dedicated at Delphi, cf. ix. 81, b. The desertion of the Lemnian galley is mentioned in viii. 11. B.

CH. LXXXIII.—*a.* τῶν ἐπιβατέων—Cf. vi. 12, *c.*, vii. 96, *a.*

*b.* προηγόρευε . . . . Θεμιστοκ.—Either ἐκ πάντ. προηγ.—*from among the number of them all Themistocles addressed them in encouraging terms, i. e. he rose and spoke for all the rest: ἐκ πάντων, one out of all, in the name of all.* Cf. i. 159. Jelf, § 621, 3, *b.*; στρατηγῶν being understood. Perhaps taking ἐκ παντ. with εὖ ἔχοντα, *he said what was right in all respects, he addressed them in the most encouraging terms that all circumstances would admit of; but ἐξ ὑπαρχόντων* would seem then to be required. On the seeming Anacoluthon in the construction, ποιησάμενοι—Θεμιστοκλήης, cf. Jelf, § 708, *a.*, *The nom. participle really or seemingly used absolutely.* When the action or state of the verb is to be especially attributed to the part or member of the whole, the verb is made to agree with this part (σχῆμα καθ' ὅλον καὶ μέρος). Cf. iii. 158, *a.*

*c.* τὰ δὲ ἔπεα . . . . ἀντιτιθέμ. *And the whole tendency of his speech was to draw a parallel between all that was good and evil, or, his speech was all advantages balanced against disadvantages.* Cf. Thirlw. in *l.* “The substance of his speech was simply to set before them on the one side all that was best, on the other all that was worst, in the nature and condition of man, and to exhort them to choose and hold fast the good.” So Thucyd. iv. 10, quoted and explained in S. and L. D., τὰ ὑπάρχοντα ἡμῖν κρείσσονα, *the advantages we have.* Cf. on the speech, Æschyl. Pers. 402—ὦ παῖδες Ἑλλήνων κ. τ. λ.

*d.* καταπλέξας τὴν ῥῆσ.—*having wound up, or finished his speech.* κατὰ τ. Αἰακ. *for the Æacidæ, i. e. to fetch them.* Cf. ii. 152, *b.* On the Æacidæ, cf. viii. 64, *a.*, and v. 75, *b.*

CH. LXXXIV.—*a.* ἐπὶ πρυμ. ἀνεκρου. *they rowed sternwards, backed water.* In this manœuvre, ἀνάκρουσις, the prow was kept towards the enemy, and the vessel backed straight without turning. Cf. Thucyd. i. 50, and notes, in which author the expression constantly occurs.

*b.* ὤκελλον τὰς νῆας. *they ran their ships closer and closer to the shore.* The sense of *stranded, ran their ships aground*, which the word generally means, is plainly inapposite here. W.

*c.* Ἀμεινίης—By Diodorus, xi. 37, cf. 18, he is called the brother of Æschylus. The poet, however, in Pers. 409, ἤρξεν ἐμβολῆς Ἑλληνικῇ ναῦς, passes over, if such was the case, his brother's exploits. Ameinias is mentioned again in viii. 93. ἐξαναχθεῖς, *breaking out of the line, darting forward.* B.

*d.* Παλληνεὺς, *of the demus or borough of Pallene; which belonged to the tribe Antiochis.* See H. P. A. App. iv. p. 409. δαιμόνιοι, *strange creatures!* Cf. iv. 126, *a.*

CH. LXXXV.—*a.* Κατὰ—Ἀθην.—*over against, opposite the Athenians, &c.* On τὰς Θεμιστοκ. ἐντολάς, cf. viii. 22. ἐτετάχατο. 3 plur. plusq. perf. pass. Ion. from τάσσω. Cf. vii. 76, *b.*

*b.* Θεομήστωρ—Cf. also ix. 90. τοῦ δε εἶν. but on *this* account. Cf. Jelf, § 444, 5. Demonstrative force of the article ὁ, ἡ, τὸ, in Post-Homeric writers. καταστησ. τῶν Περσ. *the Persians appointing him,*



on the appointment of the Persians, cf. vii. 104, *d*. See the remarks of D. p. 129. Cf. also p. 40.

*c*. εὐεργέτης βασ. Cf. iii. 132, *a*., 140, *a*., also v. 31, *a*.

CH. LXXXVI.—*a*. ἐκεραΐζετο. *was sunk, or shattered*. Cf. vii. 125, *a*.

*b*. ἐγένοντο . . . ἀμείν. αὐτ. ἐωντῶν, *were far more valiant than they ever were before, that is to say, than at Eubœa*. Cf. ἀμείνονες τῆς φύσιος, v. 118, *more courageous than they naturally were*. V. Cf. ii. 25, *b*., and Jelf, § 782, *g*.

CH. LXXXVII.—*a*. Ἀρτεμισίην—Cf. vii. 99, *a*., and viii. 68. “The Athenians, it is said, indignant at being invaded by a woman, had set a price of 10,000 drachmas on her head.” Thirlw. in *l*.

*b*. πρὸς τῶν πολ. *towards, in the direction of, or, near the enemies*, cf. viii. 85, πρὸς Ἐλευσίνος, and viii. 120. Cf. Jelf, § 638, *l*. See the remarks of D. p. 6, on the warlike abilities of Q. Artemisia.

CH. LXXXVIII.—*a*. τὸ ἐπίσημον τῆς νηὸς—the *standard or flag of the ship*. What is here intended could not have been the *insigne*, παράσημον, or *figura*, the image on the prow which gave its name to and distinguished the individual ship, made of wood and painted, cf. iii. 37, *b*., as that could hardly have been distinguished from the land in the uproar and confusion of the battle; but must have been some flag or standard, fixed to the aplustre or to the top of the mast, and which, in this case, must have served to mark Q. Artemisia’s individual vessel. See Smith’s D. of A., *Insigne and Ships*, to which I am indebted for the above. In viii. 92, *a*., τὸ σημ. τῆς στρατ. *was probably also a banner or flag*, hoisted on board the Athenian admiral’s vessel, possibly not only to distinguish his ship, but as a signal to the rest of the Athenian vessels to commence the engagement. It is rendered *banner* by Thirlw. in *l*. ii. *c*. 15, p. 309.

*b*. ἠπιστέατο—they *thought for certain, made sure*. Cf. viii. 10, *c*. B. Cf. on the form, Jelf, § 197, 4.

*c*. οἱ μὲν ἄνδρες κ. τ. λ. Similar expressions occur in i. 155, ii. 102, ix. 20, 106, and in viii. 68, in Artemisia’s own speech. Hence, perhaps, the imitation of Ennius, Cicero, Offic. i. 18,

“Vos etenim juvenes animum geritis muliebrem  
Illa virago viri.” W. and V.

CH. LXXXIX.—*a*. πόνη—*battle, conflict*. Cf. vi. 114, *a*. ἀπὸ μὲν ἔθανε. Tmesis. Cf. Jelf, § 643, *obs*. 2.

*b*. Ἀριαβίγνης—called Artabazanes in vii. 97, 2, and by Plutarch, Life of Themistocles, Ariamenes. W. Cf. also iii. 88, *c*.

*c*. μὴ ἐν χειρ. νόμ. ἀπολλ. *who did not perish by the law of force, by club-law, i. e. in the mêlée, or scuffle*. S. and L. D. Cf. ix. 48, *a*.

CH. XC.—*a*. τῶν τινὲς Φοινίκων κ. τ. λ. The Phœnicians’ hatred of the Ionians has been spoken of before, cf. vi. 6, *a*., and to this, the charge here adduced may probably be referred. See Thirlw. in *l*. ii. *c*. 15, p. 308.

*b.* ἐπιβάτας ἀπὸ τῆς καταδ. νηὸς—Cf. vi. 12, *c.*, vii. 96, *a.*

*c.* καὶ πάντ. αἰτιώμ.—*laying the blame on any body and every body* Schw. or, with B., Φοίνικας may be understood.

*d.* Αἰγάλεως, *Scaramagna*, or *Scarmagga*, according to Stuart and Gell. "On one of the heights of Mount Ægaleos, the last limb of the long range of hills, that, branching out from Cithæron, stretches to the coast fronting the E. side of Salamis, a lofty throne was raised for Xerxes," &c. Thirlw. in *l.* Alluded to in Byron's "Isles of Greece"—

"A king sate on the rocky brow  
Which looks o'er sea-born Salamis;  
And ships by thousands lay below,  
And men in nations:—all were his!  
He counted them at break of day—  
And when the sun set where were they?"

*e.* οἱ γραμματισταὶ—Cf. vii. 61, *a.*, and refs.

*f.* καὶ προσελάβετο . . . . πάθεος. After φίλος ἔων, understand τῶν Ἰόνων. Moreover, too, Ariaramnes, who was present and who was a Persian, contributed, inasmuch as he was a friend of the Ionians, to the destruction of the Phœnicians. As a Persian, he may be supposed to have had influence with the king; and as he was friendly to the Ionians, he had some share in ruining their accusers the Phœnicians. On the gen. after προσελάβετο, verb of actual or imaginary contact, cf. Jelf, 536, *obs.* 2. Bekker reads προσεβάλετο, *he associated himself for, threw himself towards* this object.

CH. XCI.—*a.* ὑποστάντες—Cf. v. 92, § 7, *r.* ἐκεράϊζον, *sunk or disabled*. Cf. viii. 86, *a.* See Thirlw. ii. *c.* xv. p. 309.

CH. XCII.—*a.* Πολυρκ. τοῦ Κρ. Cf. vi. 50 and 73. On the accusation of Medizing brought against the Æginetans, cf. vi. 49, and Thirlw. in *l.* Pytheas and his heroic defence were spoken of in vii. 181. τὸ σημήιον κ. τ. λ. cf. viii. 88, *a.* ἀπέρριψε, cf. iv. 142, *a.*

CH. XCIII.—*a.* ἤκουσαν . . . . ἄριστα Αἰγ. See the remarks of D. p. 132, on the falsity of the charge against Hdtus of flattering the Athenians.

*b.* ἐπὶ δὲ, *and after them, next to them*. Cf. viii. 67, 113. ἐπὶ δὲ ὅλλοι. On Ameinias, cf. viii. 84, *c. d.*

*c.* μύρια δραχμαὶ. As 100 drachmas = 1 mina, and the mina, (Hussey on Weights and Measures,) = £4 1s. 3d. the 10,000 drachmas = £406 5s. Cf. viii. 87, *a.* If the probable difference of the value of money then, and cheapness of necessaries, &c., be also considered, this sum represents the value of about £20,000 at the present day; according to Dr. Cardwell; who estimated in one of his University Lectures that the drachma would go about as far in Athens, as half-a-crown would now in England.

CH. XCIV.—*a.* Ἀθην. Σκίραδος, An appellation said to be derived from Scirus, an augur, a native of Dodona, who erected the temple here spoken of near Phalerum, opposite the promontory of



Cynosura. Cf. Pausan. i. 36, § 3, compared with i. 1, § 4. B. On what is related of the Corinthians, see D. p. 135.

b. κέλητα—a light small vessel adapted for great speed. Cf. Thucyd. iv. 9, and viii. 38. θείη πομπῇ, cf. i. 62, e.

c. τὸν οὔτε πεμψ. φαν . . . . Κορινθίοισι. *which (they said) no one was seen to have sent, (or, could be discovered to have sent,) and that it bore down upon, approached, the Corinthians while they were as yet completely without information from the fleet.*

d. ὡς αὐτοὶ οἰοί τε . . . . ἀποθνήσ. *that they themselves were ready to be taken with them as hostages, and even to suffer death if, &c. &c.*

e. ἐπ' ἐξεργασμένοισι ἔλθ.—*came after it was all over.* Cf. i. 170, b.

CH. XCV.—a. ὀλίγῳ τι πρότερον—Cf. viii. 79. On Psyttalea, cf. viii. 76, a.

b. οἱ τοὺς Πέρσας . . . . κατεφ. πάντ. Cf. Æsch. Persæ, 447—471, νῆσός τις κ. τ. λ. “From the language of Æschylus we should be inclined to suppose that the troops posted in Psyttalea were taken from among the immortals.” Thirlw. in l.

CH. XCVI.—a. Κωλιάδα. This promontory was about 20 stadia S. E. of Phalerum: upon it was a temple of Venus of the same name: C. Trispyrgi. B. Cf. Arrowsmith, Eton G. p. 393, and Smith's C. D., Colias.

b. Βάκιδι—Cf. viii. 77, a., and on Musæus cf. v. 90, b., and Musæus in Smith's D. of Gr. and R. Biog. where the oracles here referred to are discussed.

c. ἑρετμοῖσι φρίζουσι. Gaisf., Schw., and B., *shall shudder or tremble at the oars.* W. and V. propose φρύξουσι, *shall cook or parch their food with the oars.* Les femmes du rivage de Colias feront cuire leurs aliments au feu des rames. Miot.

CH. XCVIII.—a. κατ' ἄλλον διεξέρχ. *passes through in order to another.* On the Lampadephoria, cf. vi. 105, c.

b. ἀγχαρήτον. The Persian service of couriers is said to have been instituted by Cyrus, Xenoph. Cyr. Inst. viii. 6, § 9. It is the subject of frequent allusion in the poets, cf. Persæ, 247, and Matt. v. 41, ἐὰν ἀγχαρεύσῃ κ. τ. λ. Cf. iii. 126, b., and ref. to H.

CH. XCIX.—a. τοὺς κίθ. κατεῤῥήξ. Cf. iii. 66, and Æsch. Persæ, 199, &c.

b. περὶ Περσ. μὲν ἦν ταῦτα—and this went on among the Persians, the Persians were in this continual state of alarm, during the whole interval between the messenger's arrival and Xerxes' coming. B.

CH. C.—a. Μαρδόνιος δὲ κ. τ. λ. Cf. Thirlw. in l. ii. c. xv. p. 312.

b. ὑπὲρ μεγάλων αἰωρηθέντα. *elated or excited by the hope of great deeds.* Schw., *running a risk for, or, in behalf of, a great object.* B. So S. and L. D., *playing for a high stake.*

c. οὐ γὰρ ἔστι Ἑλλ. οὐδ. ἔκδ. . . . δούλους. *for there are no means of escape whatever for the Greeks from rendering you an account both for their past and present deeds, and from being made your slaves.* ἐᾶ. λόγ. *to give an account for, to be rendered liable for, as in iii. 50, means also, as in i. 97, a., viii. 9, to deliberate, think with oneself.* B. It

also means *dare copiam loquendi*, to give one the word, to allow one to speak. σοὺς δούλους, cf. vii. 5, b.

d. ἐν τοῖσι Πέρσ. *nullum res tuæ in Persis, (in Persarum personis, ad Persas quod attinet, as far as regards or depends on the Persians,) detrimentum acceperunt.* Schw. Thirlw. in *l.* paraphrases: *their, i. e. the Phœnicians', &c., disgrace could not tarnish the honour of the Persians.* B. renders *among the Persians, i. e. in the part where the Persians fought, no disaster befell you.*

e. εἰ δὲ Φοιν. . . . . κακ. ἐγένοντο, cf. viii. 68, d. 90. τὰ ἡθεα, *dwelling-place, habitation, home*, as in iv. 76, 80, v. 14, 15, &c. B.

CH. CI.—a. ὥς ἐκ κακῶν ἐχάρη—*tanquam ex malis gavisus est.* Illud ὥς . . . . ἐχάρη non purum fuisse gaudium indicat, sed quantulumcumque post inopinatam adeo cladem a rege superbo sentiri poterat. V.

b. ἐβουλ. ἄμα Περ. τ. ἐπικλήτ. Cf. vii. 8, a. On Artemisia, see refs in viii. 87, a., and Thirlw. in *l.* ii. c. xv. p. 313.

c. βουλομ. . . . . ἀπόδεξις. *but that they (the Persians) would rejoice to have an opportunity of demonstrating this to me.* V. Cf. Jelf, § 599, 3, quoted in viii. 10, c.

CH. CII.—a. συμβουλευομένῳ τυχ. . . . . εἶπασαν, *me tibi consulenti, (as you ask my advice,) optimum dare consilium.* H. Steph. Cf. Jelf, § 675, b., and on συμβουλ. vii. 235, a., 237, b. οἶκος ὁ σός, cf. v. 31, a. and refs.

b. ἐπὶ . . . . . κατήκ. πράγμ. *however, in the present state of affairs.* Cf. i. 97, a. On δοῦλοι, cf. vii. 5, b.

c. σέο τε περι . . . . οἶκον τὸν σόν. *while you are safe and all (goes well) that concerns your house.* The sentence appears rather awkward, and the conjecture of W., εὖ κειμένων for ἐκείνων τῶν πρηγμάτων, is ingenious.

d. πολλοὺς πολλ. ἀγῶν. . . . . "Ελλ. *the Greeks will oftentimes have to undergo many dangers for their own preservation.* Cf. Jelf, § 548, c., and vii. 57, a.

CH. CIV.—a. οἱ δὲ Πηδ. The whole of this passage, to the end of the ch., is considered by V., W., and L., to be interpolated here from i. 175, where it is also found. "Its style is somewhat different from that of Hdtus: it is more naturally in its place in the first book, and, had our author wished to repeat it, he would have done so in vii. 20, rather than here." B., on the contrary, with the exception of the word φέρεται, *it is said*, a sense perhaps found nowhere else, and instead of which he reads συμφέρεται, defends the genuineness of the passage, on the ground that it was probably inserted in forgetfulness of its having been already mentioned, and that had not death, according to his theory, cut Hdtus short in his task of revision and correction, he would, doubtless, have struck it out when he came to make those additions and necessary alterations in his History, which he has here and there promised, but from some cause has been unable to carry into execution. Cf. i. 106, d.



CH. CV.—*a.* εἶδεος ἐπαμμένους, cf. i. 199, *d.* ἐπαμμ. Ion. pro ἐφημμένους, perf. part. pass. ab ἐφάπτειν. ἐκτάμνων, see ref. to H. in iii. 48, *c.*

CH. CVI.—*a.* Ἀταρνεύς—cf. i. 160, *b.* ἐκείνη, *there*, i. e. in Sardis. περιέλαβε, *got him in his power*, cf. v. 23, viii. 6. B.

*b.* ἤδη μάλιστα κ. τ. λ. “Particula ἤδη vim auget superlativi ac totius sententiæ: *Tu jam omnium virorum nequissimo negotio vitam sustentans.*” B. With a superlative ἤδη is used like δῆ. S. and L. D. Render, “*O thou, who of all men surely makest a living—or, O thou who without doubt of all men makest, &c. &c.*” See Stephens on the Gr. Particles, p. 61, 65.

*c.* ὑπήγαγον κ. τ. λ.—*have brought thee into my power.* S. and L. D. B. renders, *have enticed thee unknowing*; and in ix. 94, ταύτη δὲ ὑπάγοντες, *and in this way deceiving him.*

*d.* Παν. . . . περιῆλθε . . . ὁ Ἑρμότ.—*thus vengeance and Herminius came at last upon, or overtook, Panionius.* On the singular of the verb cf. Jelf, § 393, l. On the sentiment see remarks in the Preface.

CH. CVII.—*a.* ὡς τοὺς παῖδ. Ἀρτεμ. Cf. viii. 103.

*b.* διαφυλ. . . . πορ. βασιλεί—to *preserve the bridges to be crossed by the king*, i. e. *for the king to cross.* On the dat. βασ. cf. Jelf, § 611. *Instrumental dative.* Passive verbs or adjectives take a dat. of the agent, considered as the instrument, whereby the state &c. is produced, not as the cause whence it springs.

*c.* Ζωστῆρος—a promontory on the W. of Attica, *C. of Vari*, off which lie the small islands of Phabra and Hydrussa. It is marked in the map in Müller's Dorians, i. On the event mentioned in the text, cf. Thirlw. in l. ii. c. xv. p. 313.

CH. CVIII.—*a.* κατὰ χώραν. Cf. iv. 135, *b.* νήσων, i. e. the Cyclades, cf. v. 30, and vii. 95, *a.*

CH. CIX.—*a.* μεταβ. πρὸς τ. Ἀθην.—*changing his plan or purpose, said (ἐλεγέ σφι) to the Athenians, &c.* Cf. v. 75, Κορ. μεταβάλλοντο κ. τ. λ. Schw. See Thirlw. in l.

*b.* περιημέκτεον, Cf. i. 44, *a.*

*c.* εὔρημα—an unexpected gain, a waif, or stray. Cf. vii. 190, *c.* W.

*d.* ὃς τὰ ἱρά . . . ἐμπιπρᾶς τε κ. τ. λ. Cf. Æsch. Pers. 809—812. οἱ γῆν μολόντες Ἑλλάδ' . . . βάθρων. B. Cf. also i. 131, *a.*, and v. 102, *b.*

*e.* ἀνακῶς ἐχέτω, i. q. ἐπιμελείτω—*let each attend to, look after.* Cf. i. 24, *e.* τις is similarly used in ix. 17, *c.*

*f.* ἀποθήκην . . . ἐς τὸν Πέρσ.—*intending to lay up for himself a store of favour with the Persians*, i. e. *intending to confer a favour which might be, as it were, deposited with the Persians, and for which they might, at an after-time, show their gratitude.* Per metonymiam ἀποθήκη dicitur id, quod est ἀπόθετον, thesaurus repositus, intelligiturque beneficium in regem collatum, gratia apud regem in futurum tempus inita. Est enim, ut scite poeta ait, καλὸν γε θησαύρισμα, κειμένη χάρις. Schw. τὸν Πέρσ. Cf. i. 2, *d.*

*g.* ἀποστροφὴν.—*a place of retreat, a refuge.* On the whole of this

transaction, cf. Thucyd. i. 130, seqq., 138, and Thirlw. in *l.*, ii. c. xv. p. 315, on the probability of the story.

CH. CX.—*a.* διέβαλλε.—*deceived them.* Cf. v. 50, *b.*, οἱ ἀνεγν. Cf. Jelf, § 600, 2, οἱ. *dat. of reference.* The datives of the 1st and 2nd personal pronouns (and, in Hdtus, of the 3rd) are very frequently thus used, to express that the person has some peculiar interest in the action.

*b.* τοῖσι ἐπίστ. σιγαῖν κ.τ.λ.—*in whom he felt confidence that, though put to every species of torture, they would keep secret what he intrusted them with to say to the king.* W. On Sicinnus, cf. viii. 75. "That he (Themistocles) sent the second message need not be doubted, notwithstanding the ease with which such anecdotes are multiplied: according to Hdtus, the bearer, the same Sicinnus, was accompanied by several other trusty servants or friends. Plutarch found a more probable tradition, that the agent employed was a Persian prisoner, a slave of Xerxes, named Arnaces." Thirlw. in *l.*

CH. CXI.—*a.* αἰτηθέντες χρήμ. On the government of the acc. here after the passive verb, cf. Jelf, § 545, 3. κατὰ λόγον—*with reason, not unreasonably,* cf. v. 8, *c.*

*b.* καὶ θεῶν . . . . εὔ. i. e. *and were well off for propitious deities.* On this, the gen. of state or position, cf. i. 30, *c.*, and Jelf, § 528. This speech of the Andrians appears to be ironical; as Athens was, at the time spoken of, in ashes, and the country around desolate. Schw.

*c.* ἐπηβόλους—*possessed of.* θεῶν, relative gen. Cf. Jelf, § 512, 1. Cf. Æsch. Agam. 542. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νύσου. and Blomf. Glossary. "The Andrians replied that they had also a pair of ill-conditioned gods," &c. &c. Thirlw. in *l.*

*d.* οὐδέποτε γὰρ κ.τ.λ. Nearly the same sentiment is expressed by the Thessalians, vii. 172.

CH. CXII.—*a.* πλεονεκτέων, *claiming more than his due, being greedy.* S. and L. D. *having an eye to his own advantage.* Cf. vii. 158, *a.* τὰς ἄλλας νήσους, cf. vii. 95; *a.*

*b.* Καρυστίων—Carystus founded by the Dryopes, cf. Thucyd. vii. 57, in the S. of Eubœa, now *Castel Rosso.* Cf. also iv. 33, and vi. 99. On the Parians, cf. viii. 67.

*c.* ὑπερβολή—a delay, deferring. The Carystians could not defer the disaster. So also ὑπερβαλλομένους in vii. 206. Cf. also ix. 51, quoted by Schw., and ix. 45.

CH. CXIII.—*a.* χειμερίσαι—to winter. So θερίζειν, to pass the summer, and ἐαρίζειν, to pass the spring. V.

*b.* Πέρσας . . . . τοὺς ἀθανάτ. Cf. vii. 83, *a.* On Περσ. τοὺς θωρηκ., vii. 61, *b.* On ἱππ. τὴν χιλ., vii. 40, *a.*, and 83, *a.* On the Medes, vii. 62, *a.* On the Sacians and Bactrians, vii. 64, *a.*, and on the Indians, vii. 65, *a.* On οὐκ ἔφη λείψεσθαι τοῦ βασιλ. he said he will not leave the king, (λείφθῆσεσθαι, *be left,*) cf. Jelf, § 364, *a.* Future mid. used seemingly in a passive, but really in a middle force.

*c.* κατ' ὀλίγους, *by few out of each; taking, that is, only the best*



men out of each nation. W. Cf. Thucyd. iii. 111, ὑπαπῆσαν κατ' ὀλίγους, and iv. 11, κατ' ὀλίγας ναῦς διελόμενοι. Cf. also ii. 93, *a.*, and ix. 102, κατ' ὀλίγους γενόμενοι, *broken up into small bodies.*

*d.* τοῖσι . . . διαλέγων, *selecting only those who were of fine appearance.* Cf. i. 199, and viii. 105, referred to by B.

*e.* ἐν δὲ κ. τ. λ.—*and amongst the whole number of those selected; ἐπὶ δὲ, and after them.* Cf. viii. 93, *b.*

CH. CXIV.—*a.* αἰτέειν δίκας—to demand satisfaction. Cf. i. 3, *b.*, and ix. 64. B.

*b.* κατασχών—*waiting, restraining himself,* i. q. ἐπισχών in viii. 113, ix. 49, &c. B. On δεξάμενος κ. τ. λ., cf. viii. 137, *f.*

CH. CXV.—*a.* ἀπάγων . . . ὥς εἶπαι. “The remnant that Xerxes brought back to Sardis was a wreck, a fragment, rather than a part of his huge host.” Thirlw. in *l.* Cf. Æsch. Pers. 714, διαπεπόρθηται κ. τ. λ., and on the calamities of the retreat, the messenger's speech from v. 480—514. The disastrous passage of the Strymon, and Hdtus' silence thereon, is commented upon by Thirlw. in *l.* ii. c. 15, p. 316.

*b.* μελεδαίνειν—to take care of, act guardian to. Cf. vii. 31, *b.* On the sacred chariot, cf. vii. 40, *b.*, and on the Pæonians, v. 13, *a.*, seqq.

*c.* νεμομένας—supply ἵππους from the preceding ἄρμα. W. Cf. Jelf, § 893, *d.* (Brachylogy). A substantive cognate to some word in the sentence, is supplied from that word.

CH. CXVI.—*a.* Βισαλτ. Cf. vii. 115.—γῆς Κρηστων. i. 57, *a.*, and ref. in vii. 124, *a.*

*b.* ἔργον ὑπερφνές—a monstrous deed, something, that is, passing human nature. Hence also used in a good sense, as in ix. 78. B. Mt Rhodope, *Despoto Dagh.* iv. 49, *b.*, and see Arrowsmith, Eton G. c. 15, p. 320.

*c.* ἐξώρνε . . . τοὺς ὄφθ. Cf. Soph. Antig. 971, ἄρατον ἔλκος τυφλωθὲν κ. τ. λ.

CH. CXVII.—*a.* κατεχόμενοι, *staying, stopping.* Cf. Thirlw. in *l.* c. 15, p. 316. οὐδ. κόσμ. ἐμπ., *filling themselves in no sort of order, gorging themselves voraciously.* On the acc. with the force of an adverb, cf. Jelf, § 580, 2.

CH. CXVIII.—*a.* Ἡόνα—*Contessa.* Cf. vii. 25, and vii. 107, *a.*

*b.* ἄνεμ. Στρυμονίην—the wind from the Strymon, i. e. the N. wind, Boreas; the ally of the Athenians, cf. vii. 189, and the enemy of Xerxes. The wind took its name from the river; Thrace, the country of the Strymon, being regarded as its peculiar abode. V. Cf. Æsch. Agam. 193, πνοαὶ δ' ἀπὸ Στρυμόνος κ. τ. λ. W. “The story here mentioned of Xerxes embarking at Eion may have arisen out of the tragical passage of the Strymon.” Thirlw. note in *l.* Cf. viii. 115, *a.*

*c.* προσκυνέοντας, cf. vii. 136. On the tale of the fate of the pilot, cf. the kindred story related in vii. 35, and note *a.* Cf. also vii. 39, *a.*

CH. CXIX.—*a.* ἐν μυρίῃσι . . . . τοιόνδε. *In ten thousand opinions I could not find one contrary to the belief that the king would have acted as follows : i. e. 9999 out of every 10,000 would agree with me, not one in 10,000 would gainsay or deny that the king would have acted thus, viz. (instead of begging the Persians to leap overboard) have drowned the Phœnicians instead of the Persian nobility.* μύριοι, used for a very great and indefinite number. On ὅκως οὐκ ἂν ἐξεβ, cf. Jelf, § 803, 2, Indicative of historic tenses with ἂν.

CH. CXX.—*a.* Ἀβδηρα, Cf. i. 168, *a.* Μέγα δὲ καὶ τόδε τεκμήριον φαίνεται γὰρ Ξέρξης, &c., *hoc etiam magnum ejus rei documentum est quod Xerxes videtur :* Matth. § 630, *f.* Some propositions are left incomplete in Greek, and only indicated by the principal word. Thus τεκμήριον δέ, σημεῖον δέ, δῆλον δέ, with ἐστί omitted, with, or more commonly without, τόδε, are propositions by themselves, followed by γάρ in the new proposition. ξεινίην . . . . συνθ. Cf. vii. 116, *a.*, and on the gifts of honour presented to the Abderites, iii. 84, *a.*, vii. 8, *e.*, &c.

*b.* πρὸς τοῦ Ἑλλησπ. δὲ μᾶλλον—now Abdera is situated *more towards* (i. e. *nearer*) *the Hellespont than the Strymon and Eion* (are). On Πρὸς with Gen. *Local, this side of, coming from*, cf. Jelf, § 638, i. 1, *a.* ; and on the Pleonastic ἤ, (the particle sometimes used as well as the genitive,) Jelf, § 780, *obs.* 2, who compares in Latin (Livy viii. 14) *prius quam ære persoluto*. So also perhaps Virg. *Æn.* iv. 502, *graviora timet quam morti Sichæi*.

CH. CXXI.—*a.* Ἀνδρον, Cf. viii. 111, and on Carystus, viii. 112, *b.* αὐτῶν τὴν χώραν, *the land of them, the Carystians.* Constructio κατὰ σύνεσιν. Cf. Jelf, § 379, *c.*

*b.* ἀκροθ. . . . . τριήρας τρεῖς—Cf. Thucyd. ii. 84, where Phormio similarly dedicates a captured vessel at Rhium. W.

*c.* αὐτοῦ—*there, at Salamis ; whither they had returned after their expedition to Andros and Carystus.* W. The words ἐς Σαλ. depend, like ἐς Ἴσθ. and ἐπὶ Σούν., upon the verb ἀναθεῖναι.

CH. CXXII.—*a.* τὰ ἀριστήϊα—Cf. viii. 93, *a.* See also Thirlw. in *l.* ii. c. xv. p. 318. On the bowl of Cræsus, cf. i. 51.

CH. CXXIII.—*a.* Μετὰ δὲ τὴν κ. τ. λ. See the remarks of D. p. 136, on this and the following ch. ἀνὰ τ. πόλ. τοῦτον, *throughout this war.* Cf. Jelf, § 624, 2.

CH. CXXIV.—*a.* φθόνῳ, *through envy.* Instrumental Dative. Cf. Jelf, § 607. ὅτι δὲ νικῶν κ. τ. λ. “Still higher honours awaited Themistocles from Sparta, a severe judge of Athenian merit. He went thither, according to Plutarch, invited ; wishing, Hdtus says, to be honoured. The Spartans gave him a chaplet of olive leaves : it was the reward they bestowed on their own admiral Eurybiades. They added a chariot, the best their city possessed : and to distinguish him above all other foreigners that ever entered Sparta, they sent the 300 knights to escort him as far as the borders of Tegea on his return.” Thirlw. in *l.* Cf. Thucyd. i. 74. On the 300 knights, cf. vi. 56, *b.*, and vii. 205, *c.*



CH. CXXV.—*a.* Ἀφιδναῖος . . . . Βελβινίτης—The seeming contradiction involved in Themistocles' reply is reconciled by the conjecture of De Pauw, that Timodemus was born at Belbina, a small island off Sunium, and a place of no note; and that he had been made a citizen of Athens for some reason or other, and incorporated in the Deme of Aphidnæ. W., B., and Schw. The borough of Aphidnæ was not very far from Acharnæ: it is laid down in the map to Müller's Dor. i., and appears to have belonged primarily to the tribe Leontis.

*b.* φθόνῳ καταμαρ. *quite mad with envy.*

CH. CXXVI.—*a.* Ἀρτάβαζος—Cf. vii. 66, where he commands the Parthians and Chorasmians. Cf. also ix. 41, seqq., 66, 89. B.

*b.* στρατ. τὸν Μαρ. ἐξελέξ. Cf. viii. 107, 113. Pallene and Potidæa, &c., vii. 121—123, and notes.

*c.* οὐδέν κω κατεπείγοντος—as *there was nothing as yet that urged him to join the rest of the army.* Absolute dictum accipio: *cum nihil opus esset festinatione.* B. Perhaps οὐδέν is used, and not οὐδένος, to avoid the ambiguity of the gender.

CH. CXXVII.—*a.* θερμ. κόλπου—On the towns on and adjacent to the peninsulas of Sithonia and Pallene, cf. notes on vi. 121—123, and Thirlw. in *l.* ii. c. 15, p. 316.

CH. CXXVIII.—*a.* γλυφίδας—the *notch* of the arrow that fits on the string. S. and L. D. But, according to B., *the four incisions made lengthwise in the lower part of the arrow, into which the feathers were fastened.* Cf. Eurip. Orest. 274, ἐκηβόλων τόξων πτερωτάς γλυφίδας. ὄμιλος—οἱ, Observe the plur. relative. Cf. Jelf, § 819, I, *Constructio κατὰ συν.* and § 378.

*b.* μὴ καταπλέξαι κ. τ. λ.—*not to implicate Timoxenus in the charge of treachery.* B.

CH. CXXIX.—*a.* ἄμπωτις—an *ebb*; contr. for ἀνάπωτις, from ἀναπίνω, opposed to πλημμυρίς, a *flood tide*, and ῥηχίη, a *high tide*. Cf. ii. 11, vii. 198, and Thucyd. iv. 10. V.

*b.* ἐσ τ. νηὸν—ἡσέβησαν. Cf. Jelf, § 565, *obs.* οὕτω ἔπρηξαν, *thus fared.* By this the *disastrous* issue of any affair is commonly described. Cf. iii. 25, ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε, and iv. 77, vi. 44. W.

CH. CXXX.—*a.* Κύμη. Cf. i. 149, *a.* ἐπεβάτενον, *served as marines.* Cf. vi. 12, *c.*, and vii. 96, *a.* On Mardontes, cf. vii. 80.

*b.* προσελομένου, *choosing him as his colleague.* Cf. ix. 10, προσαιρέεται δὲ ἑωυτῷ κ. τ. λ.

*c.* ἐσσωμένοι ἔσαν τῷ θυμῷ, *fracti erant animis; they were dispirited, had lost all heart,* from ἐσσώω, Ion. for ἡσσάω. Cf. ix. 122. ἐσσωθ. τῇ γνώμῃ πρ. Κυρ. *prudencia superati a Cyro.* B.

*d.* ὠτακούστεον—*listened attentively, arrectis auribus auscultabant.* Schw. *watched covertly.* S. and L. Dict. Cf. i. 100, *b.*

CH. CXXXI.—*a.* Τοὺς δὲ Ἕλληνας κ. τ. λ. “During the winter the Greeks remained tranquil, as if they had no enemy at their doors; but in the spring they awoke, like men who have slept

upon an uneasy thought, and remembered that Mardonius was in Thessaly, and a Persian fleet still upon the sea." Thirlw. in *l.* ii. c. 16, p. 321.

*b.* Λευτυχίδης ὁ Μεν. Cf. vi. 65, *a.*, 67, also 51, *b.* seqq. Errors, attributable to the copyists, according to the opinion of W. and others, have crept into this genealogy. Charillus, cf. Plutarch, Lycurg. p. 40, and Pausanias, iii. 7, was not the s. of Eunomus, but s. of Polydectes and grandson of Eunomus; and instead of πλὴν τῶν δυνῶν κ. τ. λ., Negris has adopted the conjecture of τῶν ἑπτα, (Palmer. Exercit. in Gr. Auct. p. 39,) as more agreeable to the real fact.

*c.* Ξάνθ. ὁ Ἀρίφ. Cf. the Genealogical Table in vi. 131, *b.*

CH. CXXXII.—*a.* Ἡρόδοτος ὁ Βασ. This Hdtus, cf. D. p. 5, was probably connected with the family of our historian, who thus records his relative's existence. On Strattis, cf. iv. 138. B. οἱ στασ. σφίσι γενομ. *who, plotting, getting up a faction among themselves.*

*b.* ἐξενείκαντος — *carrying information of, betraying.* Cf. iii. 71. ὑπεξέσχον, from ὑπεξέχω, *withdrew secretly.* Cf. v. 72. B.

*c.* ἐπιστέατο δόξῃ — *they supposed in their idea, fancied, imagined.* Cf. viii. 110, *b.* On the argument, cf. Thirlw. ii. c. 16, p. 322.

*d.* οὕτω δέος κ. τ. λ. "Thus mutual fears kept the interval between the two islands open, and the two fleets at rest, though in an attitude of defence." Thirlw. in *l.*

CH. CXXXIII.—*a.* ἄνδρα Εὐρωπία — *a native, probably, of Europus* in Caria; as the Carians understood both Gk and Persian, and hence were often employed as agents in such matters. Cf. Thucyd. viii. 85, where Tissaphernes sends to Mindarus, Κάρᾱ δίγλωσσον. Cf. also Xenoph. Anab. i. 2, 17. V.

*b.* τῶν οἰά τε . . . ἀποπειρήσ. *enjoining upon him to go every where and consult all the oracles, which it was possible for him to inquire of for their advantage: σφί in ipsorum commoda.* Cf. Jelf, § 600, 2, and viii. 110, *a.* Cf. i. 46. ἀποπειρ. τῶν μαντήων. B. See also Thirlw. in *l.* ii. c. 16, p. 323.

*c.* οὐ γὰρ ὧν λέγεται, *for really it is not stated.* Cf. Jelf, § 737, 2, and iii. 80, *a.*, viii. 133, 109.

CH. CXXXIV.—*a.* παρὰ Τροφώνιον. On the oracles here mentioned, cf. notes on i. 46. Ἴσμηνίῳ A. so called from the river Ismenus, near which, close to Thebes, the temple stood; Soph. Œd. Tyr. 21, and Pind. Pyth. xi. 6. Cf. v. 59, *a.*

*b.* ἔστι δὲ . . . χρηστηριάζεσθαι. *and it is the custom here, as in Olympia, to consult victims, i. e. to obtain oracular answers from victims.* These were, according to B., ἱερὰ καίόμενα, i. q. ἔμπυρα: the answer being obtained from the flame which consumed the sacrifice; if it was bright and clear, a favourable event, if thick and smouldering, an unlucky issue was predicted. Cf. Pind. Olymp. viii. 1—4. Οὐλυμπία . . . ἵνα μάντιες ἄνδρες ἐμπύροις τεκμαιρόμενοι



παραπειρῶνται Διὸς ἀργικεράννου. Cf. also Smith's D. of A., *Oraculum*.

c. κατεκοίμησε κ. τ. λ.—*he caused him (the stranger) to go to, and sleep in, the temple of Amphiaraus*. Cf. Jelf, § 646, 1. The other reading, κατεκοίμισε, has the same force. κατακοιμάω is used intransitively in ix. 93, b. Cf. Smith's D. of A., *Oraculum*.

d. μαντεύεσθαι. *to consult the oracle*; as in i. 46, viii. 36, ix. 33. διὰ χρηστ. ποιευμ. periphras. for χρηστηριαζόμενος, *answering them by an oracle*. Cf. Smith's D. of A. l. l.

CH. CXXXV.—a. θῶϋμά μοι μέγιστον—the greatest marvel in my opinion: *à mon avis*. L.

b. Ἀκραφίης πόλιος. *Palea or Strutzina*, near Mt Ptoum. On the Lake Copias, *L. Topolais*, cf. Arrowsmith, Eton G. c. 17, p. 382, and the article in Smith's C. D.

c. τὸν πρόμαντιν—Here ὁ πρόμαντις, the masc., appears to be the same as ὁ προφήτης, *the priest of the temple*, who in this case also uttered the oracles. In general ἡ πρόμαντις is used, i. 182, vi. 66, to signify *the inspired woman who uttered the oracles*, and ὁ προφήτης is *the high priest of the temple*, who regulated every thing connected with its internal arrangement, and who wrote down and interpreted the response delivered. W. Cf. Smith's D. of A., *Oraculum*, where the remainder of the ch. is explained. πρόκα, *straightway*.

CH. CXXXVI.—a. ἐπιλέξάμενος—*having read*. Cf. viii. 22. ἐπελέξαντο. On Alexander s. of Amyntas, and his relationship to the Persians, cf. v. 17, a., and 19—21. προσκηδέες, *akin by marriage*. B. ἦν λέγοντα. Cf. Jelf, § 375, 4. To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι. Cf. i. 57, ἦσαν—ἰέντες. and 146, e.

b. Ἀλάβανδα—Cf. vii. 195, a.

c. πρόξενός τε καὶ εὐεργέτης—*connected by ties of hospitality and friendship*; as Thirlw. in l. paraphrases it. The *Proxeni*, pretty nearly answering to our *Consuls, Agents, or Residents*, S. and L. D., were (generally) citizens of one state connected by the rights of hospitality with those of another, whose duty it was, living in their own state, to watch over the welfare of the citizens of the state connected with them, who might be resident or visiting there, and over the public interest of that state generally. "They were most usually appointed by the foreign state whose proxeni they were; sometimes, as perhaps at Sparta, cf. vi. 57, e., appointed by the government at home: they were always members of the foreign state," though citizens, or else adopted citizens, of the state where they resided: thus, for example, a Theban, or else an Athenian sent out to reside in Thebes, was proxenus of the Athenians at Thebes, and Alexander, spoken of here, proxenus of the Athenians in Macedon. One of their most important duties was to entertain and provide for the ambassadors of the state to which they were proxeni, obtain an audience for them, and if possible a favourable reception. See Smith's D. of A., *Hospitium*. It should be observed,

that the accounts given of the proxeni by Müller, quoted in vi. 57, *e.*, H. P. A. § 116, in the article *Hospitium*, and in S. and L. D. do not agree in all points.

*d.* τάχα δ' ἂν καὶ τὰ χρηστήρια κ.τ.λ. "What revelations his emissary brought back from the shrines of Apollo and Amphiaraus, or the mysterious cave of Trophonius, though they were carefully recorded, Hdtus could not learn. But he thinks it probable that their answers may have had some share in impelling Mardonius to the step he took next," &c. Thirlw. in *l.*

CH. CXXXVII.—*a.* ἑβδομος γενέτωρ—Including, that is, according to the Greek method of computation, both the first and the last. Cf. i. 91, *b.* The genealogy is given in viii. 139. The Hellenic character of the Macedonian nation has been a subject of great dispute: for a list of the authorities on either side, cf. H. P. A. § 177, 7, and Müll. Dor. i. p. 2, and Appendix i. § 13, seqq. "The Macedonians," observes Arnold, *Hist. of Rome*, i. p. 497, "were not allowed to be Greeks, although they were probably of a kindred stock, and although the Greek language was now, circ. 380 B. C., in universal use among them. But their kings were of the noblest Greek blood, being Heraclidæ from Argos, claiming descent from Temenus, one of the three hero chiefs of the race of Hercules, who had established themselves in Peloponnesus by the aid of the Dorians." This is evident, (see note in the same page,) for it would have been needless for Alexander s. of Amyntas, before the battle of Plataea, ix. 45, to have accounted for his interest in the welfare of Greece by saying, that he himself was of Greek origin, alluding to his supposed descent from Temenus the Heraclid, had his birth as a Macedonian made him a Greek. Again Thucydides, iv. 124, 126, distinguished the Macedonians from the Greeks who were settled on their coast, and even expressly includes them amongst the barbarians. On the Early History of the Macedonian monarchy, cf. H. Manual of Anc. Hist. p. 204:—"An Hellenic colony from Argos, headed by the Temenidæ, a branch of the sept of Hercules, settled in Emathia, and laid the feeble foundation of the Macedonian empire, which was in time to rise to such power. Not only did the settlers keep their footing in the country, despite of the aboriginal inhabitants; but their kings even extended by degrees their territory, subjecting or expelling several of the neighbouring tribes. Their earlier history, not excepting even the names of their kings, is clouded with darkness until the time of the Persian irruptions. The first three kings, Caranus, Cœnus, and Tyrmas, are unknown to Hdtus, who names as the founder of the monarchy, Perdiccas, 729—678 B. C., succeeded by Argæus or Aræus, Philip I., Æropus, Alcetas, Amyntas, Alexander, Perdiccas II. *nd.*, cf. Thucyd. ii. 99, &c. &c. Of the first five of these princes nothing more is known than that they waged, with various fortunes, wars against the neighbouring Pierians and Illyrians; but immediately after the Scythian campaign, 513 B. C., Amyntas be-



came tributary to the Persians, and his s. and successor Alexander, 498 B. C., was in the same state of subjection, and even was compelled to follow in the train of Xerxes. From the situation of Macedonia it is obvious that it must have been one of the first countries the Persians met with in their incursions into Europe. The Macedonian kings became accordingly, as we have seen, cf. v. 22, &c., tributary to them, as early as the reign of Darius Hystaspes. For their deliverance they were indebted not to their own valour, but to the victory of the Greeks at Plataea, which restored independence to the kingdom." Read further Thirlw. ii. c. xiv. p. 204, 205, and cf. i. c. iv. p. 101—105.

b. ὑπερβαλόντες—*having crossed the mountains.* τὰ λεπτὰ τῶν προβ. *the sheep, goats, &c.* Cf. i. 133, c.

c. αἱ τυραννίδες—*Kingly governments.* ὁ δῆμος, *Democracies.* On the incidents here alluded to, expressive of the simplicity of an early age, the monarch's wealth in flocks and herds, and his wife baking the bread, W. refers to Iliad vi. 422,

πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,  
Βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῇς οἴεσσι.

And I Sam. xi. 5, "and behold Saul came after the herd out of the field," &c.

d. διπλήσιος ἐγίν. αὐτ. ἐωϋτοῦ. *it became twice as great as before.* Cf. Jelf, § 502, 3. *Relative genitive*, with positive adjectives which imply a comparative notion. ὡς εἶη. Cf. Jelf, § 802, *Dependent Sentences.* The optative used, where the thing spoken of is represented as an uncertainty, a supposition.

e. δίκαιοι εἶναι κ. τ. λ. *they said that they had a right to receive their pay, and then depart; that it was right that they should first receive their pay, and then they would go.* Cf. ix. 60. δίκαιοί ἐστε ὑμεῖς, *it is right that you, &c.* B. Jelf, § 677, 1.

f. Δεκόμεθα, *we accept thy offer.* An ambiguous answer, meaning also, *we accept the omen.* Cf. viii. 114. δεξάμ. τὸ ῥηθὲν, *having accepted as an omen what was said.* B. ἀρυσ. τοῦ ἡλίου. *drawing in unto himself of the sun, as it were, drinking it in.* Partitive Gen. Jelf, § 537.

CH. CXXXVIII.—a. ὥς σὺν νόῳ . . . νεώτατος—*how the youngest of them had received what was given with some design.* σὺν νόῳ, i. q. νουνεχῶς, *having some purpose in view.* Take κείνων with νεώτατος. Schw.

b. ἀπολέοντας. *to slay them*, fut. Ion. ἀπολέω for ἀπολέσω, from ἀπόλλυμι. Cf. Matth. Gr. Gr. § 174. Jelf, § 292.

c. οἱ δὲ ἀπικόμ. κ. τ. λ. "According to Hdtus, three brothers of the family of Temenus, Gauanes, Æropus, and Perdiccas, fled from Argos to Illyria, from thence passed on to Lebæa in Upper Macedonia, and served the king of the country, who was therefore a Macedonian, as shepherds. From this place they again fled, and dwelt in another part of Macedonia, near the gardens of Midas, in Mt Bermius, near Berœa, from which place they subdued the

neighbouring country. Thucydides, ii. 100, so far recognises this tradition that he likewise considers Perdiccas as the founder of the kingdom, reckoning eight kings down to Archelaus. Edessa and the gardens of Midas were both situated between the Lydias and the Haliacmon, in the original and proper country of Macedonia, according to the account of Hdtus." Müll. Dor. App. i. p. 480. ὑπερφέρ. τῶν ἄλλων. Cf. Jelf, § 504. Relative genitive.

CH. CXXXIX.—a. Ἀπὸ τούτου κ. τ. λ. Cf. viii. 137, and refs.

CH. CXL.—a. Ὡς δὲ ἀπῖκετο κ. τ. λ. From this it is plain that the Athenians had returned to their city; which they were soon compelled to quit anew on the advance of Mardonius. Cf. ix. 5, 6. Schw. The speech of Mardonius which follows, savours so much, in the opinion of B., of the schools of the sophists, and the offer of rebuilding the temples sounds to him so extremely improbable, that he considers it cannot be looked upon as composed upon any certain information of what Alexander really said. The same he thinks may also be said about the letter of Amasis in iii. 40. For my own part I see no such extreme improbability in the offer to rebuild the temples: 1st, from Mardonius' superstition, shown afterwards at Plataea and at other times; 2nd, because it was clear that if he could seduce the Athenians, he would have all his own way with the rest. The Persian officers are described as desponding (cf. Thirlwall in *l.*) before the battle of Plataea, and I suppose Mardonius was not more confident of success. B. therefore seems to me to be needlessly incredulous. παρὰ βασ. cf. Jelf, § 637. I. A. παρὰ with Gen. Local, *coming from the side of, motion from.*

b. πολ. βασ. ἀνταειρόμ. *levying war against the king.* Cf. vi. 44. Θασ. οὐδὲ χειρ. ἀνταειρ. *the Thasians who did not even lift a hand against him.* ἂν ὑπερβάλαισθε, *if you should prevail over him;* cf. vi. 13, vii. 163, 168, viii. 24, ix. 28. B. τὴν νῦν παρ' ἐμὲ εἶουσ. δύν. *the power now by my side, the force I am now possessed of.* Jelf, § 637, iii. 3, a.

c. θέειν δὲ αἰεὶ κ. τ. λ.—*and ever to be running a risk for, contending about, your own lives.* Cf. viii. 74, a.

d. παρέχει δὲ κ. τ. λ.—*and it is allowed you, it is in your power, &c.* Cf. viii. 8. οὐ γάρ οἱ πάρεσχε, *for it was not permitted him.* βασ. ταύτῃ ὥρμη. *as the king is thus eager, or desirous.*

e. § 2. ἐνορέω γὰρ κ. τ. λ. *for I see in you, or in your case, that you will not be able &c., i. e. for I do not see any possibility of your being able &c.* On this construction, where ἐσομένοις is attracted from its infinitive by the ἐν in ἐνορέω, cf. Jelf, § 679, 683.

f. καὶ χεὶρ ὑπερμήκης. Cf. the metaphors referred to in vi. 1, b., cf. vi. 27, c. W. aptly refers to Ovid Heroid. xvii. 166. "An nescis longas regibus esse manus." Cf. Thirlw. in *l.*—"but the power of the king was more than mortal, his arm stretched beyond the reach of man."

g. ἐν τρίβῳ τε . . . μεταίχμ. τὴν γῆν ἐκτημ.—*who of all the allies dwell most in the way, (inhabit a country the most directly in the ene-*



mies' path,) and who alone will constantly be destroyed, as possessing a country that lies between the two adverse parties. Attica is meant, the *μεταίχμιον* between the Peloponnese and the north of Greece held by the Persians; the space, as it were, between two hostile armies, exposed to the inroads of either side. Cf. vi. 77, a.

CH. CXLI.—a. Λακεδαιμόνιοι δὲ κ. τ. λ. On the real cause of the Lacedæmonians' anxiety, (to wit, the incompleteness as yet of their fortifications at the Isthmus,) and on the meaning of the oracle, which is alluded to no where but here, cf. Thirlw. in l. ii. c. 16, p. 324, and D. p. 135.

b. ἐς ὁμολογ. κ. τ. λ. The dat. τῷ βαρβάρῳ depends upon ὁμολογίην; as in vii. 169, a., τὰ Μενέλ. τιμωρ. B.

c. συνέπιπτε ὥστε . . . κατάστασιν—it so fell out that their introduction into the senate, their audience, or presentation, took place at the same time. Cf. iii. 46, a.

d. ἐπίτηδες—on purpose, as in iii. 130, vii. 44, 168. B.

CH. CXLII.—a. μήτε νεώτεροι ποίειν κ. τ. λ. Cf. v. 35, c. οὔτε κόσμον φέρον, nor bringing credit, cf. viii. 60, a. διὰ πάντων, among all, cf. i. 25, b.

b. τούτων ἀπάντων αἰτίους γενέσθαι κ. τ. λ.—i. e. τούτων ἀπάντων αἰτίους, γενέσθαι (sc. αἰτίους) τῆς δουλ. κ. τ. λ.—that you (the Athenians) who are the authors, or cause, of these things, should be the authors of slavery to the Greeks, &c. Jelf, § 893, c., Brachylogy, quoted in viii. 80, a. Various other readings have been proposed; as τουτέων ἀπαντώντων—now that these (the Persians) advance against us, by Schæfer; or ἄνευ τούτ. ἀπάντων, Reiske; or ἡγεῖσθαι for γενέσθαι, Steph.

c. οἵτινες αἰεὶ . . . φαίνεσθε—ἀνθρώ. Cf. Jelf, § 818, 2. An agreeable compliment to Athenian ears, V. observes, who refers to similar instances of judiciously applied flattery in the Panathenaics of Isocrates and Aristides. "Their (the Spartans') ambassador spoke of what Athens owed to her own renown, as a city famed above all others for her resistance to tyranny, and her efforts in behalf of the oppressed." Thirlw. ii. c. 16, p. 324.

d. οἰκοφθόρησθε—ye have been ruined in house and home. Cf. v. 29. W. On τὰ . . . οἶκετ. ἐχόμ. all in the way of, all that belongs to, your household, cf. i. 120, a., and on λεήνας vii. 9, § 3, d. τούτῳ—ποιητέα ἐστί. Cf. Jelf, § 613, 5, Verbal Adjectives.

CH. CXLIII.—a. τοῦτό γε ὀνειδίζειν—to cast this at least in our teeth, to taunt us with this: ut non opus sit de illa nos cum multa ostentatione admonere. Schw. Lex. ὅπως ἂν καὶ δυνώμεθα, in whatever way too we are able. Jelf, § 868, 3.

b. ἔστ' ἂν ὁ ἥλιος κ. τ. λ. So long as the sun held on his course, &c. Thirlw. Cf. also iv. 201, a.

c. ὄπιν—awe, reverence, regard for. Cf. ix. 76. A Homeric word. Cf. Il. xvi. 388. θεῶν ὄπιν οὐκ ἀλέγοντες. Odyss. xiv. 82, &c. B. ἐνέπηρσε κ. τ. λ. Cf. v. 102, b. χρηστὰ ὑποῦρ. Many verbs which have the patient in the Dativus Commodi, have the act or

commodum defined by an elliptic accus.; as βοηθῆσαι τὰ δίκαια sc. βοηθήματα.

d. οὐδὲν ἄχαρι—*nothing unpleasant*. An expression by which, as often in negative descriptions, something disagreeable or dangerous is hinted at. Death is probably meant; and, according to Lycurgus, in Leocrat. p. 156, quoted by W., Alexander ran a considerable risk of being stoned. Cf. Pausanias' hint to Lampon, ix. 79, that he might think himself lucky to escape unpunished. Cf. i. 41, συμφ. ἄχ. πεπληγ. *oppressed by a terrible misfortune*, and vi. 19, viii. 13, quoted by B.

e. ἐόντα πρόξεινον—Cf. viii. 136, c.

CH. CXLIV.—a. τὸ Ἀθην. φρόνημα, *the sentiments, disposition, of the Athenians*. B. Qu. *the high spirit, the courage*; as in Thucyd. ii. 43, 61.

b. μέγα ὑπερφέρουσα, *far surpassing, excelling*. Cf. iv. 74, a. "The character of the Athenians ought to have protected them from the suspicion, that they could be tempted to betray Greece to the barbarian, though he should offer them all the gold the earth contained, or the fairest and richest land under the sun." Thirlw. in l.

c. συγκεχωσμένα—*converted into heaps of ruin, overthrown*. Cf. ix. 13.

d. ὥστε ἐπιθρέψαι κ. τ. λ. Cf. viii. 41.

e. ἡμέες . . . . λιπαρ. οὔτω, ὅπως κ. τ. λ. *we, however, will hold out in whatever circumstances we may be.* Cf. ix. 45. λιπ. μένοντες (ὥς ἔχετε). νῦν δὲ ὥς οὔτω ἐχόντων (τούτων or τῶν πραγμάτων), *but now as matters are thus*, Jelf, § 696, obs. 3. οὐκ ἐκὰς χρόνου, cf. Jelf, § 526. Gen. of Position, with adverbs which express *position in relation or proximity to, or distance from*.

f. παρεῖναι . . . . ἐς—Cf. i. 21, a., and Jelf, § 646, 1.

## BOOK IX. CALLIOPE.

### MARCH OF MARDONIUS INTO ATTICA: BATTLES OF PLATÆA AND MYCALE: CAPTURE OF SESTOS.

CH. I.—a. τούτους παρελάμβανε. According to Diod. Sic. xi. 28, 30, Mardonius raised, in addition to the troops left by Xerxes, more than 200,000 men among the Macedonians, Thracians, and other states allied to Persia; so that his whole force was 500,000 fighting men. B. On the Persian custom of compelling conquered nations to join their troops, cf. vii. 108, a., and i. 171, a.

b. τοῖσι δὲ Θεσσ. ἡγεομ. *the chief men and leading families*, οἱ δυνασταὶ s. δυναστεύοντες, *in Thessaly*; the two principal of which were



the Scopadæ and Aleuadæ; cf. vii. 6, *b.*, and vi. 127, *c.* A member of the latter family was the Thorax of Larissa, mentioned also in ix. 58. Larissa was the seat of the Aleuadæ, whose attachment to the Persian alliance, cf. vii. 172, 174, was probably followed by the other potentates of Thessaly. B.

CH. II.—*a.* κατελάμβανον—*endeavoured to check, were for checking*; observe the force of the imperfect. So a little lower, οὐκ ἔων, *endeavoured to dissuade him*. Cf. ii. 30, *f.* W. At the word ἀλλὰ in the next line, supply ἐκέλευον. B. ὅπως καταστρεψ. Cf. Jelf, § 806, 2. *Conjunctive after the Aorist, and other Historic Tenses.*

*b.* Ἑλλ. ὁμοφρον. governed by περιγίνεσθαι, according to Jelf, which here exchanges its proper force for an equivalent sense, and thus takes a corresponding accusative. See the many instances quoted in Jelf, § 548, *obs.* 1. Render, *it were difficult to conquer the Gks if thoroughly unanimous*, περίγ. = νικῆσαι, and connect Ἑλλ. ὁμ. with κατὰ τὸ ἰσχυρόν, *if the Greeks were firmly united, thoroughly unanimous*. B. takes them as the accusative absolute, and compares iii. 99, αὐτὸν τηκόμ. v. 103, ii. 141. ii. 66, ταῦτα γινόμενα.

*c.* μὴ τὰ σὰ φρον—*those not of your party*. Cf. vii. 102, *c.* διαστήσεις, in the line above, *you will set at variance with itself, break up into parties*. Cf. Thirlw. in *l.* ii. *c.* 16, p. 326.

CH. III.—*a.* ὁ δὲ οὐκ ἐπείθ. “Perhaps,” says Thirlw., *l. l.*, “the advice was not wholly neglected;” for, according to Diodorus, xi. 28, quoted by B., and Demosthenes, Philipp. iii. p. 70, money was sent by the hands of Arthmius of Zela to the principal states of the Peloponnese, for the purpose of breaking up the league.

*b.* ἐνέστακτο—fr. ἐνστάζω—*had been instilled, or, had insinuated itself into him*. Cf. Æsch. Ag. 179, στάζει δ' ἐν ὕπνῳ κ. τ. λ.

*c.* πυρσ. διὰ νήσων—Cf. vii. 182, *b.*

CH. IV.—*a.* προέχων κ. τ. λ.—in the sense of πρότερον ἔχων, *though he had before met with no friendly feelings from, &c.* W. Perhaps, *knowing beforehand*. Cf. Jelf, 642, *a.*, Prepositions in composition.

CH. V.—*a.* τὴν βουλὴν—the Senate or Council of the Five-hundred. “Solon made the number of his βουλή 400, taking the members from the first three classes, 100 from each of the four tribes. On the tribes being remodelled by Cleisthenes, 510 B. C., and raised to ten in number, cf. v. 69, *c.* seqq., the Council also was increased to 500, fifty being taken from each of the ten tribes.” That the Council of the 500 had the initiative in the deliberative power exercised by the community in its general assemblies, is seen in their receiving the despatches and messengers sent by generals, giving audience to foreign ambassadors, introducing them to the general assembly, and so forth; but especially in the circumstance that the people could not decree any measure which had not previously been sanctioned by them, nor entertain any which they once rejected. “The right of convening the people, συνάγειν τὸν δῆμον, was generally vested in the Prytanes or Presidents of the Council of the

500; and four general assemblies, ἐκκλησίαι, were, in the regular course of affairs, held during the presidency of each Prytany. In cases of sudden emergency, and especially during wars, the strategē also had the power of calling extraordinary meetings, for which, however, the consent of the Senate appears to have been necessary." From H. P. A. § 125, seqq., "On the Senate and Gen. Assembly of the people," and Smith's D. of A., articles Βουλὴ and Ἐκκλησία. Read also Thirlw. ii. c. 11, p. 42, seqq., and 74, 75.

b. Λυκίδ. κατέλευσαν—Cf. on the same punishment, v. 38, ix. 120. The similar fate of Cyrsilus the previous year, (mentioned by Demosthenes and Cicero, Off. iii. 11,—“Cyrsilum quendam, suadentem ut in urbe manerent Xerxemque reciperent, lapidibus obruerunt,”) was probably either unknown to Hdtus, or confounded by him with what is here narrated, unless indeed, cf. Thirlw. note ii. c. 16, p. 327, it be the same occurrence that is intended. κατὰ μὲν ἔλευσ.—κατὰ δὲ κ. τ. λ. Cf. Jelf, § 641, obs. 1, quoted in ii. 141, d. Cf. viii. 33, a.

CH. VI.—a. ἀλευρήν—*tutamen*, V., *defence against an enemy, help, succour*. S. and L. D. μεμψ. τοῖσι Α. Cf. Jelf, § 589, 3, *The transmissive dat.*

CH. VII.—a. Ὑακίνθια. “This and the Carneia, cf. vii. 206, a., vi. 106, b., were the two great Amyclean festivals in honour of the chief deity of the Spartan race. The worship of the Carnean Apollo, in which both festivals were included, was derived from Thebes, whence it was brought over by the Ægidæ to Amyclæ: it was, in all probability, originally derived more from the ancient worship of Ceres than that of Apollo, traces of the former deity being found in various detached rites and symbols of the worship—ex. grat. the hyacinth—the emblem of death in the worship of Ceres, &c. &c. At the union of the Amyclean worship with the Doric worship of Apollo, the Hyacinthia preserved, it would seem, more of the peculiarities of the former, the Carneia of the latter, although the sacred rites of both were completely united. The Hyacinthia took place in the month before the Carneia, and lasted three days;” from Müll. Dor. i. p. 373, seqq. Cf. also Smith's D. of A., *Carnæa, Hyacinthia*. ἐτείχεον—ἐλάμβανε. Cf. Jelf, § 398, 1, on the *Imperfect*.

b. τοὺς ἐφόρους. Cf. v. 39, b., vi. 82, a., 85, a.

c. Δία τε Ἑλλήν.—*the Panhellenic Zeus*, cf. Aristoph. Equit. 1250, and Pind. Nem. v. 19, whose temple stood in Ægina, where his worship is said to have been instituted by Æacus. Cf. Pausan. ii. p. 179. V. ἐκόντες εἶναι. Cf. i. 153, and Jelf, § 679, 3.

d. καὶ τὸ μὲν . . . τοὺς Ἑλλήν. *so entirely free from fraud are our dealings towards the Greeks, thus honestly are our efforts bestowed upon the Greeks*. τὸ ἀπ' ἡμέων, *what comes from us*. Matth. Gr. Gr. § 572. Cf. i. 66, d. κίβδηλος.

e. ἡμέτ. φρόνημα—Cf. viii. 144, a. τεῖχ. ἐλαυν. Cf. vii. 139, b., viii. 71. τῆς ἡμετ.—*πεδίου*. Cf. Jelf, § 677, 2, obs. 1.



CH. VIII.—*a.* Ὡς δὲ ἄρα κ. τ. λ. See the remarks of Thirlw. in *l.* ii. c. xvi. p. 328, 329, and *D.* 8, 1, on the Candour of Hdtus. ἐξ ἡμέρ. Cf. Jelf, § 621, 2. καί σφι ἦν πρὸς τέλει, sc. τὸ τεῖχος supplied from ἐτείχεον. Jelf, § 373, 4.

CH. IX.—*a.* καταστάσιος—*audience*. Cf. Jelf, § 502, Relative Gen. Cf. viii. 141, c. ἀρθμίων—in *concord with*; as in vi. 83, vii. 101, ix. 37, quoted by B. μεγ. κλισιάδ.—*wide gates*, hence *easy means of entrance*.

CH. X.—*a.* ἐπὶ τῶν . . . τῶν εἰλώτ. Cf. vi. 58, *d.*, vii. 205, *c.*

*b.* Κλεόμβροτος . . . ἀπέθανε. “The return of Cleombrotus to Sparta, though this is not expressly mentioned, seems to have happened during the stay of the ambassadors there. Müller, *Prolegomen.* p. 409, supposes Cleombrotus to have died the year before, 480 B. C., having led away his army soon after the eclipse which took place October 2nd. But the language of Hdtus, ix. 8—10, conveys a different impression, which seems to have been also Mr. Clinton’s, *F. H.* ii. p. 209, who fixes the death of Cleombrotus in the year 479 B. C.” Thirlw. note, ii. p. 328. Cf. on Cleombrotus and Dorieus, v. 41, viii. 71, and the Genealogical Table in Smith’s *D. of Gr. and R. Biog.* or the *Oxford Chron. Tables*, p. 38.

*c.* ἐπὶ τῷ Περσῇ, *with a view of attacking the Persians*. Cf. i. 66. ἐπὶ πάσῃ τῇ Ἀρκάδων χώρῃ—*with a view to all Arcadia, with the view of annexing all Arcadia*. Jelf, § 634, 3, *a.* On the dat., *θυομένῳ δὲ οἱ*, (the dat. commodi,) and the use of the participle, added as expressing the circumstances which make the person more or less interested in the action, cf. Jelf, § 599, 2, cf. also vi. 21, *b.*

*d.* ὁ ἥλιος ἀμαυρ.—On October 2nd, 480 B. C., according to Petauius, *Doctr. Tempp.* x. 25, the same day as the battle of Salamis. Others fix Salamis at Sept. 25; and M. Pingré, quoted by L., dates the eclipse Oct. 2, 479 B. C. Cf. note *b.* on this ch. Baehr gives no opinion of his own, but confines himself to wondering, and it would seem with good reason, at the position advanced by Schw., in considering that the Greeks could have looked upon the eclipse as a good omen, when it is plain that, on its occurring, Cleombrotus, who was sacrificing for success against the enemy, immediately retired home. *προσαιρεται*, cf. viii. 130, *b.*

CH. XI.—*a.* Ὑακίνθια—Cf. ix. 7, *a.*

*b.* ἐν Ὀρεστείῳ. A town in the S. of Arcadia, about 18 miles from Sparta, on the road to Pallantium. Cf. the map in Müller’s *Dorians* ii. εἰπ. ἐπ’ ὄρκον, *said on oath; quasi substrato et supposito jurejurando*. Jelf, § 633, 1, 3, *a.*

*c.* πᾶν τὸ ἰόν—all that there was, the real state of the case, the whole truth. Cf. i. 30, and v. 50. B.

*d.* τῶν περιόικων—See vi. 58, *c.*, and cf. vii. 234, *a.*

CH. XII.—*a.* Ἀργεῖοι—On the conduct of the Argives, cf. vii. 150, *a. b.*, and Thirlw. in *l.* ii. c. xvi. p. 330, and on τῶν ἡμεροδρόμ. vi. 105, *a.*

*b.* μὴ οὐκ ἐξ. On μὴ οὐ, cf. Jelf, § 750, *obs.* 3.

CH. XIII.—*a.* ἀνεκώχενε, *he restrained himself, he held back*; quietly waiting to see what the Athenians would do. Cf. the word in vi. 116, *of ships laying to off a place*. διὰ παντ. τοῦ χρόνου, *during all the time* he was in Attica. *B.* ὅτι μὴ, *except*. Cf. Jelf, § 743, 2.

*b.* συγχώσας. Cf. viii. 144, *c.* See Leake, Athens, sect. viii. p. 281, seqq.

CH. XIV.—*a.* πρόδρομος, *sent on forward, in advance*. Schw. proposes to read πρόδρομον, agreeing with στρατιήν, putting the comma after ἀγγελίη. His reading is preferred by Thirlw. in *l. ii.* 331, and in *S. and L. D.*

*b.* ἐβουλεύετο, θέλων, εἴ πως κ. τ. λ. *he laid his plans, desirous to try to cut these off first*. Cf. Jelf, § 877, obs. 5. The deliberative (εἰάν) is joined with words expressing any action whatever, there being implied therein the notion of κσοπεῖν or πειρᾶσθαι, *to see or try whether*. In such sentences the conj. or opt. is used, as the principal verb is in a principal or historic tense. So εἰ πῶς with opt. means *to try to do something*.

*c.* ἐκαστάτῳ τῆς Εὐρ. *to the furthest point in Europe*. Cf. the ref. to Jelf, in viii. 144, *e.*, and vii. 237, πρόσω ἀρετῆς ἀνήκ. *to carry it far with respect to virtue*. Cf. iii. 154, ix. 101. πρῶτῃ τῆς ἡμέρης, *early in the day*. viii. 144, ἐκὰς χρόνου, *long in respect to time*.

CH. XV.—*a.* ὀπίσω ἔπορ. “He (Mardonius) did not however take the direct road to Bœotia, but bent his way eastward, and passing by Declea, crossed Parnes and came down into the lower vale of the Asopus. The object of this circuit was probably the better quarters to be found at Tanagra, where he halted for the night. The next day he crossed to the right bank of the Asopus, and pursued his march up the valley to the outlet of the defile, through which the high road from Athens to Thebes descends to the northern foot of Cithæron. Near this outlet at the roots of the mountain stood the towns of Hysiaë and Erythræ, between which the road appears to have passed. On the plain between Erythræ, the easternmost of the two, and the river, Mardonius pitched his camp.” Thirlw. in *l. ii. c. xvi.* p. 331.

*b.* Δεκελῆς, now Biala-Castro. Smith’s C. D. Cf. ix. 73. It stood about 120 stadia N. W. of Athens on the borders of Bœotia, and was occupied by the Spartans during the Bell. Pelop. 413 B. C., by the advice of Alcibiades, greatly to the annoyance of Athens. Cf. Thucyd. vi. 91, and vii. 19. Standing, as it did, on high ground, it was visible from Athens. On the geography of the places here mentioned, see the map in Müll. Dor. ii. Smith’s C. D. and Arrow-smith, Eton G. c. xvii. p. 383, seqq.

*c.* Βοιωτάρχαι—“The Bœotian states were united in a confederacy which was represented by a congress of deputies, who met at the festival of the *Pambœotia*, in the temple of the Itonian Athené, near Coronea, more perhaps for religious than for political purposes. There were also other national councils, which deliberated on peace and war, and were perhaps of nearly equal antiquity,



though they were first mentioned at a later period, cf. Thucyd. v. 38, when there were four of them. The chief magistrates of the league, called *Bæotarchs*, presided in these councils, and commanded the national forces. They were in later times at least elected annually, and rigidly restricted to their term of office. The original number of the confederate states was probably *fourteen*, and that of the Bæotarchs was perhaps once the same. It was afterwards reduced, and underwent many variations, &c." Abridged from Thirlw. i. c. x. 433, seqq. "The double vote given by Thebes, in the council of war held before the battle of Delium, 424 B. C., cf. Thucyd. iv. 91, and Arnold's note, probably arose from its having incorporated with itself one of the members of the league; at all events, the appointment of *eleven* Bæotarchs on that occasion, shows that the confederacy then comprised, at the most, only ten independent states." H. P. A. sect. 179. Cf. v. 79, a.

d. κρησφύγετον—Cf. v. 124, b. Hysiaë is mentioned in v. 74, a. παρὰ τὸν Ἄσ. πότ. by the side of the river. Jelf, § 637, iii. 1, b. Motion by the side of—parallel to—along.

e. Ἀτταγῖνος—Cf. ix. 86. ἑκαλ. ἐπὶ ξίνῃα. Cf. v. 18, a. ἥ. Θερσάνδρον. Cf. Jelf, § 487, 1. Causal Gen.

CH. XVI.—a. καὶ σφέων . . . κλῖναι, and that he (*Attaginus*) did not make each of them recline separately, but he placed a Persian and a Theban together on every couch. διαπινόντων, cf. v. 18, a. Hdtus' acquaintance with Thersander is noticed in D. p. 1 and 2. ἀπὸ δείπνου, after supper: Cf. Jelf, § 620, 2. ὁποδ. ἐστι.—on the use of the ind. here, cf. Jelf, § 886, 3; *Oratio obliqua*. πολλὰ τῶν δακρυῶν, cf. Jelf, § 442, b.

b. ὅτι δεῖ γινέσθαι . . . ἀμήχ. ἀποτρ. ἀνθρώπων. On this sentiment, of constant occurrence in the poets, W. compares the speech of Cambyses, iii. 65, ἐν γὰρ τῇ ἀνθρωπ. φύσ. κ. τ. λ. and Æschyl. Supp. 1047, ὅ τι τοι μόρσιμον. κ. τ. λ., to which B. adds, i. 91, iii. 43, 64. See the remarks in the Preface. A little above Οὐκῶν κ. τ. λ. Ought we not therefore to tell this, &c.? i. e. we ought therefore to tell, &c.? Cf. Jelf, § 791, obs. on οὐκοῦν.

c. ἀναγκ. ἐνδεδεμ. enchain'd by destiny. Perhaps no more than under the bond or compulsion of necessity, but the sense of fate or destiny appears preferable. B. compares Il. ix. 18, Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ; and Hor. iii. Od. xxiv. 5, "Si figit—dira necessitas Clavos," &c. The sentence ἐχθίστη δὲ κ. τ. λ. is of constant recurrence as a quotation, in Arnold's letters.

CH. XVII.—a. ἐμήδιζ . . . σφόδρα καὶ οὔτοι κ. τ. λ. For σφόδρα some read μεγάλως, either of which Schw. would omit; considering the sentence to be otherwise unintelligible. It appears plain from the conduct of the Phocians, their absence from the rest of the Medizing Gks in the attack upon Athens, the small force they sent at last, the welcome they received when they did come, and their being posted on Mt Parnassus against the Persians, that they did not strongly support the party of the Persians, and that σφόδρα

cannot be here joined with ἐμῆδιζ. Construct therefore σφόδρα οὐχ ἔκοντες, i. e. *for though it is true they Medized, yet they did so very reluctantly.* Cf. viii. 30, *a.*, vii. 132, *a.*, and ref. there given to D.

*b.* ἐπ' ἐωϋτῶν—*by themselves.* Cf. iv. 114, *c.* διαβ. . . . ὑπὸ Θεσσ. *slandered by the Thessalians, perhaps, rendered objects of suspicion to them by the arts of the Thessalians.* Cf. vi. 64, *a.*

*c.* μαθέτω τις αὐτέων—*let each of them learn.* Cf. viii. 109, *e.*, and Homer II. xvii. 254, ἀλλά τις αὐτὸς ἴτω, *let each come himself.* S. and L. D., *τις*. ii. 2.

CH. XVIII.—*a.* διετείν. τὰ βέλεα—"βέλος de jaculo accipiendum." B., *poised their lances.* S. and L. D. "The Persians rode up, and levelled their javelins: one or two actually hurled them, &c." Thirlw. συστρέψ. *forming into a dense body.* Cf. i. 101. εἰ—μετέχουσι. On the indic. here, cf. Jelf, § 879. *Moods in the Interrogative Sentence.*

*b.* εὐεργεσίῃσι . . . βασιλεία. These words have a particular reference to the extraordinary gratitude shown by the monarchs of Persia for all good offices done them; instances of which are found in iii. 140, *a.*, iii. 160, *v.* 11, vi. 30, *a.*, and vii. 194.

CH. XIX.—*a.* καλλιερησάντων τῶν ἱρῶν, cf. vii. 134, *b.*, vi. 76, *b.*

*b.* ἀπίκοντ. . . . ἐς Ἐρυθρ. . . . ἀνετασσ. ἐπὶ τῆς ὑπωρείης τοῦ Κιθ. "Near Erythræ Pausanias halted and formed his line on the uneven ground at the foot of the mountain. His whole force, which consisted wholly of infantry, amounted to nearly 110,000 men," &c. Thirlw. in *l.* ii. *c.* xvi. p. 333.

CH. XX.—*a.* Μασίστιος, On the derivation of the name, cf. ix. 107, *a.* On the Nisæan horses, cf. vii. 40, *b.*

*b.* προσέβ. κατὰ τέλεα. "Troop after troop assailed them in succession and allowed them no breathing time: their ranks were rapidly thinned by the missiles of the enemy, and their strength and spirits began to fail." Thirlw. in *l.* ii. 335. On the reproachful appellation *women*, cf. ix. 107, *c.*

CH. XXI.—*a.* στάσιν—*station, post:* in the same sense, shortly afterwards, τάξιν and τὸν χῶρον τοῦτον. B.

*b.* τῶν ἐλοχῆγε—Cf. Jelf, § 505. *Relative gen.* after verbs of governing, being lords over, &c.

CH. XXII.—*a.* Οὗτοι ἔσαν κ. τ. λ. B. calls attention to the testimony here borne to the merits of the Athenians. Cf. viii. 142—144, vii. 139, viii. 2, and D. p. 132, seqq.

*b.* θώρηκα λεπιδωτ. Cf. vii. 61, *b.* "His scaly armour, in which, according to Plutarch, he was cased from head to foot, for a time resisted their weapons." Thirlw.

*c.* ἐπόθεσαν, *absentis desiderio tacti sunt*, B., *they missed him, remarked his loss or absence.*

*d.* ὥς ἂν τὸν γε νεκρὸν ἀνελοίατο. *that they might at any rate, at all events, carry off the dead body.* Cf. Jelf, § 735.

CH. XXIII.—*a.* τὴν ἄλλ. στρ. ἐπέβωσ. *they called upon the rest of the army to aid them.* οὐδέ σφι ἐξεγένετο κ. τ. λ., *nor could they succeed in recovering the corpse, &c.* Cf. iii. 142, *a.* On τὸ πλῆθος ἐβοήθησαν,



a plural verb joined to a noun singular in form, but plural in sense, by the *Constructio κατὰ σύνεσιν*, cf. Jelf, § 378, *a*.

CH. XXIV.—*a*. σφέας . . . κείροντες, cf. ii. 36; a custom also of the Greeks; cf. Eurip. Alcest. 425—429. L. οἰμωγ. χρ. ἀπλ. *setting up an exceeding great wailing*.

CH. XXV.—*a*. τῶν δὲ εἵνεκα κ. τ. λ. τῶν δε, id est, μεγάθεος εἵνεκα καὶ κάλλεος,—ταῦτα ἐποίουν, nempe τὸν νεκρὸν παρὰ τὰς τάξεις ἐκόμιζον. In Hom. Il. xxii. 369, Hectoris cadaver περιδραμον νῆες Ἀχαιῶν, οἱ καὶ θηήσαντο φνὴν καὶ εἶδος ἀγητὸν Ἑκτορος. V. and B. "His body was placed in a cart, which was drawn along the lines, and the men ran out from their ranks to gaze upon the gigantic barbarian." Thirlw. in *l. c.* xvi. p. 336.

*b*. ἀπικόμ. δὲ . . . κρήνης τῆς Γαργαφ. "Pausanias now posted himself on the bank of a stream which Hdtus calls the Asopus, but which must be considered as only one of its tributaries running northward to join the main channel. The right wing of the army, which, as the post of honour, was occupied by the Lacedæmonians, was near a spring, called Gargaphia, from which it drew a plentiful supply of water." Thirlw. in *l. ii.* 337. The fountain Gargaphia, now *Vergentiari*, B., was situated about a mile and half from Plataea. See the map in Müll. Dor. i. διὰ τῆς ὑπωρείης, *through the country at the mountain foot*. Jelf, § 627, i. 1, διὰ with Gen. *Local*. Motion through a space and passing out of it.

*c*. Ἀνδροκρ. τοῦ ἥρ. The shrine of Androcrates, a Plataean hero, stood not far from the temple of Ceres near Plataea, on the right of the road thence to Thebes. B.

CH. XXVI.—*a*. τὸ ἕτερον κέρασ, *the other wing*: this might mean either *the left* or *the right*; but *the left*, the 2nd in honour, is here intended. Schw. "The Tegæans grounded their pretensions, cf. Thucyd. v. 67, on the exploit of their ancient hero Echemus, who, they asserted, had been rewarded by the Peloponnesians for his victory over Hyllus, by the privilege, granted for ever to his people, of occupying one wing in all common expeditions made by the cities of the peninsula." On the return of the Heraclidæ, &c. cf. vi. 52, *a*., 55, *a*., viii. 31, *a*. note. See also Thirlw. i. c. vii. p. 255, seqq. "Hyllus, the eldest s. of Hercules, proposed to decide the quarrel by single combat; and Echemus, king of Tegæa, was selected by the Peloponnesian confederates as their champion. Hyllus fell, and the Heracleids were bound by the terms of the agreement to abandon their enterprise for a hundred years," &c. &c. ὅσαι ἤδη ἐξοδοὶ ἐγέν. for ἐν πάσαις ἐξόδοις αἱ ἐγένοντο. Cf. Jelf, § 824, ii. 2, *c*. Adjectival Sentences. Inverse Attraction by the transposition of the substantive.

*b*. ἡμῶς ἰκνέσθαι, *belongs to us*. acc. after verbs expressing or implying *motion to*. Jelf, § 559. χωρὶς τοῦ ἀπηγ. *præter id quod expositum est*. Cf. Jelf, § 368, *a*., on Deponent Verbs.

*c*. πολλοὶ . . . πρὸς ὑμ. ἡμῖν . . . ἀγῶνες—Cf. i. 65—67, and ix. 35, *d*., on subsequent actions. δίκαιον—ἥπερ—The comparative ἥ

sometimes stands after positive adjectives, or where *μᾶλλον* is omitted. After *δίκαιόν ἐστι, λυσιτελεῖν, &c.* when they are used in doubtful cases, where the justice, expediency &c. of two things are compared. Jelf, § 779, *obs.* 3. In the next ch., on *πρώτοισι—ἦ*, cf. Jelf, § 779.

*d.* ἀγωνίδαται, 3 per. plur. perf. pass. Ion. for ἡγωνισμένοι εἰσί. *have been fought.* Cf. vii. 76, *b.*

CH. XXVII.—*a.* Ἡρακλείδας κ. τ. λ. Cf. note *a.* on the preceding ch. τὴν Εὐρ. ὕβριν κ. τ. λ. “Ancient writers unanimously relate, that after the death of Hercules, his children, persecuted by Eurysthenes, took refuge in Attica, and there defeated and slew the tyrant,” &c. &c. Thirlw. *l. l.* ἐς τοὺς ἀπικοίατο—Cf. Jelf, § 831, 2, on *the opt. without ἄν.* The relative without *ἄν* is joined with the opt. after an expression of indefiniteness, &c.

*b.* Ἀργείους τοὺς μετὰ Πολ. The confederation of the seven against Thebes is placed between B. C. 1300—1200 by Thirlwall, i. c. v. p. 142; who, with regard to this, “the quarrel which divided the royal house of Thebes, and led to a series of wars between Thebes and Argos, which terminated in the destruction of the former city and the temporary expulsion of the Cadmeans, its ancient inhabitants, and other similar wars, expeditions and achievements of the heroic age,” remarks, that, “though they may contain no less of historical reality than other legends that might be mentioned, yet, from not being attended with any important or lasting consequences, they are unworthy of more than a passing notice in the review of the mythical period of Grecian history.”

*c.* ἐς Ἀμαζονίδας, cf. iv. 110, *b.*, and Thirlw, i. c. 5, p. 134.

*d.* Τρωϊκ. πόν . . . ἐλειπόμ. Cf. Il. ii. 546—556, where the 50 Athenian ships are mentioned, and Il. iv. 328, Ἀθηναῖοι μῆστωρες αὐτῆς, and xiii. 196, 689, xv. 337. B. On the Trojan War see the discussion in Thirlw. i. c. v. p. 150, seqq., and Grote, in Appendix.

*e.* οὐ τι προέχει—it is to no purpose, it does not avail, i. e. it is useless. So in Latin, *nihil promovet*, and οὐ γὰρ ἄμεινον for οὐκ ἀγαθόν. Schw.

*f.* ἡμιν δέ, εἰ μηδὲν κ. τ. λ. “They (the Athenians) needed not, they truly said, to allege the exploits of their ancestors: the field of Marathon had been witness to one, equal to any in the days of yore: on this they were content to let their right rest.” Thirlw. in *l.* ii. c. xvi. p. 328. On the allusions to Marathon, a pleasing topic to Athenian ears, V. refers to Thucyd. i. 73, Aristoph. Nub. 982, Equit. 1331. εἰ τέοισι κ. τ. λ. Cf. Jelf, § 895, 2, *Brachylogy.* A verbal notion supplied from a preceding verb or verbal notion.

*g.* ἐνικήσ. ἔθν. ἕξ τε καὶ τεσσαράκοντα. “Satis gloriose!” W. remarks; adding that though in iii. 90, seqq., more nations than the number here spoken of are mentioned as subject to Darius, yet it may be fairly doubted whether even that number came, and in only 600 ships, too, to Marathon.



*h.* ἄρ' οὐ δίκαιοί εἰμεν κ. τ. λ.—*are we not justified in having, is it not just that we should have, &c.?* Cf. viii. 137, *e.* ἀλλὰ—γὰρ κ. τ. λ. Cf. Jelf, § 786, *obs.* 4. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλὰ, which refers to some suppressed thought.

CH. XXVIII.—*a.* ἐφύλασσ. ψιλ. τῶν εἰλωτ. 35,000 *light-armed Helots acted as esquires to them, the Spartans.* Cf. vi. 58, *c.*, and vii. 205, *c.* See particularly Clinton, *Fast. Hell.* i. App. c. xxii. p. 416, seqq. 411, 418, where the number of the inhabitants of Laconia at the battle of Platæa is particularly discussed—the whole Lacedæmonian force 50,000 men, ix. 61. Thus—

5,000	heavy-armed Spartans.
35,000	light-armed Helots, ix. 28.
5,000	heavy-armed Pericæci, ix. 11.
5,000	... .. ix. 29.

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50,000

As the whole number of the Spartan citizens was 8,000 and upwards, cf. vii. 234, there were consequently five-eighths of their whole number present at Platæa.

*b.* παρὰ δὲ σφι εὔροντο κ. τ. λ., *and near themselves, the Corinthians obtained (leave) from Pausanias that the Potidæans should stand.* Cf. ix. 26. εὐρόμεθα τοῦτο, *we then obtained this honour.* Schw. Potidæa, like Leucas, Anactorium, and Ambracia, was a Corinthian colony. Cf. vii. 123, *a.*, and Thucyd. i. 56. On the rest of the Greek forces, cf. Thirlw. in *l.* ii. c. xvi. p. 333, seqq., as the greater part have been already noticed wherever first the mention of their names occurred, to this any index to Hdtus will be a sufficient guide. See also App. c. 22, on the Population of Ancient Greece, in Clinton, *Fast. Hell.* i. p. 387, seqq.

CH. XXIX.—*a.* ψιλῶν μὲν δὴ κ. τ. λ. “The light-armed troops were 69,500 strong; for besides the 35,000 Helots who attended the Spartans, each man of arms in the rest of the army was accompanied by one light-armed; and some small bodies which came from the Lacedæmonian colony of Melos, from Ceos, and Tenos, Naxos, and Cythnus, were probably equipped in a similar manner, and hence have been omitted in the list of Herodotus, though they earned a place for their names in the monument at Olympia, which recorded the cities that shared the glory of this great contest.” Thirlw. in *l.* ii. c. xvi. p. 334. As the whole number of the Hoplites amounted to 38,700 men, and, subtracting the 5,000 Spartans, to 33,700, the number of light-armed (not counting the Helots) would have been the same, i. e. 33,700 instead of 34,500, were one counted exactly to each Hoplite; hence it must be either supposed with Thirlw. that there were some other small bodies not mentioned, (see Clinton’s *Fast. Hell.* i. App. c. 22, p. 427, 428, cf. also p. 413, seqq., where the subject is discussed at length,) or ὡς εἶς

περὶ ἕκαστον κ. τ. λ. is to be taken, with Schw., “*about one to each man*,” some of the Hoplites, probably, having two, or even more squires, others perhaps having none.

CH. XXX.—*a.* Θεσπιδέων . . . οἱ περιέοντες, Of the Thespians 700 had perished at Thermopylæ; cf. vii. 202, and 222: their town had been also burnt, viii. 50; the survivors had retired into the Peloponnese. See Clinton’s *Fasti*, l. l. p. 401. The 1800 at the battle + 700 killed at Thermopylæ = 2500; but 2500 males from 18 to 60 will give a population of 10,800 persons for the Thespian state at that period, even supposing slaves to be included. ὅπλα δὲ κ. τ. λ. *they were not hoplites, had not heavy-arms; the spear, heavy shield, &c., of the regular hoplite.* Cf. Thucyd. iv. 9, οὐ γὰρ ἦν ὅπλα . . . πορίσασθαι. Thirlwall has paraphrased the passage as if the Thespians had no arms at all.

CH. XXXI.—*a.* Οἱ δὲ ἀμφὶ κ. τ. λ. From this ch. to ch. 88 inclusive, is, with a few omissions, translated in D. p. 141—145.

*b.* ὡς ἀπεκίδευσαν Μασίστιον. *when they had done bewailing Masis-tius.* Cf. ix. 24. Cf. Thucyd. ii. 61, ἀπαλγήσαντας. V. Cf. Herod. ii. 40, ἀποτύπτονται.

*c.* κατὰ μὲν Λακεδ. *opposite to the Lacedæmonians.* Cf. viii. 85, *a.*, and on the nations composing the Persian force, viii. 113, seqq. B., and the refs there to bk. vii.

*d.* ἐπέιχον τοὺς Τεγ. *stretched as far as, or, extended over against (so as to face) the Tegeans.* So also a little lower, ἐπέσχον. B.

*e.* Βοιωτοὺς τε κ. τ. λ. The Bœotians, Locrians, and Melians are mentioned as on the Persian side in viii. 66. On the Thessalians’ adherence, cf. vii. 172—174, and vii. 6, *b.*, 130, *c.* On the Phocians, ix. 17, *a.*, and refs 18.

*f.* ἔφερόν τε καὶ ἤγον. *they plundered and pillaged.* Cf. i. 88, *c.* The Macedonians, B. thinks, were some troops in the train of Alexander their king, spoken of as in the Persian camp, in vii. 137, viii. 140, and ix. 44; as the nation had submitted to Mardonius, vi. 44.

CH. XXXII.—*a.* On the Phrygians, cf. vii. 73, Thracians, vii. 75, Mysians, vii. 74, Pæonians, vii. 185, Ethiopians, vii. 69, 70, Egyptians, vii. 89, and on the Hermotybians, &c., ii. 164, and notes. On the Egyptians here mentioned, cf. Æsch. Pers. 39, ἐλαιοβάται ναῶν ἱρέται δεινοὶ, πλῆθός τ’ ἀνάρητοι. B. On the marines in the Persian fleet, cf. vii. 96, *a.*

*b.* ὡς καὶ πρότ. δεδήλωτ. Cf. viii. 113. B.

CH. XXXIII.—*a.* γένεος τοῦ Ἰαμ. Κλυτ. “The Spartans had brought with them Tisamenus, the most celebrated diviner in Greece, sprung from a branch of the Iamids in Elis.” Thirlw. There appear to have been three families of soothsayers in Elis, the Iamidæ, Clytiadæ, cf. ii. 49, *b.*, and Telliadæ, cf. ix. 37, and viii. 27, *b.*: unless then the text be corrupt, we must suppose that, cf. v. 44, *b.*, one branch of the house of the Iamidæ must have taken its origin from some one of the name of Clytius, or that



Tisamenus himself was nearly descended from some one of that name. B. Cf. Müll. Dor. i. p. 281, and p. 394.

b. λεωσφέτερον, i. e. πολίτην σφέτερον . . . . μαντενομ. περὶ γόνου—consulting the oracle about offspring. Cf. for the same sense i. 46, viii. 36. B.

c. παρὰ ἐν . . . ὀλυμπιάδα—he came within one match, or bout, in wrestling of winning an Olympic victory. *Per solam luctam stetit, quominus præmium reportaret.* παρὰ ἐν—except one, within one, as if it were parallel to but not touching. Cf. Thucyd. iv. 106, παρὰ νύκτα, within one night. Jelf, 637, iii. 3, l. From Pausan. iii. 11, § 6, we learn that Tisamenus won in leaping and running, and was beaten in wrestling. In hurling the discus and the javelin, which made up the Pentathlon, whether he lost, won, or was on an equality with his antagonist, appears uncertain. On the use of the verb *τρέχειν*, cf. Hermann, Viger, p. 702. B. “How the prize was awarded to the victor in the whole Pentathlon, it is difficult to conceive; for it can have occurred but seldom that one and the same man gained the victory in all the five.” See the interesting article *Pentathlon*, in Smith’s D. of A.

d. ἀντίμα—raised his price, set an increased value upon himself. μετ. τῆς χρησμ. gave over, laid aside their importunity. B. seems to me wrong in translating, neglected his prophetic art.

e. καταίν. μετίοντες—went to fetch him, and were for agreeing to his terms. οὐδ’ . . . . ἀρκ. τούτ. μούν. that he would not now be contented with this alone. Cf. Jelf, § 607, *Instrumental Dat.*

CH. XXXIV.—a. ἐμιμέτο—was for imitating. So shortly afterwards ἐμισθοῦντο, tried to hire. Cf. i. 68, f. On Melampus, cf. ii. 49, b., and vii. 221. B.

b. ὡς εἰκάσαι, βασ. τε κ. πολιτηήν, αἰτεόμενος. Such is the reading finally preferred by B. in his corrections: but it appears to me far better to reject the comma after εἰκάσαι, and render, *he was imitating Melampus in the request he made, if we may compare a kingdom and citizenship together.* W.’s explanation, who also rejects the comma after εἰκάσια,—to wit, “that the similarity of the two cases lay in the desire they both showed for their own aggrandizement, though the object sought, by Melampus half a kingdom, by Tisamenus the right of citizenship, was very different,”—does not seem to hit the point. The similarity lies, I think, in their increasing their terms, each for the advantage of his own brother.

c. ὑποστάντες—undertaking, engaging to do. Cf. iii. 127, 128. τίς ἂν . . . . τοῦτο . . . . ὑποστάς, which of you undertaking to do this, &c. B.

CH. XXXV.—a. μαντενόμενος—acting as soothsayer for them, divining. Cf. for the same sense ix. 36, 37, 92, 95, and for a different sense, cf. ix. 33, b. B.

b. συγκαταυρέει—assists in accomplishing or winning. Cf. vii. 50, c.

c. ἐπὶ δέ, and next, and in addition. Cf. viii. 93, b.

d. ὁ ἐν Τεγέῃ κ. τ. λ. On what is here narrated, cf. Müll. Dor. i.

bk. i. c. ix. p. 313. "From some unknown cause, internal differences had arisen which led to an open war between Sparta and Arcadia. We only know that between the battle of Plataea, in which Tegea, as also later still, showed great fidelity towards Sparta, and the war with the Helots, i. e. between 479 B. C. and 465 B. C., the Lacedæmonians fought two great battles, the one against the Tegeates and Argives at Tegea; the other against all the Arcadians, with the exception of the Mantineans, at Dipæa, ἐν Διπαιῶσιν, in the Mænaliam territory. Tisamenus, an Elean, of the family of the Iamidæ, cf. ix. 33, *a.*, was in both battles in the Spartan army, and in both Sparta was victorious. Herod. ix. 35, Pausan. iii. 11. Hence also Leotychides, in 468 B. C., went to Tegea in exile, Herod. vi. 72. Hdtus, ix. 37, also mentions a dissension between Tegea and Sparta before the Persian war. As we find that Argos had a share in this war, it is possible that the views of that state were directed against the ascendancy of Sparta: perhaps also the independence of the Mænalians, Parrhasians, &c., had been, as was so often the case, attacked by the more powerful states of Arcadia, and was defended by the head of the Peloponnesian confederacy."

*e.* ἐπὶ δὲ, ὁ Μεσσηνίων ὁ πρὸς Ἰθώμῃ. Generally called the 3rd Messenian War, 464—455 B. C.; the Helots taking the occasion of the destruction of Sparta by the earthquake to throw off the yoke. "The circumstances of this terrible contest are almost unknown to us; and we can only collect the few fragments extant of its history. Aëimnestus, the Spartan who killed Mardonius, fought with 300 men (cf. vii. 205, *c.*) at Stenyclarus against a body of Messenians, and was slain with all his men, Herod. ix. 64. This was followed by a great battle with the same enemy at Ithome, (if in Herod. ix. 35, the alteration πρὸς Ἰθώμῃ for πρὸς τῇ Ἰσθμῷ is at all certain,) in which the Spartans were victorious." On the subsequent events of the war, the 10 years' siege of Ithome, the coming of Cimon with 4000 hoplites who were afterwards dismissed through a foolish jealousy, the surrender of Ithome and the removal of the Messenians to Naupactus, see Müller, as quoted in the foregoing note, whence the above is taken. Cf. also Thucyd. i. 101, and *Messenia*, in Smith's C. D., and i. 130, *a.*, on the other events later than the taking of Sestos, and D. p. 29.

*f.* ὁ ἐν Τανάγρα—Cf. Thucyd. i. 108. "Sparta had sent out an army in the same year, 457 B. C., to liberate her mother-country, Doris, from the yoke of the Phocians. But when, after the execution of this object, the Spartans were hastening back to the Peloponnese, they were compelled to force their passage home by the battle of Tanagra, which, with the assistance of the Thebans, they gained over an army composed of Athenians, Ionians, Argives, and Thessalians." Müll. i. p. 217. See also the refs at the conclusion of the foregoing note.

CH. XXXVI.—*a.* ἐμαντεύετο—divined, acted as augur for them.



Cf. ix. 35, *a*. Ὀν καλὰ ἐγ. τὰ ἱρὰ ἀμυνομ., *the victims promised success, if they stood on the defensive*, cf. vii. 134, *b*., vi. 76, *b*.

CH. XXXVII.—*a*. Ἡλ. . . . τῶν Τελλιαδ. Cf. ix. 33, *a*. Ὀν ἐδῆσ. ἐπὶ θαν., *put him in bonds with the intention of killing him*, cf. i. 109, *a*.

*b*. τρέχων περὶ τῆς ψυχῆς, *in danger of his life*, cf. vii. 57, *a*. ἐν ξύλῳ σιδήρ., *in stocks clamped with iron*, cf. vi. 75, *a*., and Acts xvi. 24. W. σιδήριον, *some tool or instrument of iron*, which he got possession of, and then sawed off the forepart of his foot with it. Thus B. ἐσενειχθ. κως σιδήρ. ἐκράτ., *nactus est instrumentum ferreum aliquo modo compedibus illatum*. So also S. and L. D., σιδήριον, *a knife, or sword*, which somehow had been brought into the cell where he was confined.

*c*. ἀπιδόρη ἐς Τεγέην, *The Tegeans being at that time at enmity with Lacedæmon*. Cf. ix. 35, *d*., and i. 65, *b*., and below Τεγ. ἐοῦσ. οὐκ ἀρθμίνην Λακ., *not being in concord with the Lacedæmonians*.

*d*. οὐ μέντοι . . . . συνήνεικε . . . . συγκεκυρημένον. *nevertheless in the end the enmity which had occurred between him and the Lacedæmonians did not turn out (well) to him, i. e. brought about his ruin*. The death of Hegesistratus happened possibly in the 2nd year of the Bell. Pelop. 430 B. C., when the Lacedæmonians made a descent on Zacynthus. From the retirement of Demaratus thither, vi. 70, it would seem that the island was previously at enmity with them. If this conjecture is correct, Hegesistratus must have been at least 80 years of age at the time. Perhaps the allusion may be to some other war, of which nothing further is known. B.

CH. XXXVIII.—*a*. οὐκ ἐκαλλιέρεε—Cf. vi. 76, *b*., vii. 134, *b*. ἐπ' ἐωῶτων, *by themselves, (an augur) of their own*. Cf. ix. 17, *b*., iv. 114, *c*.

*b*. Τιμηγενίδης—Cf. ix. 86, 87. ὥς ἀπολάμψ. συχνοῦς. *that he would cut off, intercept many*.

CH. XXXIX.—*a*. Δρυὸς Κεφ. These *oak-heads* are also mentioned in Thucyd. iii. 24, and are laid down S. E. of Plataea in the map in Müll. Dor. i.

*b*. περεβαλλόμενοι—*encompassing, surrounding them*. B. Perhaps, as in iii. 71, *a*., *getting possession of them*.

CH. XL.—*a*. μηδίζοντ. μεγάλως. Cf. ix. 17. On the Thebans, cf. vii. 132, 232, *a*. After κατηγέοντο, supply τῇ τοῦ Μαρδονίου ἵππῳ, *they went before, led the way for, the cavalry till they came to blows*. B.

CH. XLI.—*a*. Ἀρτάβαζος—Cf. vii. 66, viii. 126. ἐν ὀλίγοισι . . . . ἄνηρ δόκιμος, *a man approved among a few (who were so) of the Persians, a man of reputation such as few of the Persians had, i. e. of very high repute*. Cf. iv. 52, *b*. A few lines above on the dat. ἀντικατημένοις, cf. ii. 145, *a*.

*b*. διαπρήσσεσθαι, *they could effect their undertaking, viz. bring the war to a successful termination*. Cf. iv. 24, *b*., quoted by B.

*c*. ὥς προειδότης . . . . τούτου. *as he too (Artabazus) was endowed with greater foresight, viz. than Mardonius, that is, the Thebans*

considered he was so, and therefore adopted his opinion; while the policy of Mardonius was "more headstrong, more arrogant, and unyielding."

d. τὰ τε σφάγια . . . βιάζεσθαι, and to pay no attention to the victims of *Hegesistratus*, nor to offer any violence to them, force them to be favourable. So B. quotes *Matthiæ*, *nec vim inferre victimis*, et iis invitis (πρὸς βιάν) pugnare; and so S. and L. D.

CH. XLII.—a. ἐν ἀδείῃ . . . λέγειν, not thinking it safe to speak of them. Cf. iii. 154, ἐν ἐλαφρῷ ποιῆσθαι, to hold it in little value. viii. 109, ἐν ὁμοίῳ ποιῆσθαι, to esteem equally. Jelf, § 622, 3, b.

b. ὥς περιεσομένους ἡμέας Ἑλλήνων. since (i. e. as you think that) we shall prove superior to the Greeks. Here ὥς = δοκοῦντες, which it represents. Cf. Jelf, § 551, obs. "After words which imply the notions of *thinking*, &c., we find an acc. with a participle. This seemingly anomalous construction arises partly from the notion arising from ὥς, and partly from the substitution of the part. for the infinitive. Cf. also Jelf, § 549, obs. I, under *accus. of equivalent notion*."

CH. XLIII.—a. ἐς Ἰλλυρίους τε καὶ τὸν Εγχέλεων κ. τ. λ. "Hdtus believed that the prediction referred to the irruption of an Illyrian horde, the Encheleans, cf. v. 61, b., who, as we learn from this accidental mention of them, had in very early times carried their ravages so far. But as this tradition was almost forgotten, the prophecy was generally applied to the Persians," &c. &c. Thirlw. ii. p. 342. On *Bacis*, cf. viii. 77, a., and on *Musæus*, v. 90, b., viii. 96, b.

b. ὁ δὲ Θερμῶδων κ. τ. λ. This river, afterwards the Hæmo, falls into the Asopus not far from Tanagra. Glisas is laid down in the map to Müll. Dor. i. a little to the N. E. of Thebes. It does not appear to be noticed in *Arrowsmith*, c. xvii.

CH. XLIV.—a. ὥς δὲ πρόσῳ . . . προελήλατο, when the night was far advanced. Cf. *Rom.* xiii. 12, ἡ νύξ προέκοψεν, and *Sallust Jugurth.* c. xxi., "Ubi plerumque noctis processit." W. Cf. ix. 14, c.

b. παραγυμνοῖ—discloses. Cf. i. 126, b. On *Alexander* ref. ix. 31, f.

CH. XLV.—a. ἀπόρρητα ποιεύμενος πρὸς μηδένα, sc. ἔπεια, ut ix. 93, mea verba faciens occulta; s. rogans, ut occulta, tacita habeatis mea verba, forbidding you to speak to any one of them, except to *Pausanias*. B. Cf. ix. 94. ἀπόρρ. ποιησάμενοι, forbidding any one to mention (the oracles).

b. αὐτὸς . . . Ἑλλ. γένος εἰμί—On the Macedonian monarchs, cf. viii. 137, a. τὰ μὲν σφάγια ἔᾶν χαίρειν, to pay no regard to the sacrifices, cf. ix. 41, d.

c. ἣν δὲ ἄρα ὑπερβάλῃται κ. τ. λ. and if, as is likely, Mardonius should put off the attack. Cf. viii. 112, c. On *λιπαρίετε μένοντες*, cf. viii. 144, e.

d. ἔργον οὕτω παράβολον—so perilous or venturesome an enterprise, one that will expose me to so much danger. "He said he was come at the risk of his life, to give them a friendly warning." Thirlw. in l.



CH. XLVI.—*a.* ἡμεῖς δὲ ἄπειροί τε κ.τ.λ. On this confession, real or apparent, of fear, on the part of Pausanias, read the note of W. “Mira Pausaniæ mora et tergiversatio. Ad Thermopylas Spartanorum plures non inulti occubuerant; patriæ decus, quod Xerxi Demaratus, lib. vii. 102, ostentarat, nullo modo dedecorantes. Adeone, quod eorum evaserint nulli, Medi terribiles? Haud præter veritatem Isocrates Panathen. p. 272, E. de bello adversus Xerxem, ἐν ᾧ πλεον διήνεγκαν Athenienses Λακεδαιμονίων ἐν ᾧ πασι τοῖς κινδύνοις ἢ κείνοι τῶν ἄλλων. Magna certe Atheniensium gloria, cum Medorum nomen Græcis omnibus auditu esset formidolosum, eorum impetum et arma repressisse, lib. vi. 112. Adde Plutarch, Aristid. p. 328, l.” Cf. also D. p. 132 and 155.

*b.* ἡδομένοισι ἡμῖν, cf. viii. 10, c.

CH. XLVIII.—*a.* ἐς χειρῶν τε νόμον—Cf. viii. 89, c.; and on δούλων τῶν ἡμετ. vii. 5, *b.* κατὰ κλέος, in accordance with your reputation.

*b.* δεδόξωσθε εἶν. ἄριστ. Cf. vii. 135, *a.*

*c.* εἰ δὲ μὴ δοκέοι, This is the reading of the MSS., instead of which Schæfer gives ἦν δὲ . . . . δοκέη. On the needlessness of this correction, though ἦν μὲν δοκέη is found in the preceding clause of the sentence, cf. Matth. Gr. Gr. § 524, 6, who refers to iii. 35, where, in like manner, εἰ with the indicat. or optat. and ἦν with conj. are used together as if equivalent. B. Cf. also Jelf, § 855.

CH. XLIX.—*a.* τὰ καταλαβόντα, what had happened. Cf. ix. 93, 104, and iii. 42, *b.* B.

*b.* ψυχρῇ νίκῃ, an empty, ideal victory. Cf. vi. 108. ἐπικουρ. ψυχρή.

*c.* ἱπποτοξόται . . . . προσφέρ. ἄποροι. horse-bowmen, and difficult to close with. Cf. iv. 46, *c.*

*d.* κρήν. τήν Γαργαφ. Cf. ix. 25, *b.*

CH. L.—*a.* ὀπάονες, esquires, attendants. Cf. v. 111, *a.*

CH. LI.—*a.* ἦν ὑπερβάλωνται . . . . μὴ ποιούμενοι, if the Persians, should let that day pass over without coming to an engagement. Cf. ix. 45, *c.* The μὴ is considered unnecessary by W., but is retained by Schw. with the approbation of Hermann, who, in Viger, p. 811, renders, si eum diem Persæ sine prælio prætermisissent, adding that, omitting the μὴ, the sense will be si eo die prælium committere Persæ omisissent. B.

*b.* σχιζόμ. ὁ ποταμός—the river is not the Asopus, but the rivulet Cæroe, which descends from Mt Cithæron and forms the island of the same name with itself. It runs in quite a different direction from the Asopus, passing close by the city of Plataea, just above which it forms the island of Cæroe, and empties itself into the Sinus Crissæus, while the Asopus runs in a northerly direction, and flows into the Euripus. This is explained at great length by B., who remarks upon the erroneous topography of most of the maps and plans of the battle of Plataea. For the same reason, the reader should be cautioned against the note of L. on this passage: “It was resolved, if battle should not be joined in the course of the

day, to retire during the following night to a part of the plain nearer Plataea, which, being almost surrounded by two branches of the Œroe, was known by the name of the Island, and that on their arrival at this post, a strong detachment should be sent to clear the pass, and convoy the supply that was detained on the mountain into the camp." Thirlw. Cf. the map in Müll. Dor. i.

c. ὥσπερ κατ' ἰθὺ ἐόντων. and that the cavalry might not harass them, *as they would, if opposite them.*

d. δευτέρῃ φυλακῇ, The Greeks, according to Jul. Pollux i. 7, 8, quoted by B., divided their night into 3 watches; the 1st commencing about 9 or 10 o'clock, and ending about 12 p. m. or 1 a. m., was called ἀρχὴ νυκτὸς, or, περὶ πρώτην νυκτὸς, or, νυκτὸς ἀρχομένης; the 2nd, μεσοῦσης νυκτὸς. "Considerable uncertainty appears to prevail as to whether the watch among the Greeks was changed always at a constant and set time, or at the pleasure of the general. The Romans divided the night, as is well known, into 4 watches from sunset to sunrise, so that in the Gk Test. φυλακῇ, answering to their vigiliæ, stands for a fourth part of the night, about the space of three hours." Cf. Smith's D. of A., *Castra*.

CH. LII.—a. πόνον ἄτρυτον. *laborem indefessum; unabating*, (lit. *not worn away*,) hence *continual toil*. Cf. Soph. Aj. 788. B., and Pind. Pyth. iv. 317.

b. ἀερθέντες—*rising up, moving off*. In the same sentence, οἱ πολλοὶ and οἱ δὲ refer to the same persons—the greater part took up their arms and marched away, having indeed no intention of going to the spot appointed, but as soon as ever they were in motion, gladly escaping from the cavalry, &c. &c. 'B. "Their object, in thus deviating from the preconcerted plan, was perhaps to take advantage of such shelter as the remains of the city might afford for their wounded men." Thirlw.

c. τὸ Ἡραῖον. This stood on the E. of the city, πρὸ τῆς πόλ.: it is laid down in the map in Müll. Dor. i., and is mentioned in Thucyd. iii. 68. On the fountain of Gargaphia, cf. ix. 25, b.

d. ἐθεντο . . . τὰ ὄπλα. *piled or stacked their arms*. Cf. Arnold on Thucyd. ii. 2. The spear was thrust into the ground by the spike at the lower end, or στυράκιον, cf. i. 52, c., and the shield was leant against it, while the soldier "stood at ease," or sat down. An open space within the camp was generally selected for piling the arms together in; but on occasions where sudden danger was anticipated, each man seems to have stacked his arms before himself, so as to be able to resume them at a moment's notice; preserving his position in the ranks meanwhile, though he sat down to rest himself from their weight. Cf. ix. 72, κατήμ. ἐν τῇ τάξει.

CH. LIII.—a. κατὰ τοὺς ἄλλους—Cf. i. 84, f.

b. τοῦ Πιτανηρέων λόχου—Thucydides, i. 20, denies that such a λόχος or *regiment* ever existed. "His censure," Arnold thinks, note on Thucyd. i. 20, "if designed to touch Hdtus at all, was not meant for him particularly, but rather for Hellanicus and those



earlier writers, whom Hdtus in this instance carelessly followed." Why our author should not have called the quota of forces furnished by Pitana by the name of the place whence they came, B. does not see; even though there may not have been in the Spartan army any λόχος which was commonly known by the name of Πιτανάτης. So also Schw. On the constitution of the Spartan army, cf. i. 65, *g*. With regard to "what is the proper signification of the Phylæ (as the grammarians sometimes call them) of Pitana, Limnæ or Limnæum, Mesoa, and Cynosura, which Pausanias also mentions together as divisions of the people," Müller, Dor. ii. p. 50, comes to the conclusion, after weighing the various apparently contradictory accounts, some including these places in Sparta, and some not, that they were nothing else than the hamlets, κῶμαι, of which, according to Thucydides, i. 10, the town of Sparta consisted, and which lay on all sides around the city, πόλις, properly so called. "We are best informed with respect to Pitana, an ancient town, and without doubt anterior to the Dorians, which was of sufficient importance to have its own gymnastic contests, and to furnish a battalion of its own, called Pitanites. Of this Thucydides does not admit the existence; but Caracalla, in imitation of antiquity, composed a λόχος Πιτανάτης of Spartans." Cf. iii. 55, *a.*, and the plan of Sparta in the map in Müll. Dor. ii.

*c.* κείνου ταῦτα νενωμένου, perf. pass. part. contract. for νενωμένου from νοέω. Since he (*Amonpharetus*) had thus determined with himself, was thus minded. Cf. i. 68, *e.* B.

*d.* μὴ, ἣν ἀπολίπωσι—(αὐτὸν) sc. τὸν λόχον.—lest, if they should leave behind the regiment, by carrying out the measures they had agreed upon with, &c. On ἀτρέμ. εἰχ., cf. vii. 8, § 1, *b*.

CH. LIV.—*a.* Λακεδαιμονίων . . . ὥς ἄλλα φρονούντων κ. τ. λ. A similar charge is made against the Spartans in vi. 108, with regard to the answer returned to the Plataeans: it appears beyond a doubt, to quote the opinion of B., that Hdtus was more inclined towards the Athenians, with whom too he went to Thuri, and the popular form of government, cf. v. 66, than towards the Spartans and their constitution. Cf. the praises of Athens in vi. 112, and elsewhere. But we should acquit him of any intentional partisanship towards the Athenians:—an imputation which D., p. 132, seqq., has successfully rebutted; cf. particularly vii. 138, 139, seqq. Nor, as is evident from vii. 102, *b.*, does Hdtus defraud the Spartans of the praise they deserve. As to the passage in the text, it is hardly credible such an imputation would have been cast upon the Spartan character, had it been otherwise than the generally received opinion throughout Greece at that time. That the Doric character was unamiable and unattractive, particularly in the eyes of foreigners, though perhaps looked upon even more harshly than it deserved, can hardly fail to be the conclusion of the student of Hdtus and Thucydides. The unsocial nature of their policy towards foreigners and strangers, the habits of stern military subordination in which

their life was passed, the arrogance and oppression that subsequently characterized the conduct of their harmosts in the conquered towns, are all so many proofs that the dislike borne towards Sparta was not conceived without good grounds. In Müll. Dor. ii. p. 410, note, several passages are quoted from Euripides and Aristophanes to the same effect as that in the text. In W. and V.'s notes, the following are appositely adduced. Eurip. Androm. 447, ψευδῶν ἀνακτες μηχανορῥάφοι κακῶν, ἑλκτὰ, κούδεν ὑγιές ἀλλὰ πᾶν πέριξ φρονοῦντες. Aristoph. Pax, 1068, Συνθήκας πεποίησθ' ἄνδρες χαροποῖσι πιθήκοις . . . ἄλωπεκίδεσσι πέπεισθε, ὦν δόλιαι ψυχαί, δόλιαι φρένες, and Acharn. 307, οἷσιν οὔτε βωμὸς, οὔτε πίστις, οὔθ' ὄρκος μένει.

CH. LV.—*a.* κατὰ χώραν τεταγ. i. e. *drawn up in their position—just where they were before.* Cf. iv. 135, *b.* In the following sentence μένοντας μούρους, the plural referring to Amompharetus and his company; by the *constructio κατὰ σύνεσιν*, also called *Schema πρὸς τὸ σημαϊνόν*. On which see the excellent remarks of Jelf, § 378, 379, *b.*

*b.* ὁ δέ, μαινόμενον κ.τ.λ. The construction of this sentence is somewhat involved. The preposition πρὸς may either be taken to govern τὸν Ἀθην. κήρ. or πρὸς τε (*and in addition*) may be taken separately from the rest of the sentence as answering to ἐχρήζετε, thus; πρὸς τε τὸν Ἀθηναίων κήρυκα λέγειν ἐκέλευε . . . ἐχρήζετε. B. *But he (i. e. Pausanias) telling him (Amompharetus) that he was mad, and not in his right mind, then (turning) to the Athenian herald who was asking the questions enjoined him, he, Pausanias I say, bade him (the herald) tell the Athenians how matters stood with them, and at the same time begged of (i. e. bade him beg of) the Athenians to come, &c.*

CH. LVI.—*a.* ἀνακρινόμενους—*disputing, wrangling.* ἦσαν τὰ ἔμπαλιν, *took the contrary course.* Cf. vii. 51, *a.*

*b.* τῆς ὑπὼρ τοῦ Κιθ.—*the skirts of Cithæron, the rugged ground at the foot of the mountain.* Cf. ix. 19, *b.*

*c.* Ἀθην. δὲ . . . ἐς τὸ πεδίον sc. ἦσαν, quod respondet prægressis οἱ μὲν . . . ἀντεῖχοντο. B.

CH. LVII.—*a.* ἀρχὴν τε—To the particle τε employed here, the δὲ after προτερεόντων two lines lower down corresponds: cf. Matth. Gr. Gr. § 626. B.

*b.* περιείχετο κ.τ.λ., *was urgent with them that they should stay where they were, and not leave their post.* S. and L. D. Cf. viii. 60, *f.* προτερεόντων, *going on before.* Cf. ix. 66.

*c.* ἰθεὶν τέχνη—*recta arte, id est, non dissimulanter et palam: thinking that they were really leaving him behind.* Hoogeveen on Viger, ii. ix. 2. Cf. ii. 161, iii. 127. ἐκ τῆς ἰθείης, ix. 37. Schw.

*d.* ποταμὸν Μολόεντα—This river is considered by Gail, quoted by B., to be a branch of the Æroë. Cf. ix. 51, *b.* The temple of the Eleusinian Ceres, probably about two miles distant from the Heræum, is mentioned also in ix. 62, 65, 101.



CH. LVIII.—*a.* Αἰρ. Θώρηκα . . . . παῖδες Ἀλεύεω, Cf. ix. 1, *b.* ὑπὸ—νύκτα, *during the preceding night.* Cf. ii. 36, *b.*

*b.* ὅτι οὐδένες ἄρα ἰόντες . . . . ἑναπεδεικνύατο. B. renders ἑναπεδεικ. *they have shown themselves*; regarding it as simply equivalent to, and a repetition of, the preceding διέδεξαν; He therefore takes the two verbs as if they were but one: *they have sufficiently shown that, among the Greeks who are men of no consideration, they themselves are also men of no consideration.* So also Valla, *unde nullius esse se pretii, inter Græcos, et ipsos nullius pretii viros, ostenderunt.* The version of Schw. seems better; ἑναπεδεικνύατο, passive, *præ cæteris ostentatos, celebratos fuisse, and they have plainly shown, that, being worthless themselves, they have become illustrious among the Greeks, who are likewise worthless.* ἑναπεδεικνύατο—In the Ionic and Epic dialects ἄται, ἄτο, added to the tense root is the 3rd pl. for νται, ντο, instead of the periphrasis of the particip. and εἶναι: *a.* very generally in the pft. and plpft. as πεπέιθαται. *b.* not unfrequently in the 3rd pl. opt. *c.* sometimes in the 3rd pl. imperfect οντο, the ο being changed to ε, as ἐβουλέατο for ἐβούλοντο, &c. τιθέαται, i. 133, vii. 119. ἐτιθέατο, i. 119—Jelf, § 197, 4. On οὐδένες, cf. Jelf, § 381, obs. 3. The pronouns, οὐδεῖς and μηδεῖς, agree generally with the subject, when they signify *good for nothing, worthless.* Cf. Arist. Eq. 158.

*c.* ἐπαινέοντων τούτους, The participle ἐπαινέοντων here refers to ἡμῖν ἰοῦσι, though the structure of the sentence is suddenly changed to that of a genitive absolute. B. Cf. Jelf, § 710, *c.*, and iii. 65, πεπονθότος—ἡμοί, there quoted. On the form συνηδέατε, second pers. plur. plusq. perf. Ion. of συνήδειν from σύννοδα, cf. Matth. Gr. Gr. § 231, and § 188, obs. i., B., *when you praised men in whom you were conscious that there was some worth.*

*d.* τὸ καὶ καταρρώδῃσαι κ. τ. λ. Before the verb αὐτὸν may be mentally added—Ἀρταβάζον δὲ θ. καὶ μᾶλλ. ἐποιεύμ. τὸ καὶ αὐτὸν καταρρ. Λακ. *but I more wondered at Artabazus that he should so greatly fear the Lacedæmonians.* Cf. also Matth. Gr. Gr. § 541. B. On the advice given by Artabazus, cf. ix. 41, and on πολιορκησομένους, *about to endure a siege*, v. 35, *b.* After τὴν understand γνώμην.

CH. LIX.—*a.* ἐπέιχε—sc. τὸν νοῦν: *se direxit s. animum attendit*; *he turned his attention to.* Schw. Cf. i. 80, *d.* Some render, *he directed his course.* Cf. D. p. 148. On ὡς ποδῶν . . . . εἶχον, cf. vi. 116, *a.*

*b.* ὡς ἀναρπασόμενοι τ. Ἑλλ.—*as if they were going to carry away the Greeks at the first attack.* Thus a city is said ἀρπασθῆναι when taken by a coup de main. V. Cf. viii. 23, *b.*

CH. LX.—*a.* νῦν ὧν δέδοκται κ. τ. λ. Either construct with Schw., δέδοκται τὸ, Ionicè pro ὃ, ποιητέον (ἔστι) ἡμῖν τὸ ἐνθεῦτεν, viz. ἀμυν. *by defending ourselves as best we can to protect one another*; or, with Matth. Gr. Gr. § 634, 2, quoted by B., explain either by repeating δέδοκται before ἀμυνομένους, or consider δεῖ to be implied in ποιητέον.

b. δίκαιοί ἐστε—Cf. viii. 137, e. εἰ δ' . . . καταλελάβηκε κ. τ. λ. *but if any thing has happened to you so as to render it impossible to come to our aid.* Cf. on the verb iii. 42, b.

c. ὑπὸ τὸν παρ. τ. πόλεμον—*during the time of this present war.* Cf. Jelf, § 639, iii. 2. Cf. ix. 58, ὑπὸ νύκτα, *towards night.* On the construction of συνοῖδ. ὑμῖν—*λοῦσι*, cf. Jelf, 682, 2. ὥστε καὶ ταῦτα ἰσακούειν, *so that you should listen to us in this too, grant us this request too.*

CH. LXI.—a. ἰόντες σὺν ψιλοῖσι ἀριθμὸν κ. τ. λ. Cf. ix. 28, a., 29, a. The number is thus reckoned by Schw.

Spartans . . . . .	5,000
Helots . . . . .	35,000
Lacedæmonians . . . . .	5,000
The rest of the light-armed, one to each Lacedæmonian	5,000
	<hr/>
	50,000

b. οὐ γὰρ . . . τὰ σφάγ. χρηστὰ, *for their sacrifices gave no favourable omens.* Cf. vii. 134, b., vi. 76, b.

c. φράζ. γ. τὰ γέρρα οἱ Π.—*for the Persians locking their bucklers, forming a breastwork by setting them up close side by side.* Schw. compares ix. 99, συνεφόρησαν τὰ γέρρα ἕρκος σφί εἶναι, *they set their bucklers together, so as to form a defence for them*, and II. xiii. 130, φράξαντες δόρυ δουρὶ, σάκος σάκει. On γέρρα, cf. vii. 61, b.

d. τῶν σφαγ. οὐ γιν—*the sacrifices not turning out favourable.* From a comparison of vii. 134, and ix. 62, ὥς δὲ χρ. κοτὲ ἐγεν. *quum vero tandem læta essent exta*, it is evident that τὰ σφάγια, s. τὰ ἱερά, γένεσθαι, is used without the addition of χρηστὰ, to express *sacrifices turning out favourably.* V. On the locality of the Heræum, cf. ix. 52, c.

CH. LXII.—a. χρόνῳ—at length. *Proprie valet tempore aliquo præterlapso.* B. τὰ τόξα μετ. *having laid aside, relinquished, their bows*, to come, that is, to close quarters. Schw. On the situation of the temple of Ceres, cf. ix. 57, d.

b. ἐς δ' ἀπίκοντο . . . οἱ βάρβαροι—*until they came to close quarters; for the Barbarians, laying hold of the Greeks' spears, (which were longer than their own,) tried to break them off.* ὠθισμός, cf. vii. 225, § 3, *the close conflict of men densely crowded together, and thrusting each other backwards and forwards.* Schw.

c. ἄνοπλοι—*lightly armed, without the ὄπλον or large shield; as they carried only wicker bucklers.* S. and L. Dict. Cf. the end of the following ch.: ἡ ἐσθὴς ἐρῆμος ἐοῦσα ὀπλων. "Their short spears and daggers were as ill fitted to make an impression on the Spartan panoply, as their light corslets to repel the Spartan lance. Yet they fought bravely, though without method and order: they rushed forward singly (προσξαίσσοντες) or in irregular groups (συστρεφόμενοι) and endeavoured to seize and break the enemy's lances." Thirlw. in l. ii. c. xvi. p. 346.



*d. σοφίη*.—*skill, dexterity in the use of their arms.* Cf. Aristot. Ethics vi. 7, *σημαίνοντες τὴν σοφίαν ἢ ὅτι ἀρετὴ τέχνης ἐστίν.*

CH. LXIII.—*a. Περσ. τοὺς ἀριστ. χιλίους*, “Mardonius himself, with the thousand horse whom he had selected from the royal guards, was foremost in the fight,” &c. Thirlw. Cf. vii. 40, *a.*, vii. 83, *a.*, and viii. 113, *b.*, and refs.

*b. οὕτω δὲ*—*then indeed, then at last.* ὅπλων, *large shields.* Gen. privative. Cf. Jelf, § 529, and note *c.* in the foregoing ch., and ix. 30, *a.*

CH. LXIV.—*a. Ἐνθαῦτα ἢ τε δίκη τοῦ φόνου κ. τ. λ.* Cf. viii. 114.

*b. ὃς χρόνῳ ὕστερον . . . συνέβαλε . . . Μεσσηνίοισι κ. τ. λ.* This occurred in the third Messenian war. Cf. ix. 35, *e.* For other events, incidentally mentioned, which occurred after the close of Hdtus’ history, cf. i. 130, *b.*, and D. p. 29.

*c. ἐν Στενυκλήρῳ*, The plains of Stenyclarus are marked by Müller, map to Dorians i., in the centre of Messenia, not far from Ithome. In the N. of Messenia. Smith’s C. D.

CH. LXV.—*a. τεῖχος τὸ ξύλινον*, Cf. ix. 15, and 70. On the situation of the temple of Ceres, ix. 57, *d.*

*b. τὸ ἱρὸν τὸ ἐν Ἐλευσίνι ἀνακτόριον.* The temple of the Eleusinian Ceres appears to have been peculiarly called τὸ ἀνάκτορον s. τὸ ἀνακτόριον ἱερόν, or τὸ ἀνάκειον. As the term ἀνάκτορον or ἀνακτόριον is employed as an adjective, the substantive τὸ ἱρὸν is by no means to be omitted with V.; who considers it to have been a marginal gloss, and thence to have crept into the text. B. There was also at Athens a temple of the Dioscuri, ἀνακτες, similarly called ἀνάκτειον or ἀνάκειον. V. observes that though the term ἀνάκτορον is especially used when speaking of the temple of the Eleusinian Ceres, yet that it was also employed of the temples of any other of the deities: referring to Eurip. Androm. 43, 1157. Iph. in Taur. 41, 66. Troad, 15. Ion, 55. Cf. Smith’s D. of A., Ἀνάκειον.

CH. LXVI.—*a. Ἀρτάβαζος*—Cf. ix. 41, *a.*, and refs, and on κατ’ ἀρχάς, omnino, vii. 88, *b.*

*b. ἦτε κατηρτισμένος*, *bene composito ordine*, i. e. *apte ordinato exercitu, instructa acie, progressus est.* Schw. Lex.

*c. κατὰ τὸντὸ*—ὅκως ἂν . . . σπουδῆς ἔχοντα. *in the same manner as they should see him disposed in regard of haste, with the same degree of haste that they should see him making.* Cf. i. 30, *c.*, and Jelf, § 528.

*d. δῆθεν*—*as if, as he pretended.* Cf. i. 59, *i.*, and vi. 1, *a.* προτρέων, *as he was going forward*, ix. 57, *b.* ὁδοῦ, Gen. of the place; perhaps to be explained as gen. partitive. Jelf, § 522; obs. 2.

CH. LXVII.—*a. οἱ γὰρ μὲν τῶν Θηβ.* It is to be remembered that the greater and more influential part of the Thebans sided with the Medes; but not the whole of the state. Cf. ix. 86. Schw.

CH. LXVIII.—*a. Δηλοῖ τε ἐμοὶ*—*and it is plain, evident to me.* Schw., who takes it intransitively, as also Jelf, § 359; but the com-

mon meaning of the verb, and it proves to me, seems quite as applicable here.

*b.* ἤρτηντο—were dependent upon. Cf. i. 125, *d.*

*c.* πρὸς τῶν πολεμίων—before, in front of the enemy. Cf. Jelf, § 638, *i.* ἀγχιστα ἐοῦσα, sc. τοῖς Πέρσαις. B.

CH. LXIX.—*a.* οἱ ἀμφὶ Κορινθίους . . . οἱ ἀμφὶ Μεγ. The Corinthians, and their allies stationed close to them, the Megarians and their allies, &c. Jelf, § 436, *d.* B.

*b.* ἐν οὐδενὶ λόγῳ ἀπώλοντο. they perished ignobly; so that there was no account made of them. So fielen diese ohne Ruhm und Ehre. Lange. Cf. vii. 57. B.

CH. LXX.—*a.* οἱ δ' ἡμύνοντο, On the δὲ here, apparently at first sight redundant, cf. Jelf, § 770, *1, b.* Λακεδ. . . . οὐκ ἐπισταμ. τειχομαχείειν. "A disinclination equally strong as that they felt to maritime warfare, was shown by the Spartans to the storming of walled places, πυργομαχείειν: for which reason they never in early times constructed any defences of this kind; and despised the use of machines, by which Archidamus, the son of Agesilaus, thought that man's strength was annihilated." Müller, Dor. ii. p. 266. Cf. also Thucyd. i. 102, on the aid sent for from the Athenians during the siege of Ithome. Cf. also the sieges of Plataea and Pylos during the Bell. Pelop.

*b.* οὕτω δὲ—then at last. Cf. ix. 63, *b.*

*c.* καὶ ἥριπον, τῇ κ. τ. λ. "They, the Athenians, were the first to mount the wall, and forcing away the wooden defences, opened a breach by which their allies poured in." Thirlw.

*d.* νηὸν τῆς Ἀλέης Ἀθην. Cf. i. 66, *f.*

*e.* ἀλύκταζον—were in distress, or dismay. Cf. Hom. Il. x. 94. οὐδὲ μοι ἦτορ ἔμπεδον ἀλλ' ἀλαλύκτῃμαι: sed perturbatus sum animo. B. "After this the Barbarians lost all hope, courage, and self-possession, and, like sheep crowded in a narrow fold, submitted without a struggle to the slaughter." Thirlw. Cf. Arnold's Hist. of Rome, iii. p. 142, the carnage of Cannæ. "Then followed a butchery such as has no recorded equal, except the slaughter of the Persians in their camp, when the Greeks forced it after the battle of Plataea. Unable to fight or fly, with no quarter asked or given, the Romans and Italians fell before the swords of their enemies, till, when the sun set upon the field, there were left out of that vast multitude no more than three thousand men alive and unwounded; and these fled in straggling parties, under cover of the darkness, and found a refuge in the neighbouring towns."

*f.* Λακ. τῶν ἐκ Σπάρτης—i. e. of the genuine Spartans, as distinguished from the Pericæci. Cf. vi. 58, *c.* Plutarch, de Malign. Herodot. p. 872, is angry that only Lacedæmonians, Tegeatæ, and Athenians are here mentioned; the two former of whom fought with the Barbarians, and the latter with the Thebans; and that thus the other states are dishonoured. It seems extraordinary to Mitford



that Plataea is not mentioned, but perhaps the reason may be, that they were such close allies of the Athenians that they fought in the same ranks, and therefore were counted as Athenians. Cf. Thucyd. iii. 54, 57, 58, and Thirlw. ii. c. xvi. pp. 349, 353.

CH. LXXI.—*a.* ἄλλω μὲν οὐδενὶ κ. τ. λ. *though by no other proof can I confirm it—except that they charged against the strongest point of the enemy's army and overcame it.* προσφέρεισθαι, *to engage with, to bear down upon*, cf. ix. 49, c. λέσχης, *conversation, talk*, cf. i. 153, *a.* ὅς γένοιτο κ. τ. λ. On the use of the opt. here, with nouns which imply *speaking, saying, telling*, cf. Jelf, § 802, *obs.* 1.

CH. LXXII.—*a.* ἐλθὼν ἀνὴρ κάλλιστος—Cf. Hom. Il. ii. 673. Νιρέυς, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε. On the custom of sitting down in the ranks while waiting the signal to move forwards, cf. ix. 52, *d.*, and Euripides Suppl. 357, quoted by W., παρ' ὅπλοις δ' ἡμενος πέμψω λόγους Κρέοντι.

CH. LXXIII.—*a.* ἐκ δήμου Δεκ.—Δεκελέων δὲ τῶν πότε κ. τ. λ. *Sophanes of the borough of Decelea, and one of those Deceleans who formerly performed an action that has been useful to them for ever after.* Οἱ Δεκελεῖθεν = Δεκελέων, cf. Jelf, § 481, *obs.* 2. The genitival suffix is not unfrequently used for the regular inflected genitive, so οὐρανόθεν, σέθεν, cf. Eur. Ion. 960. B. observes that the particle δὲ is added in an explanatory force, and one too of those Deceleans, or, *may too he was of those Deceleans, &c.*

*b.* κατὰ Ἑλένης κομιδὴν—for the recovery of Helen. Ἀφίδνας, cf. viii. 125, *a.*

*c.* τοῖσι δὲ Δεκ. . . . ἐν Σπάρτῃ ἀτελείῃ τε κ. τ. λ. This, L. observes, is to be understood of the Deceleans settled in Sparta. ἀτελείῃ, *exemption from protection money*; cf. i. 54, *b.* Sophanes is mentioned in vi. 93.

*d.* Δεκελὲς ἀποσχέσθαι. This is usually referred, W. observes, to the occupation of Decelea by Agis, (cf. Thucyd. vii. 19,) 413 B. C., in the 18th year of the Bell. Pelop. This passage must then have been, according to B.'s theory, added by Hdtus, in his old age at Thurii, cf. i. 131, *b.*, when he was (cf. D. p. 31) in his 72nd year. The circumstance alluded to perhaps occurred at an earlier period of the war: W. thinks during the first invasion of Attica, (431, B. C., Thucyd. ii. 10,) when Archidamus, ravaging the rest of Attica, possibly *spared* the lands of Decelea. To fortify a place and make it a head-quarters in war, differs greatly, W. remarks, from leaving it untouched. D. refers the allusion to B. C. 413.

CH. LXXIV.—*a.* ἐκπίπτοντες, ἐκ τῆς τάξις κ. τ. λ. Schw. omits the comma after ἐκπίπτοντες, which he joins with ἐκ τῆς τάξις, *rushing (upon him) out of their, the Persians', ranks*; cf. προεξαΐσσοντες in ix. 62, *c.*

*b.* ἐπ' ἀσπίδος αἰεὶ περιθ. κ. τ. λ. *on his shield, which was ever revolving and never at rest*; i. e. as it seems, *which he kept perpetually whirling round and never for an instant quiet.* How this was ma-

naged, or what advantage was to be gained thereby over the enemy, is hard to understand.

CH. LXXV.—*a.* περικατημένων Ἀθην. Αἴγ. Cf. vii. 144, *a.* The allusion belongs to the war between Athens and Ægina shortly before the Persian War, through fear of which they were induced to lay aside the enmity between them of which Hdtus often speaks. Cf. v. 82, seqq., vi. 49, seqq., 73, 85, seqq., 92. B.

*b.* Εὐρυβ. τὸν Ἀργ. Cf. vi. 92, 93; and on ἄνδρα πεντάεθλον, ix. 33, *c.*

*c.* ἀποθ. ὑπὸ Ἡδωνῶν κ. τ. λ. On the date of this, cf. v. 126, *a.*

CH. LXXVI.—*a.* Φαρανδάτεος—Cf. vii. 79. He commanded the Colchians and the Mares.

*b.* ὦ βασιλεῦ—Pausanias, though not actually king, but guardian to the young king Pleistarchus, his nephew, (cf. ix. 10, and Thucyd. i. 132,) was commander-in-chief, and exercised all the functions of regal authority. Perhaps, too, the mistake was intentional on the woman's part, since when one has a favour to ask, nothing is lost by adding a little to the dignity of the person who has the favour to bestow.

*c.* ὄπιν—awe, reverence. Cf. viii. 143, *c.*

*d.* Ἐφόρ. τοῖσι παρευοῦσι, Referring to this, Müller, Dor. ii. p. 127, remarks—"In the field the king was followed by two ephors, who belonged to the council of war; cf. Thucyd. iv. 15: it is probable that they had the chief care of the maintenance of the army, as well as the division of the plunder: those ephors who remained behind in Sparta received the booty in charge, and paid it into the public treasury, &c." Cf. on the Ephors, i. 65, *h.*, v. 39, *b.*, vi. 82, *a.*

CH. LXXVII.—*a.* ἐπ' ἐξεργασμένοισι. *after all was finished, after the affair was over.* Cf. iv. 164, and Jelf, § 634, 2, *b.*

*b.* ἄξιοί τε . . . ξημιῶσαι. *they confessed they deserved to be punished; according to Schw. they were worthy of, i. e. they deserved, some one should punish them.* "Illud ξημιῶσαι σφέας ita accipiendum ac si ξημιωθῆναι dixisset, nempe ἄξιοι (τινὰ sive Πανσανίην, sive τοὺς Ἕλληνας) ζημιῶσαι σφεας, quemadmodum v. gr. Græce dicitur ἄξιός ἐστι θαυμάσαι pro θαυμασθῆναι, nempe intelligendo ἄξιος ἐστι τοῦ τοῦς ἀνθρώπους θαυμάσαι αὐτον.

*c.* ἐδιώκον—were for following them. Cf. i. 68, *f.*

*d.* Λακεδ. δὲ οὐκ ἔων κ. τ. λ. Referring to this, (cf. Thucyd. v. 73,) Müller, Dor. ii. p. 263, observes—"The conduct of the Spartans in battle denotes a high and noble disposition, which rejected all the extremes of brutal rage: the pursuit of the enemy ceased when the victory was completed, and after the signal for retreat had been given all hostilities ceased. A little below, ἐδίωξαν, *they banished.*

CH. LXXVIII.—*a.* Λάμπων ὁ Πύθειω, This "officious Æginetan" was son, Müller (Æginett. p. 126, quoted by B.) thinks, to the same Pytheas whose achievements are spoken of in vii. 181, viii.



92; the connexion being marked by the extreme hatred in both cases displayed against the Persians.

b. Αἰγιν. τὰ πρῶτα. *Æginetarum princeps, the leader of the Æginetans.* Cf. Jelf, § 382, 1, vi. 100, c., and the commencement of Æschylus' Persæ. So in Latin—"turparunt sanguine fœde Ductores Danaum delecti, prima virorum." Lucret. i. 80.

c. ἔργον ὑπερφυές κ. τ. λ. *a deed incomparable in greatness and brilliancy.* D. l. l. p. 153. Cf. viii. 116, b.

d. σὺ δὲ καὶ . . . . ποίησον, *but do thou also what remains in addition to this; do what is left in addition to what thou hast done already.* After ὁμοίην, a few lines lower down, supply δίκην, as in vi. 21. B.

CH. LXXIX.—a. ἐξάρας γάρ με ὑψοῦ—*for having extolled or magnified me.* Cf. vi. 126. B.

b. καὶ ἐκείνοισι δὲ ἐπιφθονέομεν. *and (which) we hate too, consider odious even in them.* On the sentiment expressed in ὅσια μὲν ποίειν κ. τ. λ. W. aptly remarks, "Dictum laudabiliter; at quantum mutatus ab illo Hectore in Thucydidis lib. i. 132."

c. σὺ μέντοι κ. τ. λ. *See therefore that you come no more to me with such counsel and suggestion, and consider yourself lucky in departing unpunished.* D. l. l. p. 153. On the force of this apparently gentle reproof, cf. viii. 143, d.

CH. LXXX.—a. ἄτε ἰόντα χαλκὸν δῆθεν, *as if forsooth it were brass.* Cf. i. 59, i. "Pausanias ordered the helots to collect the whole of the spoil, that gods and men might receive their due. Much, as might be expected, was concealed by the serfs intrusted with this task, and the great wealth of several families in Ægina was commonly attributed to the gains they made, in purchasing the embezzled treasures, from men who were ignorant of their value, so as even to sell gold for brass, and were glad to get rid of them at any price." Thirlw. ii. c. xvi. p. 138. So it is said, that the Swiss, after defeating Charles the Bold of Burgundy at Granson, 1476 A. D., mistook his vessels of silver for pewter. See Philip de Comines, v. 2. "The poor Swiss were mightily enriched by the plunder of the field; at first they did not understand the value of the treasures they were masters of, especially the common soldiers. One of the richest and most magnificent tents in the world was cut into a hundred pieces. There were some of them that sold several dishes and plates of silver for about two sols of our money, supposing they had been pewter. His great diamond, (perhaps the largest and finest in Europe,) with a large oriental pearl fixed to it, was taken up, viewed, put up again into the case, thrown under a waggon, taken up again by the same soldier, and after all offered to a priest for a florin, who bought it, and sent it to the chief magistrate of that country, who returned him three francs as a sufficient reward. They also took three very rich jewels called the Three Brothers, another large ruby called la Hotte, and another called the Ball of Flanders, which were the fairest and richest in the world; besides a prodigious quantity of other moveables, which

has since taught them what fine things may be purchased for money, &c."

CH. LXXXI.—*a. δεκάτην ἐξελόντες*—*setting apart a tenth.* Cf. iv. 161, *b.* B. remarks that we are not to suppose that but one tithe was set apart, as L. conceives, for the three deities together; but that each had his tenth selected, out of which his peculiar offering was constructed. I think, however, that it may be fairly objected that the tithes must have been paid in an odd way, if three tenths of the whole spoil made no more than the tripod and the 2 statues. L. therefore appears to me to be right.

*b. ὁ τρίπους κ. τ. λ.* "This *tripod* was seized and melted down by the Phocians in the Sacred War. Cf. Thucyd. i. 132, Diodor. xi. 33, and Pausanias x. 13, § 5. The three-headed brazen serpent certainly existed in the time of Pausanias, and is supposed by many to be the monument still to be seen at Constantinople; though that is not properly a three-headed serpent, but a column of three distinct serpents twisted together. The statue of Jupiter at Olympia is described by Pausanias, v. 23. W. That the three-headed serpent is the Constantinopolitan monument, appears to be the opinion of Thirlw. ii. c. xvi. p. 349; "an offering which outlasted not only the temple in which it was placed, and the worship of the god to whom it was dedicated, but the liberty of Greece, and the power which crushed it." Cf. Gibbon, D. and F. c. xvii. "The circus, or hippodrome, was a stately building about 400 paces in length, and 100 in breadth. The space between the two *metæ* or goals was filled with statues and obelisks; and we may still remark a very singular fragment of antiquity; the bodies of three serpents, twisted into one pillar of brass. Their triple heads had once supported the golden tripod, which, after the defeat of Xerxes, was consecrated in the temple of Delphi by the victorious Greeks." In a note Gibbon adds, that, "the Pagan Zosimus agrees with the three ecclesiastical historians, Eusebius, Socrates, and Sozomen, that the sacred ornaments of the temple of Delphi were removed to Constantinople by the order of Constantine, and among these the serpentine pillar of the hippodrome is particularly mentioned. All the European travellers who have visited Constantinople, from Buondelmonte to Pococke, describe it in the same place, and almost in the same manner; the differences between them are occasioned only by the injuries which it has sustained from the Turks. Mahomet the Second broke the under-jaw of one of the serpents with a stroke of his battle-axe." See also Smith's D. of A., *Tripos*, where it is figured.

*c. πάντα δέκα*—*ten of each kind, ten of every thing.* Cf. i. 50, *a. πάντα τρισχίλια.* This passage is referred to by Müller, ii. p. 111, who remarks that "in later times it appears that a third of the booty fell to the king." Hence we may conclude too, that the use of gold and silver, though interdicted to the rest of the Spartans, was not so to the kings. B.



CH. LXXXII.—*a.* ἦν πολλὸν τὸ μέσον, *the difference between them was great.* Cf. i. 126, οἱ δὲ ἔφασ. κ. τ. λ. *that the difference between them was great,* and Eurip. Alcest. 914, οἷμοι πολὺ γὰρ τὸ μέσον. W. The line above, ἐπὶ γέλωτι, *for a joke.* Jelf, § 634, 3, *a.*

*b.* ὃς τοιήνδε . . . οὕτω οἰζυρὴν κ. τ. λ.—“who, with such instruments of luxury at his command, had come to rob the Greeks of their scanty store.” Thirlw. The word οἰζυρὸς, *wretched, sorry,* is Homeric; cf. Il. i. 417, Odyss. iii. 95, &c. B.

CH. LXXXIII.—*a.* θήκας χρυσοῦ—*money-chests, S. and L. D., boxes, chests full of gold.* B. So also D. l. l. p. 154.

*b.* ἐφάνη δὲ . . . ὕστερον ἔτι τούτων, τῶν κ. τ. λ. This conjecture of V., instead of ἐπὶ τούτων τῶν νεκρῶν, (*among or in the case of these corpses, when, &c.,*) is adopted by B., who considers the other reading and the sense to be inexplicable—*then, afterwards, when the corpses became peeled of their flesh, was seen, viz. what we are told of the skull of one solid bone without any suture.* Other instances of similar conformations of the skull, and of the teeth, such as Pyrrhus is said to have had, may be found in L.’s note on this passage.

CH. LXXXIV.—*a.* ἔχει δὲ τινα φάτιν καὶ Δ. *but the report goes that Dionysophanes buried Mardonius.* Cf. S. and L. D. and v. 66, ὅσπερ λόγον ἔχει, quoted by B.

CH. LXXXV.—*a.* ἐνθα μὲν τοὺς ἱρένας ἔθαψαν, “They, the Spartans, raised three barrows over their dead: one for the *officers*, among whom we read the name of Amompharetus; the rest of the Spartans were buried under another, and the helots under a third: similar barrows marked the common graves in which the other cities collected their slain.” Thirlw. ii. c. xvi. p. 350. V.’s conjecture of ἱρένας or εἰρένας for ἱρέας is adopted by all the commentators. Thirlw. further observes in a note that “this,” viz. that the *officers* are intended, “seems to be the meaning of our author, if we adopt the reading εἰρένες for ἱρέες, which manifestly cannot stand. But in this case the term ἱρήν, or εἰρήν, is here employed in a very different sense from that described by Plut. Lyc. 17, where it must be observed that the words οὗτος ὁ εἰρήν ἄρχει τῶν ὑποτεταγμένων ἐν ταῖς μάχαις, refer, not as Manso, Sparta i. p. 344, understood them, to real battles, but to the exercises of the youths. If ἱρένες is the true reading, it must be supposed that the εἰρήν was the name given, not to all the youths past twenty, but only to those who commanded the rest. This might be a regular step to rank in the army. But all this is very uncertain, and there seems to be less difficulty in the conjecture ἱππέες.” It is well known that at Sparta the young man from the age of eighteen to twenty was called μελ-λείρην, and at twenty began to be called εἰρην, and that from both these periods he exercised a direct influence over his juniors in their several classes. H. P. A. § 26. “The term ἱρανες is explained by Hesychius as ἄρχοντες, διώκοντες, and εἰρηνάζει, to mean κρατεῖ, and this appears to be the original meaning of the word. Amompharetus, Callicrates, &c., the ἱρένες in Herod. ix. 85, were cer-

tainly not youths, but *commanders*: particularly Amompharetus was lochagus of the Pitanatan lochus." Müller, Dor. ii. p. 315, note. So also Smith's D. of A., Εἶρην.

b. τῇ ἀπαιστοῖ—at *their absence* from the battle. Cf. i. 85, b. "Many had lost no lives, or only in the skirmishes that preceded the decisive conflict. Yet, as the absence of their troops from the battle was involuntary, as all had borne a part in the danger, in the toil, in the purpose, which it fell to the lot of a few to effect, they cannot justly be charged with vanity or falsehood, if, as Hdtus asserts, they raised some cenotaphs by the side of the sepulchres of their more fortunate allies." Thirlw. in l. The battle of Plataea was fought, according to the Oxf. Chron. Tables, Sept. 25, 479 B. C. According to others, Sept. 22.

c. πρόξινον—Cf. viii. 136, c., and vi. 57, e.

CH. LXXXVI.—a. Τιμηγενίδην—Cf. ix. 36. Ἀτταγῖνον. Cf. ix. 15. ἀρχηγέται, i. q. ἄρχοντες—ἀνὰ πρώτους, *inter primos* s. *principes*. Cf. Viger, p. 575. B.

b. οὕτω δὲ—Cf. ix. 63, b.

CH. LXXXVII.—a. πλέω μὴ ἀναπλήσῃ, (sc. κακά,) from ἀναπίμπλημι. Cf. v. 4, vi. 12. Schw. *let not the land of Boeotia fill up the measure of, continue to suffer, more evils on our account.*

b. πρόσχημα—a *pretext*; cf. iv. 167, b. B. *if their real intention is to extort money under the pretext of demanding that we be given up, let us give it them from the treasury of the state; for with the state, too, did we take part with the Medes, and not by ourselves alone.*

CH. LXXXVIII.—a. παῖδας οὐδ' εἶν. μεταίτιους. Cf. Cicero, N. D. iii. 38. "Ferret ne civitas ulla latorem istius modi legis, ut condemnaretur filius aut nepos, si pater aut avus deliquisset." W. Cf. also Deut. xxiv. 16, and Ezek. xviii. 20, quoted by L. "The soul that sinneth it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son," &c.

b. ὁ δὲ, ὡς παρέλαβε κ.τ.λ. "But Pausanias foreseeing this danger, frustrated their hopes by an arbitrary step, the first indication that appears of his imperious character: he dismissed the forces of his allies, and carried his prisoners to Corinth, where he put them to death, it seems, without any form of trial." Thirlw. in l.

CH. LXXXIX.—a. ὁ κατὰ πόδας κ.τ.λ.—*who is following hard after me, and may soon be expected.* Cf. v. 98, a.

b. οὐ γὰρ . . . ἐς χρόνον . . . μεταμελήσει—for you shall never hereafter have to regret doing so; i. e. you shall have cause hereafter to rejoice that you did so. ἐς χρόνον, *in posterum*. Cf. iii. 72, b.

c. τὴν μεσόγ. τάμν. τῆς ὁδοῦ—*taking the shortest cut by the inland country; striking through the interior, S. and L. D., or, perhaps, simply, taking his road through the inland country.* B.

d. λιμῶ συστάντας—*worn out with, having struggled (in vain) against, hunger.* Cf. vii. 170, c. "It seems that Alexander of Macedon also fell upon his allies in their retreat, and that he was



rewarded either for this or his former services by the Athenian franchise." Thirlw. in. *l*.

CH. XC.—*a*. Τῆς δὲ αὐτῆς ἡμέρ. Cf. ix. 85, *b*. Mycale, a city and promontory of Ionia, opposite the island Samos, from which it is separated by a strait not quite a mile in width. Cf. also i. 148, vi. 16, vii. 80. Mt Mycale, *C. S. Maria*, (Smith's C. D., cf. Arrowsmith, Eton G. c. 19, p. 474,) is no more than a continuation of Mt Messogis, *Kestaneh*, a chain that runs along the right bank of the Mæander. B.

*b*. ἐπειδὴ γὰρ ἐν τῇ Δήλῳ κ. τ. λ. Cf. viii. 130—132. Schw.

*c*. τυράννου Θεομήσ. . . . τὸν κατέστ. κ. τ. λ. Cf. viii. 85. V.

CH. XCI.—*a*. Ὡς δὲ πολλ. ἦν λισσόμ.—*when he was urgent in his entreaties*. Cf. i. 98, *a*.

*b*. εἴτε κληδόνοσ κ. τ. λ. Cf. Matth. Gr. Gr. § 632, 6, on the combination in one proposition of two modes of construction which are in sense the same.

*c*. Δέκομαι κ. τ. λ., *I accept the omen*, to wit, the name *Hegistratus*, i. e. *leader of an army*. A similar presage occurred to Augustus at Actium: a man called Eutyches, *fortunate*, drove an ass named Nicon, *victory*, past the army. From the same superstition the ancients, when commencing any affair of importance, took particular care to choose those as their attendants, who had lucky names. Cf. Tacitus, *Histor.* iv. 53, on Vespasian's conduct when undertaking the dedication of the Capitol. W. Cf. also Smith's D. of A., *Divinatio*.

CH. XCII.—*a*. καὶ τὸ ἔργον προσῆγε. *sermoni rem ipsam adjecit. s. rem ipsam præstitit*. Schw., *proceeded to carry the thing into effect*. τὸ ἔργον προσῆγε, intransitive, *the business proceeded*. Cf. S. and L. D.

*b*. ἐκαλλιερίοντο, *sacrificed with favourable omens, sacrificed and found the omens propitious*. Cf. vii. 134, *b*.

*c*. Ἀπολλων. τῆς ἐν Ἴον. κόλπῳ. To distinguish it from other towns of the same name, of which there were 10 altogether, cf. *Apollonia*, Smith's C. D. The one here meant is *Pollina*, in Illyria, on the Aous, the *Viosa*. It was a settlement of Corinth. Cf. Müll. Dor. ii. p. 162.

CH. XCIII.—*a*. ἱρὰ ἡλίου πρόβατα, *cattle sacred to the Sun*. B. confines the sense of πρόβατα here to oxen, from a comparison of i. 133, note *c*., and ii. 41; as Hdtus would probably have written τὰ λεπτὰ τῶν πρόβατων, had he intended sheep and goats; he adds also that oxen had reference to the worship of the sun, to which also, as having committed some offence against that deity, the punishment of Evenius may be supposed to refer. To me B.'s view seems erroneous: it is not likely that 60 *oxen* would have been slain by wolves while he slept; nor can one imagine how he could suppose it possible to replace so many oxen without being noticed. Again, is οὔτε πρόβατά σφι ἔτικτε to be confined to oxen?

b. κατακοιμήσαντος τὴν φυλ. *having slept out his watch, having slept his watch through.* Cf. viii. 134, c.

c. εἶχε σιγῇ—*hoc ipsum (ovium necem) clam s. tacite tenuit.* Schw.

d. οὔτε πρόβατά σφι ἔτικτε κ. τ. λ. Cf. iii. 65, the imprecation of Cambyses. B.

e. πρόφαντα δὲ κ. τ. λ. *and it was foreshown or explained to them.* On προφήτας, cf. viii. 36, b.

f. αὐτοὶ γὰρ κ. τ. λ. *for they (the gods) had stirred up the wolves—had set the wolves upon them.* “Loquuntur prophetae sed uterque dei nomine cujus propheta est, αὐτοὶ igitur intelliguntur *Jupiter Dodonæus et Apollo Delphicus.*” Schw.

g. δόσιν τοιαύτην τὴν κ. τ. λ. *such a present as many men would pronounce him happy for having.*

CH. XCIV.—a. ἀπόρρ. ποιησ. Cf. ix. 45, a.; and on ὑπάγοντες, viii. 106, c. On κατέβαινον συλλυπ. i. 90, d.

b. δύο κλήρους κ. τ. λ. Müller, Dor. ii. bk. iii. c. 9, p. 162, (quoted by B.,) referring to this passage, observes, “Apollonia kept the nearest to the original colonial constitution, upon which its fame for justice is probably founded. The government remained almost exclusively in the hands of the noble families and descendants of the first colonists, to whom the *large estates* doubtless belonged.”

c. ἔμφυτον μαντικὴν—*a divinely implanted (or inborn, innate) spirit of divination.* Cf. Hom. Odyss. xxii. 348, θεὸς δέ μοι ἐν φρεσὶν οἶμας Παντοίας ἐνέφυσεν. Wess.

CH. XCV.—a. ἐπιβατ. τοῦ Εὐην. οὐνόματος, *usurping, assuming, the name of Evenius.* Cf. iii. 63, a., 67.

b. ἐξελάμβανε ἐπὶ τὴν Ἑλλ. κ. τ. λ. *he contracted to do work, viz. divination.* S. and L. D. Lit. *he took it in from others to do, as we say, “to take in needlework,” and the like.* ἐπὶ τὴν Ἑλλ. is, simply, *over Greece.*

CH. XCVI.—a. ὥς ἐκαλλιέρησε, *when the sacrifices proved propitious.* Cf. vii. 134, b.

b. τὸ Ἡραῖον—Cf. iii. 60, c.

c. οὐ γὰρ ὦν ἔδοκ. ὅμ. εἶναι. The force of the particle ὦν in this sentence is to express that something may be clearly inferred from the preceding circumstances. Matth. Gr. Gr. § 625.

d. ὑπὸ τὸν πεζὸν στρατὸν—*under the shelter of their land forces.* On Tigranes, cf. vii. 62, ix. 102. B.

e. κρησφύγετον. Cf. v. 124, b.

CH. XCVII.—a. Γαίσωνα—The Gæson, near Mycale, is mentioned in Athenæus, vi. p. 311. The Scolopois is not mentioned by any other author, but it appears, by this passage, to have joined the Gæson, not far from its mouth. Schw.

b. Νείλεω τῷ Κόδ. Cf. i. 142, b., and v. 65, c. Similar Ionic forms to κτιστὺς are found principally in Callimachus, who uses ἀρπακτὺς, διωκτὺς, γελαστὺς, μαστὺς, ἀλητὺς, οἰστευτὺς. In v. 6, occurs λῆιστὺς, and in Hesychius, φραστὺς, ἀποδαστὺς, &c. B.

c. παρεσκευάδατο. 3rd pers. plur. plusquam perf. pass. Ionic for



παρεσκευασμένοι ἦσαν from παρασκευάζω. It occurs also in ix. 100. Cf. Jelf, § 197, 4, and 218, *obs.* 10. Cf. on πολιορκησόμενοι, *about to be besieged, or attacked*, v. 35, *b.* ἐπιλεγόμενοι, *reflecting, thinking upon*. B. Cf. v. 30, *b.*

CH. XCVIII.—*a.* ἀποβάθρας—*landing-planks, gangways*, from the ship to the shore, (cf. Thucyd. vi. 12, where Brasidas ἐχώρει ἐπὶ τὴν ἀποβάθραν, when intending to land,) and for boarding an enemy. A similar machine, invented by the Romans to enable them to board the Carthaginian vessels, before the sea-fight of Mylæ, 260 B. C., is spoken of in Arnold's *Hist. of Rome*, ii. p. 575. "For this purpose, viz. to decide the battle by boarding, they contrived in each ship what may be called a long draw-bridge, 36 feet long by 4 wide, with a low parapet on each side of it. This bridge was attached by a hole at one end of it to a mast 24 feet high, erected on the ship's prow, and the hole was large and oblong, so that the bridge not only played freely all round the mast, but could be drawn up so as to lie close and almost parallel to it, the end of it being hoisted by a rope passing through a block at the mast-head. Playing freely round the mast, and steered by the rope above-mentioned, the bridge was let fall upon an enemy's ship, on whatever quarter she approached; and as a ship's beak was commonly her only weapon, an enemy ventured without fear close to her broadside or her stern, as if she was there defenceless. When the bridge fell, a strong iron spike fixed at the bottom of it was driven home by the mere weight of the fall into the deck of the enemy's ship, and held it fast; and then the soldiers, in two files, rushed along it by an inclined plane down upon the deck of the enemy, their large shields and the parapet of the bridge together completely sheltering their flanks from the enemy's missiles, while the two file leaders held their shields in front of them, and so covered the bridge lengthways." See also the plate in Smith's *D. of A., Pons*.

*b.* νῆας ἀνελκυσμένας—Cf. vii. 59, where the ships of Xerxes are *drawn up on the shore* of Döriscus to be careened. παρακεκρίμενον κ. τ. λ. *drawn up (in battle-array) along the shore*. Cf. viii. 70, *a.*

*c.* ὑπὸ κήρυκος—*by proclamation of a herald, or, by the voice of a herald*. τοῦ συνθήματος, *the watchword*. On the similar device of Themistocles at Artemisium, cf. viii. 22.

*d.* ἀπίστους τοῖσι Ἕλλησιν—*mistrustful of or towards the Greeks*. Cf. i. 8, *c.* Perhaps also in an active sense in Æschyl. *Agam.* 413, ἀπίστος ἀφεμέναν ἰδεῖν, *distrusting that he sees her gone*; cf. Linwood's *Lex.* So in Thucydides ἀπρακτος, *not accomplishing his purpose*; and in Sophocles ἀδερκτος, ἀκλαυστος, &c. &c.

CH. XCIX.—*a.* ταῦτα ὑποθεμένου, *when he had given this suggestion*, viz. to the Ionians. B.

*b.* ὑπονοήσαντες . . . . τὰ Ἕλλησιν φρον. . . . . τὰ ὅπλα. *suspecting that the Samians held the same sentiments as the Greeks, i. e. took the*

Greek side, they deprive them of their arms. Cf. τὰ Ἑλλήνων φρον. vii. 102, c., quoted by B. So τὰ Περσέων φρονέειν.

c. λυσάμενοι. *having ransomed*. On the common rate of ransom among the Greeks, cf. v. 77, c. On δῆθεν, *as they pretended*, cf. i. 59, i.

d. τοῖσι καὶ κατεδόκεον κ. τ. λ.—*against whom they entertained the idea that they would attempt some revolutionary movement*, τοῖσι, dat. incommodi. The verb καταδοκεῖν in other passages of Hdtus (as in i. 22, 79, 111, iii. 27, vi. 16, viii. 69, ix. 57, collected by B.) when put absolutely, or with an accusative and infinitive, or with an accusative only, has nearly the same force as the simple verb δοκεῖν, *existimare*. Here the κατὰ adds its force, so that the verb signifies *to form an opinion against one*, i. e. *to condemn*, or, at least, *to suspect*. When thus used it might seem to require a genitive case; but Hdtus, instead of καταγελᾶν τινός and κατακρίνειν τινός, says καταγελᾶν τινί, iii. 37, 38, &c.; and κατακρίνειν τινί, vii. 146. So here καταδοκεῖν τινί. Cf. Jelf, § 629, obs. νεοχμὸν ποιεῖν, *to make a disturbance, to attempt an insurrection or a revolutionary movement*, occurs also, as B. notes, in iv. 201, and ix. 104. So νεοχμοῦν in v. 19.

e. συνεφόρ. τὰ γέρρα κ. τ. λ. Cf. ix. 61, c.

CH. C.—a. παρεσκευάδατο—Cf. ix. 97, c.

b. ἡ δὲ φήμη κ. τ. λ. Long (Summary of Hdtus, p. 129) observes that the exact meaning of φήμη, and the synonymous term κληδών in the following ch., may be doubtful. He appears inclined to take it of “a supernatural voice.” See S. and L. D., φήμη. By B., Thirlw., &c., it is understood of “a rumour or report.” It is supposed by Diodorus Sic. xi. 35, and by Polyænus, Stratagem. i. 33, with more probability, that the report of the victory at Plataea was purposely spread by Leotychides, who really could not have known it, for the purpose of animating his troops. V. The contrary opinion, viz. that there is no reason for doubting the narration of Hdtus, is held by B. Cf. Thirlw. ii. c. xvi. p. 358.

c. τῆς αὐτῆς ἡμέρης συμπίπτουσης—In this sentence if the word αὐτῆς were omitted, the sense, viz. *the day (of the two battles) coinciding*, would be quite clear; yet it is better to retain αὐτῆς, *the same day (of the two engagements) coinciding*, i. e. *the two engagements falling out on the same day*, than with W. to alter the text to τῆς αὐτῆς ἡμέρης, συμπίπτοντος τοῦ . . . τρώματος. Schw.

CH. CI.—a. παρ’ αὐτὸ τὸ Δημ. Cf. ix. 57, 62. B.

b. ὀρθῶς σφι ἡ φήμη συν. ἐλθοῦσα. *the rumour that came to them turned out correctly*, i. e. *to be true*. Recte uis accidit fama adueniens, s. recte uis fama enunciavit. B.

c. μηνός τε τοῦ αὐτοῦ, On the 3rd day of the Attic month Boedromion, according to Plutarch, Life of Camillus, c. xix. W. Cf. also ix. 85, b. περὶ δειλῆν, in the line above, *in the afternoon*; (*l’après midi*. L.) Cf. S. and L. D., Δείλη. It occurs also in ii. 173, vii. 223, viii. 9. B.



d. μη περὶ Μαρ. πταίσῃ ἢ Ἑλλάς. *lest Mardonius should prove a stumbling-block to Greece, i. e. lest Greece should meet a disaster at the hands of Mardonius.* Cf. Thucyd. vi. 33, *κὰν περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν, even if they should miscarry mostly through their own blunders*; and in Thucyd. i. 69, *περὶ αὐτῷ . . . σφαλέντα, ruined by his own fault.* ἡ κληδὼν, cf. preceding ch. note b.

CH. CII.—a. τοῖσι προσεχέσι κ. τ. λ. *with those who were drawn up next them*; to wit, the troops of Corinth, Sicyon, and Trœzen, see *infra* in this same ch., composing about half of the army. Thirlw. in *l.* The Athenians were under the command of Xanthippus, s. of Ariphron.

b. ἔτι καὶ δὴ ἐμάχοντο. In this sentence Schw., B., and others are agreed that instead of ἔτι we should read ἤδη, or entirely omit it, as having crept into the text from the preceding ἐτέρῳ.

c. οὐδὲν ἔλασσον εἶχον—*had none the worst of it, were not inferior.* Cf. ix. 70, *πλέον εἶχον, had the best of it.* ἔργου εἶχοντο, *applied themselves to the task in hand, or, applied themselves to the combat.* Cf. also viii. 11, and ii. 121, § 1. B.

d. κατ' ὀλίγους γινόμενοι, cf. viii. 113, c. τοῖσι αἰεὶ . . . ἐσπίπτουσι, *with those who in succession kept rushing in.* Cf. τοῦ αἰεὶ βασ. ii. 98, a.

e. Ἀργαῦντες καὶ Ἰθαμίτρες, Cf. viii. 130. On Mardontes, cf. vii. 80, viii. 130. On Tigranes, vii. 62, ix. 96. B.

CH. CIII.—a. τὰ λοιπὰ συνδιεχέριζον. *assisted in finishing what remained.* “The arrival of the Spartans decided the conflict, and put them to a total rout.” Thirlw. in *l.* ii. c. xvi. p. 359. ἀπαιρημένοι τὰ ὄπλα, *having been deprived of their arms.* Cf. ix. 99, b.

b. ὥς εἶδον . . . ἑτεραλκία τὴν μάχην—as soon as ever they first saw the battle becoming inclined to one side, &c. So Thirlw. “as soon as they saw the battle begin to turn.” S. and L. D. renders ἐτ. μαχῇ here *anceps pugna*, which does not appear to me to hit the meaning, as I infer from the introduction of *γινομένην*, and from the general notion the sentence seems to convey; that they waited to see how the battle would go, and when they saw the victory inclining to the Greeks, then they interfered. Cf. Æschyl. Persæ, 950, quoted by W., Ἰώνων ναύφρακτος Ἀρης ἑτεραλκῆς κ. τ. λ.

CH. CIV.—a. προσετέτακτο . . . Περ. τὰς διόδους—Instead of understanding, as W. suggests, *πρὸς before τῶν Περσέων*, or else considering that the genitive depends upon the preposition in composition, Schw. connects τὰς διόδους τῶν Π. *the passes of the Persians, the passes by which the Persians could retreat.*

b. τι νεοχμὸν ποίειεν. Cf. ix. 99, d.

c. ἄλλας τε κατηγόμενοι σφι κ. τ. λ. “The Milesians, instead of guiding them to the summit, led them into tracks which brought them upon the enemy, and themselves joined in destroying them.” Thirlw. in *l.*

d. τὸ δεύτερον Ἰωνίῃ . . . ἀπέστη. Cf. on the date &c., i. 92, a.

CH. CV.—a. παγκράτιον ἐπασκίσας—who practised the *paneraticum*,

signifying that he cultivated it successfully. The pancratium united both boxing and wrestling, and was one of the heavy gymnastics. See Smith's D. of A., *Pancratium*.

*b.* Καρυστίοισι, Cf. viii. 112, *b.* Γεραιστῶ, cf. viii. 7, *a.* This war between the Athenians and Carystians appears to be that spoken of by Thucydides, i. 98, just before the revolt of Naxos and after the reduction of Scyros; and therefore, probably, in 467 B. C. B. If this idea be correct, and ὕστερον τουτέων, too, would lead us to infer that this war occurred after the close of the Persian, it falls of course after the date when Hdtus' narrative breaks off; and would be, in the theory of those who maintain Hdtus' Olympic recitation, one of the passages added after the body of his work was completed. For a list of the allusions to events after the taking of Sestos, 478 B. C., cf. i. 130, *b.* It is not noticed in D.'s Chronol. Table, p. 28, seqq., nor by Long in the Table annexed to his Summary.

CH. CVI.—*a.* κατεργάσαντο—*made an end of, slew.* Cf. i. 24. ὑπέδ. ἐόντων κατεργάσασθαι, *he promised he would make away with himself,* and so v. 20, διεργάζεσθαι. B.

*b.* περὶ ἀναστάσιος τῆς Ἰωνίης, *about removing the inhabitants from Ionia,* viz. into some other country, such as Greece, where they might be safe from the Persians, and there assigning them lands. So below; οὐκ ἐδόκεε Ἰωνίην γενέσθαι ἀνάστατον, *non placuit Ionice sedes relinquere, incolis in aliam terram translatis, patricæ solo motis.* Schw. Lex., quoted by B. Hdtus is not here speaking of a violent removal from one's native country, (ἀνασπástους ποιῆν, cf. iv. 204, and ii. 104, *a.*), but of a *voluntary transmigration.* Cf. vii. 118. But τὰ ἐμπόρια ἐξαναστήσαντας is to be understood of a *violent seizure, and transplantation of the inhabitants of those maritime towns* which had sided with the Persians. Cf. i. 155, vii. 170. The remark of Blomfield, Glossary, Æsch. Persæ, 42, is worthy of note, that in the catalogue of the Persian forces Æschylus makes no mention of the Ionians, from an unwillingness to cast blame upon those who were colonists of the Athenians, and towards whom they were well disposed. B. ὅκη—τῆς Ἑλλάδος. Gen. of Position. Cf. ii. 43, *a.*, and Jelf, § 527.

*c.* Ἰώνων προκατῆσθαι, Ion. for προκαθῆσθαι from προκαθῆμαι, properly perfect of προκαθίζομαι, *to defend or protect the Ionians.* Cf. Matth. Gr. Gr. § 575, and viii. 36. A few lines below, Ἰωνας οὐδεμίην . . . ἀπαλλάξιν, *they had no expectation that the Ionians would get off with impunity from the Persians.*

*d.* Πελοποννησίων . . . τοῖσι ἐν τέλει ἰούσι—to those in office among the Peloponnesians, the Peloponnesian commanders. Cf. iii. 18, *b.*

*e.* οὐδὲ Πελοποννησίοισι . . . βουλευῖν. Instead of the dative, Schw. conjectures the accus. Πελοποννησίους: others would understand σὺν, *nor that they (the Athenians) should deliberate with the Peloponnesians*; or, ἐν, *coram Peloponnesiis.* It is better with B. to understand from the foregoing sentence, γενέσθαι before Πελοπον-



νησίοις, nor that it should fall or be permitted to the Peloponnesians, &c.; or else supply δοῦναι, the Athenians did not think it right to give an opportunity to the Peloponnesians to interfere in the management of their colonies.

f. ἀντιτεινόντων δὲ τουτέων κ.τ.λ. "Their allies readily dropped the scheme, which perhaps they had scarcely meditated in earnest, and it was agreed that the continental Ionians should be left to make the best terms they could with the Persians, but that Chios, Lesbos, and Samos, and the other islands of the Ægean, should be solemnly admitted into the Greek confederacy, and should bind themselves never to abandon it." Thirlw. in l. ii. c. xvi. p. 359.

CH. CVII.—a. Μασίστης, Cf. vii. 82. Pott. Etymolog. Forsch. p. 36, considers *Masista* in the Zendic tongue equivalent to μέγιστος: hence the Greeks naturally called Μασίστιος, Μακίστιος, ix. 20; the word being a superlative, like Φιλίστιος, ix. 97, Μηκιστεὺς, and other appellatives of the same kind, Maximus, Maximinus, Maximianus. This agrees with what is said of the stature of the Persian in ix. 25. B.

b. τοιαῦτα στρατηγήσαντα, for having played the commander in such a fashion, viz. so ill. On βασιλέος οἶκον, cf. v. 31, a.

c. δέννος μέγιστός ἐστι.—is the greatest reproach. Cf. Soph. Ajax, 243, κακὰ δειννάζων ῥήμαθ' κ.τ.λ. This last affront, as the Persians considered it, is also alluded to in ix. 20. Cf. Virg. Æn. ix. 617, "O vere Phrygiæ, neque enim Phryges." W.

d. ἀρπάζει μέσον, seizes him round the waist. Cf. Terence, Adelphi. iii. 2, 18, "sublimem medium arriperem, et capite pronum in terram statuerem," and Aristoph. Eq. 1359, "Ἄρας μετέωρον εἰς τὸ βάραθρον ἐμβάλω. V.

e. καὶ διὰ τοῦτο . . . ἤρξε Κιλ. δόντος βασιλῆος. Instances of similar gifts occur in vi. 41, a., cf. vii. 104, d., where see refs to H. See particularly Pers. ch. ii. p. 267, seqq. See also viii. 85, c. on the Euergetæ of the Persians.

CH. CVIII.—a. ἦρα—τῆς γυναικὸς, cf. Jelf, § 498. Causal Gen. ὥς δέ οἱ . . . κατεργασθῆναι, when she could not be overcome by his messages or persuasions. Before ἐδύνατο sub. ἡ γυνή. οἱ προπέμποντι refer to Xerxes. προπέμπειν, to send persons to solicit a woman's affection. So προσενεγκεῖν λόγους by Xenophon, and πειρᾶν by Lucian, Valck. and B. On the story that follows, see the remarks in H.'s Pers. ch. ii. p. 256, seqq., on the economy of the Royal Harem, and cf. what is thence quoted in vii. 3, c.

b. προμηθεόμενος . . . τὴν γυναικα κ.τ.λ., out of respect to his brother Masistes; and this same thing (viz. the knowledge that Xerxes had this feeling) influenced the lady also; for she was well aware that she would not meet with violence. Cf. Jelf, § 681, 6. Participle as the completion of the verbal notion. The nom. participle is sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by μέλλω, and expresses the present fact or certainty that something is about to

happen. Hence the participle refers to some present conviction or intention with regard to something future.

c. ἐργόμενος τῶν ἄλλων, *shut out from all other methods of procedure, B. or refraining from, giving over every other means.* Schw. πρήσσει, *he plans, endeavours to bring about.* Δαρείω. Dat. Commodi. Cf. Jelf, § 598.

d. ἐς Σοῦσα. Cf. iii. 68, b.

e. ἡγάγετο . . . τὴν γυναῖκα, *he brought the lady into his own palace, for, i. e. as a wife for, Darius; cf. i. 34, ἄγεται μὲν τῷ παιδὶ γυναῖκα, brings into the house a wife for his son, in reference to the father contracting an alliance for the son and bringing the lady home to the paternal mansion, whence the newly-married couple would afterwards remove.* So i. 69, γυναῖκα . . . ἄγεσθαι ἐς τὰ οἰκία, and in iv. 78. In the next line διαμειψάμενος, *changing, altering.* ἐτύγχανε, *got possession of.*

CH. CIX.—a. "Ἀμυστρὶς ἡ Ξέρξεω γυνή, Prideaux, Conn. sub. *an.* 477 B. C., after recounting the substance of the foregoing and following chapters, says, "and in relating of this I have been the more particular, because several, viz. Scaliger and his followers, having been of opinion, by reason of the similitude that is between the names of Hamestris and Esther, that Xerxes was the Ahasuerus and Hamestris the Esther mentioned in Scripture, it may from hence (that is, from a recital of her cruelties) appear, how impossible it is that a woman of so vile and abominable a character as Hamestris was, could ever have been that queen of Persia, who, by the name of Esther, is so renowned in holy writ," &c. Further on, sub. *an.* 465 B. C., "It appears from Hdtus that Xerxes had a son by Hamestris, who was marriageable, and therefore it is impossible she (Hamestris) could be Esther; for Esther was not married to Ahasuerus till the seventh year of his reign, Esther ii. 16, nor could possibly have been taken into his bed sooner than two years before—and therefore the sixth year was the soonest she could have a son by him. Besides, Artaxerxes, the third son of Hamestris, cf. Diod. Sic. ii., being grown up to the state of a man at the death of his father, which happened in the twenty-first of his reign, he must have been born before the sixth year of his reign. All which put together, do sufficiently prove, how much soever the names Esther and Hamestris may be alike, the persons could not be the same." Prideaux then goes on to prove, against Usher and Scaliger, that without doubt the Ahasuerus of the book of Esther is Artaxerxes Longimanus. Cf. vii. 3, c., and refs given to H. Pers. ch. ii. p. 256, seqq.

b. τῇ δὲ κακῶς γὰρ κ. τ. λ., *but she, for it was fated that calamity should befall her and all her house, (or, her, household and all,) therefore said to Xerxes, &c.* τῇ refers to Artaynte. Cf. Jelf, § 786, *obs.* 6. Γάρ, Explanatory force. The two clauses are often so compressed together, that the subject of the former is placed in the



latter, and even follows the government thereof; as here, τῇ (ἡ sc.) δὲ κακῶς γὰρ ἔδεε κ. τ. λ. Cf. iv. 200, a., i. 24, b.

c. παντοῖος ἐγένετο κ. τ. λ., *Nihil non tentavit, quo efficeret ut non daret.* Jelf, § 690, 1. Cf. vii. 10, § 3, d., iii. 124, a.

d. μὴ κατεικαζούσῃ κ. τ. λ.—*lest he should be discovered in his intrigue by Amestris, who had even already guessed what was going on.* Instead of the dative, Gaisford reads the nominative, (cf. Jelf, § 707, c.,) and Schw. the genitive of the participle. ἐδίδου—*was for giving, was ready to give.* Cf. Jelf, § 398, 2.

CH. CX.—a. φυλάσσα . . . δειπνον προτιθέμενον—*waiting for the day when her husband Xerxes should hold the royal feast.* Cf. on the regard for the birthday among the Persians, i. 133, a. Among the Romans similarly the emperor's birthday was celebrated by the ludi Natalitii. B.

b. τὴν κεφαλὴν σμᾶται—*anoints his head.* But in iv. 73, σμῆσάμενοι τὰς κεφαλὰς, *having washed or scoured their heads; capita, sive fœdati antea, seu quomodocunque liti, defricantes atque abluentes.* W.

CH. CXI.—a. ὑπὸ τοῦ νόμου ἐξεργόμενος, *being prevented by the law, i. e. from doing otherwise than grant the favour asked.* Cf. vii. 96, b.

b. λόγον ἄχρηστον, *sermonem malum, inopportunum, infelicem, damnosum.* Schw. Lex. Perhaps, rather, with S. and L. D., *not χρηστός, a cruel, unkind proposal.*

c. κατὰ νόον . . . κάρτα ἰοῦσα. *much to my mind; i. e. extremely agreeable to, much in favour with me.* Cf. vi. 37, a. It occurs also in v. 106, vi. 130, i. 117, ix. 45. B. A few lines lower μηδαμῶς βιώ, *by no means constrain me, put no violence upon me.*

d. οὕτω δὴ . . . πέπρηκται. *igitur huc profecisti; so then you have brought things to this pass.* Schw. Better with B., *ita sane actum est de te; so then it is all over with you, you have ruined yourself; cf. vii. 10, § 3, διέργαστο ἄν κ. τ. λ. it would have been all over with the Persians.*

CH. CXII.—a. διαλυμαίνεται—*fœdissime tractat, dilacerat, fearfully maltreats.* Verba τοὺς τε μαζοὺς ἀποταμοῦσα in simili re exstant, iv. 202. B. Cf. H. Pers. ch. ii. p. 398, in vii. 3, c., and ix. 109, a.

CH. CXIII.—a. νομὸν τὸν Βάκτριον, Cf. iii. 93, d. It was one of the most extensive and powerful satrapies of the whole empire, and hence, as well as from its position, it often became the seat of insurrection and war against the monarch. B. On the power of the Satraps, cf. refs in i. 192, a., iii. 127, b.

b. ταῦτα ἐκείνον πρήσσοντα, *that he had such a plan or practice in agitation.* Cf. ix. 108, c.

c. τὴν στρατὴν τὴν ἐκείνου. As Masistes is mentioned just above as having left Susa "with his children and certain other individuals," and had not yet reached Bactria, nor as yet had collected any considerable force, these words may be supposed, with B., to have crept into the text from a marginal gloss; or instead of τὴν

στρατήν, the conjecture of V., τὴν θεραπῆτην may be received, as more suitable to the context.

CH. CXIV.—*a.* περὶ Λεκτὸν ὄρμεον, *rode at anchor off Lectum*. Cf. vii. 21, 188. *Lectum*, *C. Baba*, or *S. Maria*, the S. W., a promontory of the Troad, opposite the island of Lesbos. Smith's C. D.

*b.* τοῖσι . . . Πελοποννησίοισι ἔδοξε κ. τ. λ. Cf. Thucyd. i. 89. πειρᾶσθαι τῆς Χερσονήσου, *to make an attempt on the Chersonese, to try to reduce it into their power*. Σηστὸν, cf. vii. 34, *a.*

CH. CXV.—*a.* Καρδῆς πόλιος—Cf. vi. 33, *a.* ὅπλα, *the cables of the bridges*. Cf. vii. 25, *a.* ἐνθαῦτα, Ion. for ἐνταῦθα, *hither*. Αἰόλεις—On the Æolic colonies, cf. i. 149, *a.*

CH. CXVI.—*a.* Ξέρξης διεβάλετο, *deceived Xerxes*. Cf. for same sense in the act. in v. 50, *b.* B. οὐδὲν ὑποτοπηθέντα, *who suspected nothing*. Cf. vi. 70, *a.*

*b.* τὴν Ἀσίην πᾶσαν νομίζουσι κ. τ. λ. Cf. i. 4, *b.*, vii. 5, *b.* and refs, on the same sentiment.

*c.* τὸ τέμενος ἔσπειρε καὶ ἐνέμετο. *sowed the sacred enclosure, (the consecrated domain round the temple; cf. iv. 161, b.,) and turned flocks and herds into it to graze*. Artayctes' impieties are also mentioned in vii. 33.

CH. CXVII.—*a.* ἡσχαλλον—*were uneasy, or vexed*. Cf. iii. 152. ὅπως ἀπάγοιεν, cf. Matth. Gr. Gr. § 531, obs. 2. οὕτω δὲ ἔστεργον, *then indeed they made themselves content with, or, acquiesced in, &c.* B.

CH. CXVIII.—*a.* τοὺς τόνους—*the cords or braces of their couches*. τόνοι τῶν κλινέων, *nervi, lectulis et sellis intendendis habiles*, quibus elixis et igne mollitis famem domare nitebantur miseri. —W.

CH. CXIX.—*a.* Ἀψινθιοι—A nation of the Thracian Chersonese mentioned in vi. 34. "Πλείστωρος qui fuerit, æque ignoro atque Wesseling." B. Ægos-Potamos, a small town and river in the Thracian Chersonese, witnessed the final defeat of the Athenian fleet at the close of the Peloponnesian War, 405 B. C. Cf. Xenoph. Hell. ii. 19, and Arrowsmith, Eton G. c. 15, p. 323.

CH. CXX.—*a.* ταρίχους—*preserved, i. e. dried or salt fish*. Further on in the ch., referring to Protesilaus, *an embalmed body, a mummy*. ἐπάλλοντο καὶ ἡσπαιρον, *leapt and quivered*. Cf. i. 141.

*b.* περιχυθέντες, *crowding round*. ἄποινα . . . ἐπιθεῖναι, *hæc redemptionis pretia ei, Protesilaos sc. adponam s. solvam, I will make him this compensation*. So directly afterwards καταθεῖναι, *deponere*, in dei sc. templo, id est, *solvere*; and in ii. 159, καταβάλλειν. B.

*c.* τιμωρέοντες, *to avenge the cause of*. καταχρησθῆναι, *to make away with, slay*. Cf. iv. 146, *a.* Μαδύτον, cf. vii. 34, *a.*

*d.* σανίδα προσπασσ. ἀνεκρ. *clavis asseri adfixum suspenderunt*. Schw. προσπασσαλεύσαντες sc. αὐτῷ. *They crucified him*. Cf. vii. 33, *b.* κατέλευσαν, *stoned to death*. Cf. ix. 5, *b.*

CH. CXXI.—*a.* τὰ ὅπλα—Cf. ix. 115, *a.*

CH. CXXII.—*a.* ὁ . . . ἐξηγησάμενος λόγον κ. τ. λ. *who set forth,*



or, *was the author of a proposal, which they took up and addressed to Cyrus.* On the Persian Ζεύς, cf. vii. 40, *b*.

*b.* γῆν . . . . ὀλίγην, καὶ ταύτην τρηχέην, *a narrow territory and a barren one too.* Cf. i. 71, *b*.

*c.* θωύμαστώτεροι. *more regarded with admiration, more respected, or paid court to.* κότε . . . . κάλλιον, *for when will there be a more favourable opportunity.* Cf. iii. 73, 142. *B.*

*d.* ἀρξομένους. *to be ruled.* Cf. Pind. Ol. viii. 45, ἄρξεται *parebit*, Jelf, § 364, *a.* πολιορκησόμενοι, *about to be besieged.* Cf. ix. 97, *c.*, and v. 35, *b*.

*e.* φιλέειν γὰρ . . . . γίνεσθαι. "*Observatio plerumque vera, in universum tamen fallax,*" W., cf. i. 71, *b.*, i. 135, *a.*, iii. 97. H. Pers. ch. ii. p. 212, 213.

*f.* συγγρόντες—*allowing, confessing*, i. e. that the opinion of Cyrus was the correct one. ἔσσωθ. τῇ γνώμῃ, cf. viii. 130, *c.* λυπρὴν *sc. γῆν, a poor, or sorry soil.* S. and L. D.

[This ch., the 122nd, is suspected by B. either to have been added by some grammarian, or to have been left uncorrected by Hdtus. The composition of the speech itself he considers hard and somewhat unnatural, unlike the easy flow of Hdtus' language, and its introduction here out of place, as the work naturally terminates with the conclusion of the foregoing chapter.]

## APPENDIX.

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### I.

#### THE TROJAN WAR.

[From Grote's *History of Greece*.]

ON the historical basis of this legend, Mr. Grote finely remarks, "Of such events the genuine Trojan war of the old epic was for the most part composed. Though literally believed, reverentially cherished, and numbered among the gigantic phenomena of the past by the Grecian public, it is, in the eyes of modern inquiry, essentially a legend, and nothing more. If we are asked whether it be not a legend embodying portions of historical matter, and raised upon a basis of truth; whether there may not really have occurred at the foot of the hill of Ilium a war purely human and political, without gods, without heroes, without Helena, without Amazons, without Ethiopians under the beautiful son of Eos, without the wooden horse, without the characteristic and impressive features of the old epical war,—like the mutilated trunk of Deïphobus in the under world; if we are asked whether there was not really some such historical Trojan war as this, our answer must be, that as the possibility of it cannot be denied, so neither can the reality of it be affirmed. We possess nothing but the ancient epic itself, without any independent evidence: had it been an age of records, indeed, the Homeric epic, in its exquisite and unsuspecting simplicity, would probably never have come into existence. Whoever, therefore, ventures to dissect Homer, Arktinus, and Leschês, and to pick out certain portions as matter-of-fact, while he sets aside the rest as fiction, must do so in full reliance on his own powers of historical divination, without any means either of proving or verifying his conclusions."



## II.

## THE EPHORI.

[From *Encyclop. Metrop. Early History of Greece*, p. 145.]

WHETHER these magistrates, named the Ephori, were established by Lycurgus, or appointed under the sanction of the oracle, more than a century after his time, is uncertain. Herodotus and Xenophon attribute their appointment to Lycurgus, while Plutarch, after Aristotle, places their institution 130 years later, in the reign of Theopompus, of whom it is related, that when his wife upbraided him that he would leave the regal power to his children less than he received it, replied, Nay, but greater, because more lasting.

The Ephori were five in number, like the Quinqueviri at Carthage. They were annually chosen by the people, in their general assemblies, and designed to be a check on both the senate and the kings; thus possessing a power not unlike the tribunitial authority in Rome. In the exercise of this power they were obliged to be unanimous. It was among the duties of the Ephori not only to preside in the assemblies of the people, and collect their suffrages, but also to proclaim war and negotiate peace; to decide on the number of troops to be embodied, and to appoint the funds for their maintenance. They appear, indeed, at length to have engrossed nearly the whole power in the administration of the government; yet, according to Herodotus, the kings still possessed an authority and distinction scarcely consistent with such a power in the Ephori. [For more, see the extracts from Smith's *D. of A.*, *Ephori*, quoted in the body of this work, and the references given in vi. 82, *a.*]

## III.

## ON BOOK II. 109.

[From *Grote's Hist. of Greece*, ii. p. 154.]

THE Greeks obtained access in Egypt and the interior of Asia to an enlarged stock of astronomical observations, to the use of the gnomon or sun-dial, and to a more exact determination of the length of the solar year than that which served as the basis of their various lunar periods. According to Herodotus, they also

acquired from the Babylonians the conception of the "pole," or of the heavens as a complete hollow sphere, revolving round and enclosing the earth;\* and this idea, an important departure from the Homeric point of view, was either adopted from them, or imagined by Thales, who still, however, continued to treat the earth as a flat, thick plate, supported on water, and remaining unmoved. It is pretended that Thales was the first who predicted an eclipse of the sun—not indeed accurately, but with large limits of error as to the time of its occurrence—and that he also possessed so profound an acquaintance with meteorological phenomena and probabilities, as to be able to foretell an abundant crop of olives for the coming year, and to realize a large sum of money by an olive speculation.

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#### IV.

#### SCRIPTURAL FACTS DISGUISED IN HERODOTUS.

[From *Literature of Ancient Greece*, *Encyclop. Metrop.*, HERODOTUS, p. 248, note.]

THE connexion between Egypt and Judea, so often noticed in the Scriptures, and the occasional alliances on the one hand, and the trade of the Phœnicians with both countries on the other, are quite sufficient to account for the disguise in which several scriptural facts appear in Herodotus; for instance, Hercules' slaying a thousand men, is evidently an Egyptian version of Samson's exploit at Ramath Lehi (Judg. xv. 17); and the taking of Hercules to the altar to be sacrificed, and his putting forth his strength and slaying them every one when they began the solemnities, (ii. 45,) shows that the slaughter of the Philistines was mixed up with Samson's pulling down the temple of Dagon at Gaza (Judg. xvi. 30). Again, Herodotus (ii. 42) is told by the people of the Theban nome, who wish to account for their sacrifices, sheep and not goats, "that Hercules was very desirous of seeing Jupiter; Jupiter did not wish to be seen; he therefore skinned a ram, cut off the head, which he held before him, next wrapped himself in the fleece, and thus showed himself to Hercules." Now, though the ram may have been adapted by the Egyptians to emblematic astronomy, it is more decidedly emblematic of fact. Hercules, wishing to see, i. e. offer sacrifice to Jupiter, is the Egyptian garbled account of Abraham about to sacrifice his son. Jupiter does not wish to be

\* In the note on this passage, I have followed S. and L. D. and other authorities, in taking *πóλος*, of a hollow *sun-dial*; but Mr. Grote's opinion seemed to me well worth the transcribing at full length.



seen, i. e. God does not wish to receive the sacrifice; he causes a ram to be slain, however, and, with this sacrificial intervention, shows himself to Abraham. Abraham's sojourn in Egypt, his intimate connexion with that country, and the high antiquity of that connexion—these at once prove the source of the Egyptian tale, and account for its perversion; the “seeing” and “showing” in Herodotus, involve devotional Hebraisms that throw still stronger light upon this source. The very Hebrew term, Amon, “faithful,” closely connects this history with the title given to Abraham. Again, we find the same disposition to Egyptianize foreign history, in the account given to Herodotus (ii. 141) of Sennacherib king of the Assyrians' invasion of Egypt. Herodotus was told “that the field mice poured forth in legions against the enemy during the night, and ate up their quivers, and bows, and shield-thongs, so that next day, a multitude of the invaders, being deprived of their arms, fell in the flight.” With the Egyptians the mouse was emblematic of destruction. (Horapoll. Hierogl. i. 50.) Hence, after appropriating to themselves the Jewish history, (2 Kings xviii. 19; 2 Chron. xxxii.) they not only emblemized that destruction, but applied the emblem in its literal sense. Herodotus records the capture by Pharo Necos of Cadytis, (called by the Arabs, El-Cods, the holy city, i. e. Jerusalem,) and his victory over the Syrian forces at Magdolus. This time the Egyptian credit was safe, and we accordingly find greater harmony with the Scripture account. See 2 Kings xxiii. 29; 2 Chron. xxxv. 22.

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## V.

### THE PELASGI.

[From *Grote's History of Greece.*]

THERE are indeed various names which are affirmed to designate ante-Hellenic inhabitants of many parts of Greece,—the Pelasgi, the Leleges, the Kurêtes, &c. These are names belonging to legendary, not to historical Greece. That these names designated real people, may be true, but here our knowledge ends: we have no well-informed witness to tell us their times, their limits of residence, their acts, or their character: nor do we know how far they are identical with, or diverse from, the historical Hellenes—whom we are warranted in calling, not indeed the first inhabitants of the country, but the first known to us upon any tolerable evidence. If any man is inclined to call the unknown ante-Hellenic period of Greece by the name of Pelasgic, it is open to

him to do so; but this is a name carrying with it no assured predicates, no way enlarging our insight into real history, nor enabling us to explain—what would be the real historical problem—how, or from whom the Hellens acquired that stock of dispositions, aptitudes, arts, &c., with which they begin their career. Whoever has examined the many conflicting systems respecting the Pelasgi,—from the literal belief of Clavier, Larcher, and Raoul Rochette, (which appears to me at least the most consistent way of proceeding,) to the interpretative and half incredulous processes applied by abler men, such as Niebuhr, or O. Müller, or Dr. Thirlwall—will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us,—none were present to Herodotus and Thucydides even in their age,—on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgians: where such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connexion with the ocean—that “the man who carries up his story into the invisible world, passes out of the range of criticism.” [See also Appendix vii. p. 466.]

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## VI.

### EGYPT.

[From *Smith's Dict. of Greek and R. Geogr.*, article *ÆGYPTUS*.]

#### THE NOMES.

THE Nile-valley was parcelled out into a number of cantons, varying in size and number. Each of these cantons was called a nome (*νομός*) by the Greeks, *præfectura oppidorum* by the Romans. Each had its civil governor, the nomarch (*νόμαρχος*), who collected the crown revenues, and presided in the local capital and chief court of justice. Each nome, too, had its separate priesthood, its temple, chief and inferior towns, its magistrates, registration, and peculiar creed, ceremonies, and customs, and each was apparently independent of every other nome. At certain seasons, delegates from the various cantons met in the palace of the Labyrinth for consultation on public affairs. (Strab. p. 811.) According to Diodorus, (i. 54,) the nomes date from Sesostris. But they did not originate with that monarch, but emanated probably from the distinctions of animal worship; and the extent of the local worship probably determined the boundary of the nome. Thus in the nome of



Thebais, where the ram-headed deity was worshipped, the sheep was sacred, the goat was eaten and sacrificed: in that of Mendes, where the goat was worshipped, the sheep was a victim and an article of food. Again, in the nome of Ombos, divine honours were paid to the crocodile; in that of Tentyra, it was hunted and abominated; and between Ombos and Tentyra there existed an internecine feud. (Juv. Sat. xv.) The extent and number of the nomes cannot be ascertained. They probably varied with the political state of Egypt. Under a dynasty of the conquerors, they would extend eastward and westward to the Red Sea and Libyan deserts: under the Hyksos, the Ethiopian conquest, and the times of anarchy subsequent to the Persian invasion, they would shrink within the Nile-valley. The kingdoms of Sais and Xoïs, and the foundation of Alexandria, probably multiplied the Deltaic cantons: and generally commerce, or the residence of the military caste, would attract the nomes to Lower Egypt. According to Strabo (pp. 787—811), the Labyrinth, or hall of the nomarchs, contained 27 chambers, and thus, at one period, the nomes must have been 27 in number, 10 in the Thebaid, 10 in the Delta, and 7, as its name implies, in the Heptanomis. But the Heptanomis, at another period, contained 16 nomes, and the sum of these cantons is variously given. From the dodecarchy, or government of 12 kings, and from Herodotus' assertion (ii. 148) that there were only 12 halls in the Labyrinth, we are disposed to infer that at one time there were only 12 of these cantons, and that there were always 12 larger or preponderating nomes. According to the list given by Pliny (v. 9, § 9) and Ptolemy, there must have been at least 45 nomes; but each of these writers gives several names not found in the other, and if we should add the variations of the one list to the other, the sum would be much greater.

#### ANIMAL WORSHIP.

Animal worship is so intimately connected with the division of the country into nomes, and, in some degree, with the institution of castes, that we must briefly allude to it, although the subject is much too extensive for more than allusion. The worship of animals was either general or particular, common to the whole nation, or several to the nome. Thus throughout Egypt, the ox, the dog, and the cat, the ibis and the hawk, and the fishes lepidotus and oxyrrnchus, were objects of veneration. The sheep was worshipped only in the Saitic and Thebaid nomes: the goat, at Mendes; the wolf, at Lycopolis; the cæpus, (a kind of ape,) at Babylon, near Memphis; the lion, at Leontopolis; the eagle, at Thebes; the shrew-mouse, at Athribis; and others elsewhere, as will be particularly noticed when we speak of their respective temples. As we have already seen, the object of reverence in one nome was accounted common and unclean, if not, indeed, the object of persecution, in

another. Animal worship has been in all ages the opprobrium of Egypt. (Comp. Clem. Alex. iii. 2, p. 253, Potter; Diod. i. 84.) The Hebrew prophets denounced, the anthropomorphic religionists of Hellas derided it. To the extent to which the Egyptians carried it, especially in the decline of the nation, it certainly approached to the fetish superstitions of the neighbouring Libya. But we must bear in mind, that our vergers to the Coptic temples are Greeks, who, being ignorant of the language, misunderstood much that they heard, and being preoccupied by their own ritual or philosophy, misinterpreted much that they saw. One good effect may be ascribed to this form of superstition. In no country was humanity to the brute creation so systematically practised. The origin of animal worship has been variously, but never satisfactorily, accounted for. If they were worshipped as the auxiliaries of the husbandman in producing food or destroying vermin, how can we account for the omission of swine and asses, or for the adoption of lions and wolves, amongst the objects of veneration. The Greeks, as was their wont, found many idle solutions of an enigma which probably veiled a feeling originally earnest and pious. They imagined that animals were worshipped because their effigies were the standards in war, like the Roman *Dii Castorum*. This is evidently a substitution of cause for effect. The representations of animals on martial ensigns were the standards of the various nomes. (Diod. i. 85.) Lucian (*Astrolog.* v. p. 215, seqq. Bipont) suggested that the bull, the lion, the fish, the ram, and the goat, &c., were correlates to the zodiacal emblems; but this surmise leaves the crocodile, the cat, and the ibis, &c., of the temples unexplained.

It is much more probable that, among a contemplative and serious race, as the Egyptians certainly were, animal-worship arose out of the detection of certain analogies between instinct and reason, and that to the initiated the reverence paid to the beasts was a primitive expression of pantheism, or the recognition of the Creator in every type of his work. The Egyptians are not the only people who have converted type into substance, or adopted in a literal sense the metaphorical symbols of faith.

#### CASTES AND POLITICAL INSTITUTIONS.

The number of the Egyptian castes is very variously stated. Herodotus (ii. 164) says that they were seven—the sacerdotal, and the military, herdsmen, swineherds, shopkeepers, interpreters, and boatmen. Plato (*Timæus*, iii. p. 24) reckons six; Diodorus, in one passage (i. 28), represents them as three—priests and husbandmen, from whom the army was levied, and artisans.

But in another (i. 74) he extends the number to five, by the addition of soldiers and shepherds. Strabo limits them to three—priests, soldiers, and husbandmen; and as this partition is virtually correct, we shall adopt it after brief explanation. The existence



of castes is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is by some asserted, indelible. The son usually, but not inevitably, followed his father's trade or profession. From some of the pariah classes indeed—such as that of the swineherds—it was scarcely possible to escape.

## VII.

### THE PELASGIANS.

[From *Twiss's Niebuhr*, ch. iii. p. 6.]

THE Pelasgians were a different nation from the Hellens: their language was peculiar, and not Greek; in other words, although it possessed an essential affinity to it, it was still so different as not to be intelligible to Greeks. Such is the meaning of Herodotus, who deviates, however, from all other Greek writers in ranking the Epirots with the Hellens. From the Pelasgians the Greek theology was derived, and to them the oracle of Dodona belonged. Their name was probably a national one; at least the Greek explanations of it are absurd. Their mysterious character arises from their appearance in historical notices when already in a state of ruin and decay; but a more accurate research after the traces of their diffusion, will enable us to penetrate this mystery, and to recognise in them one of the greatest nations of ancient Europe, whose migrations were as widely extended as those of the Celts. It was no arbitrary fiction of the poet, when Æschylus made king Pelasgus boast that he and his people were masters of the whole country to the west of the Strymon. The Hellens appear to have spread, like the Latins and Romans in Italy, by detachments settling amidst far more numerous communities of a different, though not wholly foreign, nature, which adopted the language and laws of the colonists, in order to resemble them. The Arcadians, the most ancient settlers at Argos, and the Ionians, were all Pelasgian races: the people of Attica were styled Pelasgian Cranai. Thessaly was their second great seat in Hellas, or, as it was generally called, in Argos; hence Thessaly was termed the Pelasgian Argos, and the words Thessalian and Pelasgian are equivalent. We identify Pelasgians in the Thesprotians and Epirot tribes; in the Orestians, Pelagonians, and Elimiot of Upper Macedonia; in the Amphilocheians, Agræans, and other tribes of Ætolia; and in the Teleboans and Dolopians. The Pelasgians as well as the Hellens were members of the Amphictyonic association, the main tie of which was religion, in which both nations agreed. When Macedonia became a great

kingdom, made up of Greeks, Illyrians, Pæonians, and Thracians, the core of the nation was still a peculiar race, neither Greek nor Illyrian; this was Pelasgian. The Bottiæans were Pelasgians: we find Pelasgians likewise in Lemnos, Imbrus, and Samothrace; in Lesbos and Chios: along the whole coast of Ionia, beginning from Mycale; in Æolis; at Tralles in Caria; on the Hellespont at Placia and Scylace; at Cyzicus; and most probably the Teucrians and Dardanians, who were very clearly perceived by the Greek philologers not to be Phrygians, and by some suspected not to be barbarians at all, were of Pelasgian extraction. In Eubœa, in Andrus and Cythnus, and in Crete, we find traces of Pelasgians. In Italy we have the Pelasgian serfs of the Italian Greeks, who were the remains of the old Ænotrian population: we find Pelasgians at Cortona, in Etruria; Cære was Pelasgian before it fell into the hands of the Etruscans, and hence arose its connexion with the Delphic oracle: hence the Agyllæans were termed Thes-salians. Ravenna was called a Thessalian settlement; Spina had its treasury at Delphi, and is termed Pelasgian; we may likewise recognise Pelasgians in the Greek founders of Pisa.

The inhabitants of Tyrrhenia were originally Pelasgians: their Etruscan conquerors obtained the name of Tyrrhenians from the country. A similar error to that which imagines the Slavonic Dalmatians, who bear the name of Illyrians, to be for that reason the descendants of the ancient Illyrians, confounded the Etruscan conquerors with their Tyrrhenian subjects, and hence involved the origin of the Etruscans in almost inextricable difficulties. The Pelasgian wanderers, who settled in Attica at the foot of Hymettus, had originally appeared in Acarnania, according to Pausanias, and were said to be Sicelians. According to the story, they had come from the south of Etruria, and most undoubtedly called themselves Tyrrhenians; when driven out of Attica, they turned their course to Mount Athos and the Hellespont. The story of the Lydian colony of the Tyrrhenians may be explained by the fact that the Mæonians were Pelasgians, as is proved by the name of their stronghold, Larissa. Ardea is designated as a Pelasgian city by the poet, who styles it an Argive one founded by Danae. The legend, which represents Saguntum as a colony of the Ardeates, extends the Pelasgians into Spain, where, moreover, the ancient capital, Terraco, has been considered to be a Pelasgian city; Antium, Circeii, Terracina, the Latin form of Trachnia, the towns near the Liris, such as Amynclæ, Hormiæ, and Sinuessa, the islands of Pontiæ, and the inland Larrissa, lead us by their names to infer that they were Pelasgian. Pompeii and Herculaneum were, according to Strabo, founded by Tyrrhenians. The worship of the Argive Juno was a peculiar characteristic of the Pelasgian tribes in Italy, and her temple near Salernum indicates the Pelasgian origin of the people of that neighbourhood. Capræ, which was inhabited by Teleboans, and Nuceria, are the



final links in the chain of Pelasgian settlements, which extend along the western coast of Italy, from Pisa to the borders of the Ænотrians, whose Pelasgian origin has already been indicated. The earliest inhabitants of the plains of the Tiber were, according to Roman historians, the Siculians who dwelt at Tibur, Falerii, and a number of small towns about Rome, who were also called Argives, as Argos was termed Pelasgian. The original inhabitants of Latium went by the name of Aborigines, and were termed by Cato, Achæans, another form of Pelasgians. These Siculi were subjugated by a strange people who came down from the Abruzzi, but the name of the conquerors, who became one people with the conquered, and were called Latins, was forgotten. One portion of the Siculians were said to have emigrated, owing to this cause, under the name of Tyrrhenians, to the eastern part of Greece, whilst another crossed over into Sicily. The traces of Pelasgian names in the interior of Italy, such as Acherontia, Argyrippa, Sipontum, afford us good ground for supposing that it was inhabited by the same nation, till it was driven out by the Opicans or Sabellians.

We meet with Pelasgians along the whole coast of the Adriatic, from the Aternus to the Po; Picenum, the territory of the Senones, the districts of Prætutium, Palma, and Adria, were at one time possessed by Tyrrhenians. The Greek coins of Pisaurum indicate the probability that its inhabitants were a tribe of Tyrrhenians, which had maintained its independence when the Sabellians occupied the surrounding country. The Liburnians on the eastern shores of the Adriatic are distinguished by the accurate Scylax from the Illyrians. Coreyra was perhaps the connecting link between the Pelasgians of Epirus and of Italy. The expedition of the Illyrian Enchelades, who penetrated to Delphi, may have been a migration of the whole Illyrian people from regions far removed in the north, who in their progress overpowered the Pelasgian population of Dalmatia. The Teucrian origin of the Pæonians in Thrace points to their Pelasgian extraction. The great facility with which the Pannonians acquired the Latin language may corroborate in some respect their supposed identity with the Pæonians. It thus appears that there was a time when the country, from the Arno to the Ryndacus, was inhabited by Pelasgians. The chain of connexion, broken off on the continent by the Thracians, is kept up between Greece and Asia by the islands in the north of the Ægean, but when Hellanicus and the genealogers wrote, scattered remnants of this immense race only remained, like the detached Celtic tribes in Spain, solitary and widely scattered. The historical inquirer is not in any way justified in assuming that any one of these separate regions, in which we find tribes of the same stock, was the original home, whence a part of the inhabitants emigrated to the others. The same analogy holds good in the geography of the animal and vegetable kingdoms.

In the Latin language there are two elements mixed up together, one connected with the Greek, the other entirely foreign to it; but even in the former the distinction is no less evident than the affinity. The case was the same with the Pelasgians and Greeks, as races. Hence the latter, notwithstanding their affinity, would look upon the former as foreigners, and call their language a barbarous one.

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## VIII.

### ON CADYTIS, BOOK II. 159.

[From *The Analysis of Herodotus*; H. G. Bohn, 1852.]

CADYTIS has been generally identified with Jerusalem, an opinion successfully combated by Mr. Ewing, in the Classical Museum, who was, however, not quite so fortunate in substituting Kedesh in Galilee as the Cadytis of Herodotus, for Phœnicia stretches southward some distance beyond Kedesh, and Cadytis must be looked for south of Phœnicia (iii. 5). The 47th chapter of Jeremiah prophetically describes the desolation by Pharaoh of the land of the Philistines; and, further, expressly alludes to the capture and destruction of *Gaza* by the same king. The name of the Philistine city of Gaza, as given in the Assyrian inscriptions discovered by Mr. Layard, and interpreted by Colonel Rawlinson, is Khazita, which was probably changed by the Greeks into Cadytis, for the description given by Herodotus (iii. 5) is exactly applicable to Gaza, and will by no means answer to Jerusalem.

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## IX.

### THE PYRAMIDS.

[From *Early Oriental History*, ch. iv. p. 178, seqq., *Encyclop. Metrop.*]

THE word *πυραμῖς*, *pyramis*, has often been derived from *πυρὸς*, (*of fire*,) but the quantity of its first syllable is unfavourable to that supposition, and as a heap of wheat has not a spiral form terminating in a point, the term cannot with any probability be derived from *πυρὸς* (*triticum*). It is therefore more reasonable to suppose that the Greeks in this, as in many other cases, adopted the native name of an object not invented by themselves, accommodating it, by a Greek termination, to the grammar of their own language; so that the Egyptian *pehram*, i. e. the "sacred place," was converted into the Greek *Pyramis*. Of the most ancient and remarkable pyramids, several are still remaining in Egypt, and others, apparently unknown to the Greeks and Romans, have been lately discovered in the ruins of Napata and Meroë, the capitals of Ethiopia.

The pyramids of Gizeh, called by the ancients "the pyramids of



Memphis," from their position on a rocky height projecting from the western mountains near the outskirts of that city, are the most remarkable, and as far as can be proved by historical testimony, the most ancient of any which ever were in existence. They are distinctly noticed by the oldest Greek historian, who was informed that they were erected in a very early age, as sepulchres of the sovereigns of Egypt. Three, lying in a diagonal line from north-east to south-west, are of a stupendous magnitude, especially the two most northern. The position of the second and pointed pyramid, as determined by M. Nouet, is in  $29^{\circ} 59' 49''$  N., and  $31^{\circ} 11' 41''$  E., on a terrace projecting from the rock, partly levelled by art, and having an elevation of  $137\frac{3}{4}$  feet. It extends from east to west about  $1\frac{1}{4}$  mile, and from north to south more than  $\frac{3}{4}$  of a mile. The base of the great pyramid was found to measure 763 feet 7 inches, and its height 450 feet 9 inches. Its diameter from north to south deviates  $20'$  from the true meridian. Its basis, as well as the two lowest steps, is hewn out of the rock on which it stands. Its base does not form an exact square. The whole mass amounts to nearly 9,000,000 cubic feet. It covered an area of more than 13 acres, and its masonry amounts to 6,848,000 tons. The vast magnitude of this truly stupendous work will be more distinctly perceived, when it is recollected that the area of its base nearly coincides with that of Lincoln's Inn Fields. It is 43 feet higher than St. Peter's at Rome, and 126 feet higher than St. Paul's in London.

The *second* pyramid, of somewhat smaller dimensions, is about  $2\frac{1}{2}$  furlongs south-west of the first. Its base, according to M. Grobert, measures 700 feet, and its height 425 feet. Its summit is uninjured, and still retains its ancient casing, a plaster formed of gypsum, sand, and a few small pebbles. The *third*, somewhat nearer to the second, has an apparent base of 300 feet, and a height of 173 feet. This pyramid was cased with sienite from Elephantiné, fragments of which are still found near its base. The form and approaches to their internal chambers are nearly the same in all the pyramids hitherto opened: and consist of one or more galleries, at first inclined to the horizon at an angle of  $26^{\circ}$  or  $27^{\circ}$ , and afterwards in either an ascending or perpendicular direction leading to a chamber nearly in the centre of the building. These chambers are quadrangular, and roofed with large blocks of stone laid either flat or obliquely so as to meet and form an angle. Two have long been accessible in the great pyramid, called after its reputed founder, Cheops, the lower immediately below the upper; and in the next, or pyramid of Cephren, two likewise have been lately discovered, equally in the centre; but one of them at the base of the pyramid, and the other in the rock below the base, at the distance of about one-third of the perpendicular drawn from the side of the pyramid to its centre. At the extremity of the descending gallery all further ingress is barred by a portcullis of solid granite 1 foot 3 inches thick, sliding in grooves of similar stone.

In the great pyramid, originally explored by men of no skill or science, a way was forced round the portcullis, but in the second it was, by dint of excessive labour for nearly a day and a half, raised by levers so as to open a passage onwards. At a small distance beyond the portcullis there is a perpendicular shaft, 15 feet deep in the second, but much deeper in the first. This shaft, hitherto known as "the well in the great pyramid," was explored for the first time by an English gentleman, Mr. Davison, who visited Egypt with the celebrated Wortley Montague in 1763. His labours, and those of Caviglia, Vyse, Belzoni, Richardson, Perring, and others, have made us well acquainted with the internal formation of the pyramids.

It appears that each pyramid had a double entrance, by means of which a constant circulation of air could be maintained; and that the principle on which the chambers and passages were formed was precisely the same as that which regulated the excavation of the catacombs hewn out of rocks, as at Bibán-el-malúk, where the "long passages which lead to nothing" were doubtless, before the ravages of the Persians, filled with mummies of the younger branches of the Pharaonic families, while those of the sovereigns themselves, and perhaps of their children, were deposited in the central chambers. Around the principal pyramids are the remains of many smaller ones in various stages of decay. The sepulchral chambers, apparently more modern, which are close to these pyramids, were perhaps built at the expense of the rich casing with which the pyramids themselves once were covered; but all, when examined, are found to cover an approach by a shaft to a subterranean apartment similar to those in the centre of most of the pyramids; every thing, in short, conspires to prove that these extraordinary edifices were, as the ancients affirm, erected as sepulchres for the sovereigns of Egypt, whose capital was the adjoining city of Memphis. That the angles between the successive courses of stone were anciently filled up, so as to present a plane surface, and that the summit of each pyramid was pointed, may be inferred from the second, which is still terminated by a point, and retains its smooth coating for about 40 feet downwards: and it is evident from the account of Abdu-l-latif, that, in the thirteenth century, the outer covering of the pyramids, crowded with hieroglyphic inscriptions, was still extant. There is likewise a fourth pyramid near the third, but it is so much smaller than the others as to attract little notice. Many others have been discovered by the late Prussian expedition. Sixty more, at least, are now known. The walls of many of the tombs near the pyramids are adorned with very interesting paintings and bas-reliefs, several of which are represented in the plates in the great French work, and in Professor Rosellini's "*Monumenti dell' Egitta*." We have here delineations of various manufactures and implements of art, the most ancient, perhaps, now in existence; some of these tombs,



however, were constructed from the ruins of more ancient buildings, themselves posterior to the invention of hieroglyphics; their antiquity, therefore, is not perhaps so great as has been supposed, and probably far inferior to that of the pyramids in which no hieroglyphics have been found. The regular order in which these tombs were placed (another remarkable feature) is clearly perceived, as before observed, from the summit of the great pyramid, the sides of which form a sort of rude staircase of 203 steps, varying in height and breadth, and occasionally interrupted by breaches. The truncated summit presents an area of about 30 feet square, irregular in its outline, from the removal of a few of the stones belonging to that course.

That the great pyramid was cased, and had a level surface, is evident from the express testimony of Herodotus; who says, "The sums expended in radishes, onions, and garlic, for the workmen, were marked in Egyptian characters on this pyramid, and amounted, as I well remember what the interpreter who explained these characters said, to 1600 talents of silver," = £345,600.

The age of these stupendous monuments, and the purpose for which they were erected, are involved in great obscurity; various, consequently, and conflicting, have been the opinions to which those questions have given rise. The remote antiquity of the pyramids near Memphis, celebrated from a very early period as some of the wonders of the world, is indisputable. They are distinctly mentioned by the oldest Greek historian, Herodotus; and the three largest are ascribed by him to Cheops, Chephren, and Mycerinus, three Pharaohs who succeeded each other. These structures had also an astronomical reference. Sir John Herschel remarks, that "at the date of the erection of the great pyramid of Gizeh, which precedes by 3970 years (say 4000) the present epoch, the longitude of all the stars were less by  $55^{\circ} 45'$  than at present. Calculating from this datum the place of the pole of the heavens among the stars, it will be found to fall near A Draconis; its distance from that star being  $3^{\circ} 44' 25''$ . This being the most conspicuous star in the immediate neighbourhood, was therefore the pole star of that epoch. And the latitude of Gizeh being just  $30^{\circ}$  north, and consequently the altitude of the north pole there also  $30^{\circ}$ , it follows that the star in question must have had, at its lower culmination at Gizeh, an altitude of  $26^{\circ} 15' 35''$ . Now it is a remarkable fact, ascertained by the last researches of Colonel Vyse, that of the nine pyramids still existing at Gizeh, six (including all the largest) have the narrow passages by which alone they can be entered, (all which open out on the northern faces of their respective pyramids,) inclined to the horizon downwards at angles varying from  $26^{\circ}$  to  $28^{\circ}$ . At the bottom of every one of these passages, therefore, the then pole-star must have been visible at its lower culmination—a circumstance which can hardly have been unintentional, and was doubtless connected (perhaps supersti-

tiously) with the astronomical observation of that star, of whose proximity to the pole at the epoch of the erection of these wonderful structures, we are thus furnished with a monumental record of the most imperishable nature. No one now doubts that the pyramids were royal sepulchres, nay, as we have already remarked, the height of those royal monuments corresponds with the length of the monarch's reign under whom it was erected. Structures so vast are indeed royal ideas—the massive means of a posthumous immortality. However, as Sir Thomas Brown remarks, “Only to subsist in bones, and to be but pyramidally extant, is a fallacy in duration.” The edifices themselves may last as long as the framework of the globe, and travellers on entering Egypt for many centuries to come, will hasten to admire these characteristic wonders,—

Time's gnomons rising on the banks of Nile,  
Unchanging while he flies, serene and grand,  
Amidst surrounding ruins—'mid the works  
Of man unparalleled—'mid God's how small!  
Beside His Alps, the pigmy works of ants,—  
The mole-hills of a mole.

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#### NOTES OMITTED.

Book i. c. 9.—*b.* ὥπως μὴ σε ὄψεται, *that she shall not see you, &c.* Cf. Jelf, § 811, on ὥπως, (ὥπως μὴ) and ὥς with the fut. indic. instead of the conjunctive. “The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realization of the proposed end.”

B. ii. 106.—Another very interesting excursion may be made to *Nimfi*, where the very remarkable monument of Sesostris was lately discovered. The town of Nimfi is picturesquely situated about 5 hours east of Smyrna, in the direction of Casabar and Sardis. The road thence to the monument or trophy of Sesostris proceeds at first eastward, gradually turning more southerly round the mountains into a pass. 1½ hour brings us to a spot where rocks, thickly clothed with trees and underwood, rise close on each side: on the left, a little way up, is a mass of rock, on the flat face of which, at right angles to the road, is the monument. It is obscured from the road by trees and underwood. On getting up to it, it is found to consist of a gigantic human figure sculptured in relief, and sunk in a panel cut into the flat surface of the rock. It agrees exactly with the description given of it by Herodotus, (b. ii. c. 106,) excepting that the spear and bow are in the contrary hands to those Herodotus describes. It is undoubtedly one of the most ancient and interesting monuments in the world, dating from about 1300 B. c.—W. G. W. [From *Murray's Hand-book to the East*, p. 232.]

THE END.

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